

Belief System on Multicultural Counseling: Literature Review of Positive Belief System of Nusantara Culture

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ABSTRACT

Indonesia is a country with various ethnic groups in the archipelago. This condition gives thousands of values that live in each ethnic group. These cultural values contain positive values that are still adhered to by the community. This condition is the basis for the development of multicultural counseling services based on the culture of the archipelago. The literature analysis in this study describes: (1) these positive values have grown into objectivity for people to be able to achieve harmony in their lives; (2) cultural belief systems that contribute to the counselee's mindset and perspective, as well as the counselor's mindset, perspective and role; and (3) multicultural counseling helps develop metacognition skills of counselors in dealing with situations of different mental experiences and different cultural value systems of counselor and counselee. The development of the counselor's thinking skills is needed in helping the counselor to be more effective in applying multicultural counseling models, so that it can help the counselee align the value system within himself to his society and culture.

Keywords: culture system value, multicultural counseling, counselor cognition, belief system

1. INTRODUCTION

The diversity of Indonesian culture can be seen from the number of tribes, there are hundreds of tribes living in 34 provinces in Indonesia. Data from the 2010 Population Census show that there are 633 major ethnic groups in Indonesia [1]. This number really shows the diversity of ethnic cultures in Indonesia. The number of cultures that exist in Indonesia can still be expanded due to the existence of sub-ethnic and non-ethnic cultures that are created in Indonesian society. This is because the emergence of culture is not only influenced by the presence and life of a tribe, but also due to the emergence of new habits from a group of people. The culture of an area is none other than the culture that grows and develops in the midst of the local community as its supporters [2].

Cultural diversity in Indonesia provides various cultural perspectives with each of the positive values that it carries. This condition makes Guidance and Counseling practitioners and academics necessary to formulate models of guidance and counseling services that are appropriate to the condition of Indonesian people. The positive side is expected to be forms of objectivity that are able to direct the counselee in forming a perspective, thought, attitude and behavior that is adaptive to the society and culture.

In further studies, the positive and objective sides of belief systems in the existential paradigm are described by Frankl as a basis for how individuals will seek, find and fulfill the meaning of their lives [3]. Furthermore, the belief system in Frankl's view has broad, intuitive and coercive objectivity [4]. At this further level, the belief system plays a role in directing individual intuition in finding the meanings of each life process. In other words, the belief system in Frankl's view places an individual's belief system as a basis for directing intuition in his life.

The existence of a cultural belief system of the Indonesian nation which is used as a basis for developing counseling services based on the Indonesian culture has the aim of forming students who are able to live in harmony with their society and culture. This process occurs due to the contribution of the Indonesian cultural belief system which can form positive objectivity, so that it can become the counselor's foundation in forming a counseling mindset and perspective. This article aims to describe how the Indonesian cultural belief system can contribute to counselors and counseling services for helping counselee in achieving harmony with the society and culture.

2. POSITIVE BELIEF SYSTEM AS THE OBJECTIVITY OF THE INDONESIAN CULTURE

The belief system that exists within individuals directs their intuition based on three forms of value that each individual has, namely creative value, experiential value and attitudinal value. Creative values are the values that individuals have in activities that produce, discover, create new things in the world, for example through work or leadership. Furthermore, experiential values are the values found by individuals when individuals enjoy or participate in a condition of their life experiences, for example the values found by individuals for "affection". Finally, attitudinal values are the values that respond to whatever attitude the individual displays towards his destiny or situation, for example, a response in the form of student attitudes when facing test failures at school. These three values are the main basis for individuals in seeking, finding and fulfilling the meaning of life [5], [6].

Furthermore, the three forms of creative, experiential and attitudinal values will always be owned by each individual. These three values are integrated with cultural values and traditions that have an objective and coercive side through social agreement in the form of intersubjectivity [7]. The result of this agreement is what makes the positive values of a culture integrated with creative, experiential and attitudinal values as the basis for bringing up the objectivity of the belief system in finding, finding and fulfilling the meaning of life positively and objectively [8].

