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How multicultural counseling based on social capital in a plural society?

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ABSTRACT

Social capital is directly linked to the phenomenon that occurs in the community. Multicultural counseling based on social capital can help with these issues. Social capital is a way of forming a strong link between people in order to establish a society. Social capital is divided into two categories: those that focus on the network of social contacts and those that focus on the inherent traits of individuals involved in social interactions. Multicultural counseling is still underserved in guidance and counseling services. One of the reasons why the service isn't up to par is because the counselor lacks certain talents, particularly when it comes to counseling approaches. As a result, a separate study on intercultural counseling is required. As a result, the author delivers a concept paper on multicultural counseling in a plural society in Indonesia based on social capital. After reviewing a variety of scientific sources, this manuscript was created. With this document, it is intended that counselors will be able to use it as a resource for implementing intercultural counseling based on social capital in Indonesia's plural society.



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Introduction

Counseling services are tasked with assisting typical people who are trying to reach their full potential (Astawa, 2016). Multicultural counseling is one technique to help kids develop a civilized mindset and avoid extremist views (Annajih et al., 2017). Multiculturalism is commonly seen as the central government's and local governments' policy to manage the new multi-ethnicity caused by immigration or population movement (Suwartini & Wiranto, 2021).

A counselor's efficacy is determined not only by his or her mastery of counseling concepts, theories, and practices, but also by the character of his or her personality, which includes "wisdom" (Wibowo, 2018). Counselors require wisdom, particularly in ethnic therapy, in order to develop deep relationships with clients (Wibowo, 2018). Bullying behavior in the classroom can also be addressed through multicultural therapy (Harahap & Maryolo, 2018).

The real or potential resource associated with a continuing network of institutionalized relationships is referred to as social capital (Häuberer, 2011). The term "social capital" refers to a network of community collaboration that aids in the discovery of solutions to challenges (Ancok, 2003). Social capital is a set of active human interactions based on mutual trust, mutual understanding, and shared values and behaviors that link people of a network and community to work together (Asgha, 2017). According to this first group, a

community or organization's social capital will be stronger if it has a network of cooperative interactions both inside the community or organization and across communities or organizations (Subagyo & Legowo, 2021; Sulaeman & Homzah, 2014).

Phenomena that occur in the community are discovered, as are numerous communal concerns. The closeness of the people is the cause of this phenomena. This has something to do with social capital. The multiplicity of ethnic, racial, inter-group, and religious identity politics necessitates a high level of tolerance and national solidarity (Wula et al., 2021). Identity politics usually occurs when there is injustice or when there are tensions between two groups.

Strong bonds are formed through the use of social capital in the construction of a society (Alfianti et al., 2021; Febriana & Saputra, 2021). Social capital is divided into two categories: those that focus on the network of social contacts and those that focus on the inherent traits of individuals involved in social interactions. The community requires social capital to ensure its survival in the face of a massive tsunami in the information technology era. And, especially in a plural society, the media plays an essential role in the lives of religious people today. Religion and the media have a mutualistic relationship that is influenced by a variety of circumstances. As a result, in this study, the author describes multicultural counseling in a diverse society in Indonesia based on social capital.

Method

This paper was written with the help of a library research method. We examined various articles from national and international journals while preparing this essay. The publications under consideration are those that discuss domestic violence instruments that were developed using psychometry. The procedure of selecting manuscripts connected to multicultural counseling based on social capital in a plural society in Indonesia yielded the relevant papers. After that, the selected scientific articles are reviewed and analyzed for each advancement. After that, the author draws conclusions from each of the study articles' descriptions of multicultural counseling based on social capital in a plural society in Indonesia.

Results and Discussions

Multicultural Counseling

Multicultural counseling is a relationship formed between the counselor and the counselee, but because they come from different cultures (Fatonah, 2018; Triningtyas, 2019), it necessitates the use of some unique strategies in order to achieve the counseling's objectives (Ginting, 2020). The development of a good relationship between the counselor and the counselee is one of the triumphs that can be reached through counseling. But, beneath it all, a counselor must be aware of the client's cultural features (Zulfa & Suryadi, 2021).

Cross-cultural counselors have particular traits or characteristics, such as cultural awareness, recognizing the characteristics of counseling in general, displaying empathy, and so on (Erida, 2019). The perception held by cross-cultural counselors is one of the failure factors in the cross-cultural counseling process. The counselor's perception is not the same as the counselee's perception (Zulfa & Suryadi, 2021).

A counselor who is able to serve persons in a multicultural society is a successful counselor (Astawa, 2016). The advantages of multicultural counseling are as follows (Harahap & Maryolo, 2018): (1) Religion, ethnicity, regional language, geography, and culture all differ amongst communities; (2) Society's diversity can be evident in its educational, economic, and socio-cultural levels; (3) Multicultural therapy is an endeavor to understand and be sensitive to persons in all aspects of their lives, particularly in terms of their sexuality. Prioritize a caring social order as well.

In multicultural therapy, there are a number of factors to consider (Gladding, 2012): (1) Understanding the viewpoints of clients from other cultures; (2) Sensitivity to one's own particular point of view and how one is influenced by culture; (3) Working with clients from other cultures is a must-have talent; (4) Counselors who understand and are aware of cultural systems are usually better at assisting individuals of certain cultural groups. So that the counselor and the client have the same point of view, the counselor can provide better and more suitable treatments while yet retaining personal integrity; (5) The creation and application of these counseling approaches to combat cultural prejudice.

These are some of the emerging concerns in multicultural counseling, which must be taken into account so that problems can be addressed with a better knowledge by continuing to practice and gain insight in order to

become competent counselors (Gladding, 2012). Indonesia is a multicultural country with many different cultures and religions. Leaving behind the assumption that culture and religion have an impact on people's perspectives, mindsets, and behaviors.

As a result, the counselor must be aware of the issues that the counselee is dealing with, whether objectively or subjectively, and holistically. As a result, the counselor's knowledge of society's cultural variety has a significant impact on the effectiveness of counseling services. Imposing the counselor's values on the counselee, religious conversion, discriminating attitudes, and other unethical counselor-to-counselee behaviors are examples of unethical counselor-to-counselee behaviors in the cross-cultural and religious setting.

The following are some examples of how multicultural guidance and counseling can be used (Harahap & Maryolo, 2018):

Counseling for Multicultural Students in Schools

Education can help people achieve social justice and avoid oppressing minorities, as well as cultivate a culture of tolerance. Education is a process of critical awareness for human dignity, enlightenment, and liberation from oppression in all kinds. Educational practices should allude to human existence itself and offer the existence of multi-epistemes of sexuality in order for education to become a liberated social unit. As a result, the development of a marginal epistemology as an alternative epistemology can no longer be postponed; its existence is now an imperative requirement for the construction of a democratic state (Harahap & Maryolo, 2018).

In multicultural counseling, there are three techniques. The first is a universal or ethical approach, which emphasizes the openness and universality of individuals and groups of counselees, with the assumption that the truth of one culture is equally the truth of others. Second, an emic approach that focuses on the unique qualities of each culture, referring to data from a variety of civilizations. The idea is that what is true in one culture may not necessarily be true in another. The third strategy is to use a transcultural or inclusive approach. Counselors participate actively and reciprocally in the counseling process, rather than acting as onlookers (Supriyatna, 2011).

Education is intimately linked to all social change, both in terms of individual growth dynamics and broader societal processes (Harahap & Maryolo, 2018). Education is a potent tool for bringing about change (Sauqi & Ngainun, 2011).

Multicultural Counseling in Society

The following are examples of government-implemented multicultural policies (Harahap & Maryolo, 2018): (1) Multiple citizenships are recognized; (2) Support from the government for minority-language newspapers, television shows, and radio broadcasts; (3) Support for minority-organized festivals, holidays, and other public celebrations; (4) Developing programs that increase access to minorities and make it easier for them to express themselves in politics, education, and the workplace; (5) Supporting music and art developed and performed by minorities.

Multicultural counseling is a counseling relationship in which counselors and counselees respond to cultures with varied backgrounds. The American Counselor Association's code of ethics was also influenced by multicultural counseling. As well as additional ACA division codes of ethics, such as the division for group work specialists. As a result, the notion of social justice blends cultural responsiveness with a grasp of the client's culture's strengths, with an emphasis on growing strength, empowerment, and advocacy (Ibrahim & Heuer, 2016).

Multicultural guidance and counseling services can be founded on the spirit of *Bhinneka Tunggal Ika*, which is based on the similarity of variety and the ideals inherent in true Indonesian culture in achieving a peaceful living in pluralistic circumstances. Because each client contains traits from each culture, the counseling relationship does not appear to be easy; therefore, an understanding of counseling is required in the counseling process that employs multicultural counseling services (Ivey et al., 1997).

Social Capital

Although social capital is an old notion, it was only in the 1990s that it became a topic of scholarly and policy debate (Bhandari & Yasunobu, 2009). A set of informal beliefs or standards shared among members of a community group that promote collaboration is known as social capital (Tjahjaningsih, 2016). (1) Universalism, the virtue of understanding others are some of these values.

Appreciation, tolerance, and protection for humans and other creatures created by God; benevolence, the value of caring for and improving the welfare of others; tradition, values that include appreciation, commitment, and acceptance of traditional cultural traditions and ideas; conformity, values that include self-

control against impulses and actions that harm others; security, values that include safety, harmony, and stability of society in dealing with other people and treason (Cahyono & Adhiatma, 2021).

Social capital is a means of establishing a strong link in the construction of a society. Social capital is divided into two categories: those that focus on the network of social contacts and those that focus on the inherent traits of individuals involved in social interactions. The community's social capital is critical to its survival in the face of a massive wave in the information technology era.

One of the most essential aspects that determines a community's economic prosperity is social capital. It will become increasingly impossible to establish a community's economy without harmony and synergistic cooperation. The role of groups in building social capital is critical, starting with the core group, the family, and progressing to society as a whole.