The objectivity of the belief system is owned by each culture as a characteristic and strength of that culture. Like the conception of religion, every tradition and cultural values is present in a positive way to guide people to achieve and have a meaningful life [9]. Positive values from the cultures of the archipelago are then indoctrinated as a belief system which becomes an objectivity of values for the thoughts, feelings and behavior of the people. In other words, Indonesia has thousands of cultural objectivities as a characteristic of the belief system of each culture.

Several studies have succeeded in finding the objectivity of the belief systems of several cultures in Indonesia through the process of translating, adopting, and integrating creative, experiential and attitudinal values in various cultural values and traditions in Indonesia. These studies have examined the culture of the Madurese [10], Samin [11], Tengger [11], Osing [8], Mataraman Javanese [12], Batak Karo [13], Batak Angkola [14], Palembang [15], and Sasak [16].

Referring to the results of these studies, the belief system of the ethnic groups in Indonesia has been translated into creative, experiential and attitudinal values. Although not all cultural values have the same tendency in belief systems towards creative, experiential

and attitudinal values respectively. This refers to the position of the main value of each culture as a tendency for the belief system in that culture. Madura culture by the values of Bhupa, Bhabhu', Ghuru, Rato (Devotion to Parents, Teachers, Leaders), Samin by Kejatmikan (Wisdom) and Lampah laku lima-Pa (Truth of 5 Indra), Tengger by Bakti Marang Guru Papat (Devotion to 4 figures (God, Pandhita, Parents, Leaders)) and Welas Asih Pepitu (Seven Compassions and Love), Osing by Disidem (Keeping Conflict) and Rapalan (Prayer of Salvation), Mataraman Javanese by Nyawang Karep (Self-Understanding) and Ngudari Reribed (Solving Problems), Batak Karo by Mejuah-juah (Familiarity) and Merdang-Merdem (Gratitude and Safety Ceremony), Batak Angkola by Poda na lima (Advice of 5), Palembang by the Advice (Petuah) of their respective tribes, and Sasak by Sesenggak Sasak.

Furthermore, each of these cultures refers to the tendency of different values. The main values of the Javanese culture of Mataraman, Samin, and Palembang tend to be creative values. Meanwhile, the main cultural values of Osing, Banjar, Batak Karo and Tengger tend to be experiential values. Furthermore, the main values in the culture of Madura, Batak Angkola, Sasak have a tendency to form attitudinal values. This condition will also affect how the individual will live his life process.

In general, positive values from Indonesian culture direct human life to a religious belief system and harmonization of social life. The values of Bakti Marang Guru Papat, Welas Asih Pepitu, Rapalan, Merdang-Merdem are living examples of religious values in Indonesian society. The religious belief system in the spiritual condition of Indonesian society has been manifested since the days of Indonesia's ancestors who had animist and dynamism beliefs. This belief system continues in the presence of Hinduism, Buddhism, Islam, Christianity, Catholicism, and Chinese which still survive today. This condition is what makes the religious belief system the basis of the Indonesian state, and is even positioned as the first of Pancasila (Indonesia's base value system).

The manifestation of the value of community harmonization can be exemplified in the values of Bhupa, Bhabhu', Ghuru, Rato (Madura), Kejatmikan and Lampah laku lima-Pa (Samin), Bakti Marang Guru Papat and Welas Asih Pepitu (Tengger), Disidem (Tengger), Nyawang Karep and Ngudari Reribed (Mataraman Javanese), Mejuah-juah (Batak Karo), Poda na lima (Batak Angkola), Petuah Palembang, and Sesenggak Sasak. This belief system is increasingly being maintained by the form of a collective culture in in Indonesia. Exposure to values from several previous cultures also implies the role of life that leads to harmony. Furthermore, these values make Indonesian people share a belief system that places themselves in a condition that sees themselves as related and related to other people

[17]. This condition makes Indonesian people direct their intuition in thoughts, feelings and behavior in accordance with social agreements, to gain social acceptance and recognition in order to relate to society in harmony.