Appropriate efforts are made to develop social capital, such as group learning, which can improve group work performance and a sense of belonging to the organization. Individual abilities can be developed through character education so that they can engage with others. In addition, gathering activities might lead to collaborative activities.

If an unethical human group owns social capital, it will be a disaster since high solidarity and cooperation might be used in a negative way. As a result, any social capital growth must be based on a strong spiritual and ethical spirit. Within a group, strong solidarity can lead to discriminating attitudes toward other groups. This is something that each group should be aware of (Ancok, 2003).

Plural Society in Indonesia

Race, ethnicity, gender, age, specificity, language, sexual orientation, and socioeconomic background are just a few of the variations that school counselors respect and appreciate in the classroom. Professional school counselors work to ensure that kids from a variety of backgrounds have access to the services and opportunities that they require.

The most important thing for everyone to recognize is that uniform education and a lack of respect for diversity has a lot of harmful consequences. Uniformity not only suffocates innovation, but it can also breed intolerance in attitudes and ideas. As a result, developing an education based on a plurality-multicultural paradigm is a necessity that can no longer be postponed (Harahap & Maryolo, 2018).

With this paradigm, education is anticipated to produce students who have a broad range of viewpoints, respect differences, are tolerant of all types of differences, and respect all forms of diversity. So, a multicultural counselor in a school should implement a multicultural-based curriculum that can provide children with a knowledge of differences and diversity, causing them to respect, respect, and tolerate one another. It's more about prevention in this scenario (Harahap & Maryolo, 2018).

Multicultural Counseling Based on Social Capital in A Plural Society of Indonesia

Pluralism does not just refer to the fact that pluralism exists. What is meant, however, is active participation in the actuality of this multiplicity. Religious and cultural diversity can be found all across the world. In some societies, we can find it in the office where we work, the school where we study, and even the grocery store where we purchase. However, a person can only be said to possess this attribute if he can positively interact in this pluralistic setting. To put it another way, religious pluralism means that every believer must not only recognise the existence of and equality among religions, but also strive for harmony in variety (Ginting & Aryaningrum, 2009).

Multiculturalism is the result of a society made up of people from various cultures. A multicultural society is essentially a recognition of the dignity of human people who live in their own distinct groups. As a result, each individual and group will feel valued and responsible for their community's well-being. To preserve a multicultural society, it is necessary to have a broadly owned culture. A shared culture can evolve from interaction, respect and maintain diversity, and unify people through a common way of life because it involves multiple civilizations (Isdayanti et al., 2020).

In a multicultural society, culture is something that is always present and cannot be separated, both formally and informally, in private and public spaces, realized with curiosity, misunderstanding, or admiration, they still greet each other, broadening each other's perspectives and bringing about small or large changes. Pluralism is an unavoidable truth in this society, but most people are unaware of it, or don't care to be aware of it; this group is known as trying to succeed on their own and enhance their status.

This attitude will sow the seeds of a conflict, as well as reflect that the government has failed to care for diversity; instead, it will become a threat to the country's life and future, despite the fact that the substance of religion and culture never teaches violence, but there is always a conflict. The triggers are religion and

ethnicity. In an ideal multicultural society, people living in the society have ethnic and cultural distinctions, yet respect for each ethnic group in the culture fosters trust in other ethnicities, resulting in positive interactions and even inter-ethnic harmony.

Locke outlines three basic components in cross-cultural counseling when looking at cultural issues (Brown, 1988): (1) Individuals are significant and unique; (2) Counselors bring principles from their own cultural backgrounds to the table; (3) Clients who seek counseling carry with them a set of values and attitudes that are reflective of their culture.

Furthermore, Brown claimed that language, values, stereotypes, socioeconomic class, ethnicity, and gender all have a role in the success of counseling services. Views on the nature of human nature, time orientation, interaction with nature, and action orientation, according to Sue, are cultural variables that influence counseling. In this regard, Clemon E. Vontres believes that culture is made up of five circles of socialization that surround and impact attitudes, values, and language in his conversation with Morris Jacson. Universal (global) interactions, national ecology (countries), regional, racial, and ethnic interactions are the five scopes in concern. Individually, these components have an impact on humans in a variety of situations. The primary components that need to be considered in cross-cultural therapy, according to the explanation above are as follow: (1) The client as a distinct individual with certain cultural characteristics that influence attitudes, language, values, and view on life, among other things; (2) Counselors, as distinct individuals, are also inextricably linked to societal influences, such as the clients they treat; (3) In the counseling relationship, the counselor must be aware of these factors and recognize that they will have an impact on the counseling process' success.

Conclusions

Based on this topic, it can be argued that social capital is critical to consider while adopting multicultural counseling in Indonesia's heterogeneous society. Strong bonds are formed through the use of social capital in the construction of a society. As a result, if its application in multicultural counseling is simplified, it may be able to assist with a variety of issues relating to Indonesia's multiple society. The author's proposals are relevant to the application of multicultural counseling based on social capital in a plural society, namely building a multicultural counseling model in Indonesia by employing social capital.

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