3. CULTURAL BELIEF SYSTEMS AS A BASIS FOR THINKING PATTERNS IN MULTICULTURAL COUNSELING

The belief system that grows in a culture certainly affects how the characteristics of the community are, of course, including students who have cultural beliefs. This condition requires counselors as professional counseling service providers to understand more than one cultural framework [18]. In the case of cognitive behavioral counselors, the counselor must realize that beliefs and views about self, family, and whole life are important things of individual culture [19], [20]. Thus, if the counseling process provides an evaluation out of the context of the counselee's culture, it will influence the decisions made by the counselee, make inaccurate conclusions, and hinder the collaborative process.

The existence of a cultural context makes negative thoughts, feelings, memories, and physicals make behavior accepted and rejected by society so that it also affects cultural strengthening [21]. Cultural acceptance and cultural reinforcement of cognition, feelings, and behavior are in accordance with one of the principles of counseling which makes counseling conclusions and outcomes culturally acceptable [22]. According to Digiuseppe [22], humans seek social acceptance because they have beliefs that are born and raised by the influence of the family and culture they have.

The general counseling model according to the opinion of Leach & Aten [23] is necessary to consider the study of cultural variables. Speight, Myers, Cox, and Highlen in Leach & Aten [23] argue that individuals have unique personalities but have the same human traits. It is very important for the counselor to see individuals through cultural differences, universality, and individuality. The cultural element in counseling will be a support if the counselor understands how the counselee is individually and universally in the process of cognitive development. Thus, the counselor needs to understand the scope of the counselee's view of his culture in carrying out counseling.

The belief system that has grown as objectivity in the counselee culture will shape how the counselee's mindset and perspective in life [8]. In this process, the counselor will face forms of mindset and perspective of the counselee that can conflict with his mindset and perspective. However, the counselor cannot blame the counselee because the counselee's cognitive processes are in accordance with the cultural objectivity. Apart from these conditions, the opposite can also occur, where the counselee has the same perspective and mindset as

the counselor, but is contrary to the cultural objectivity of the counselee. However, the cultural objectivity of the counselee still needs to be an important consideration in addressing the problems that are being faced by the counselee to form harmony with their environment [24].

The multicultural counseling process has one objective in the form of directing thought processes, managing feelings and activating behavior in accordance with the belief system and cultural value system. This refers to the role of the counselor as a facilitator in the counseling process, which needs to understand the counselor's belief system as a basis for achieving alternative solutions that are adaptive to the environment and culture [25]. The existence of an appropriate belief system as an alternative to the counselee's solution will foster cultural reinforcement from the counselee's society.

4. METACOGNITION OF MULTICULTURAL COUNSELORS

The existence of a multi-cultural counseling model will provide an overview of how the counselor plays a role both cognition, attitude and behavior. The role of the counselor will always be based on how the value system in the culture works. This can be seen in the role of the counselor as a teacher and model in the Madurese, Samin and Tengger cultural counseling [10], [11], *sesenggak* in *sasak* culture counseling [16], and *tepa selira* in the Osing culture [8].

The study of the counselee's cultural belief system becomes the counselor's competence in the context of understanding the counselee's self. The counselee's cultural belief system provides the counselor to adjust his way of thinking. This is consistent with the competence of effective counselors who are able to work on different cultural frameworks, more than one cultural framework, in accordance with the counselee's culture [18].

The existence of a cultural counseling model is an alternative to prevent conditions that inhibit the success of counseling. Multicultural counseling based on counselee culture can help the counselor when experiencing negative counter-transference [26] from experiences of different cultures, as well as attachment anxiety [27] about the involvement of different belief systems. The success of the counselor in overcoming these obstacles can support a more effective counseling process and provide a culturally acceptable counseling result [22].

The management of the counselor's thought process needs to refer to how the counselee's cultural belief system is manifested in his perspective and mindset. The counselor's thought process can emerge as the counselor's deep involvement in the thought process of mental experiences during the counseling session. This process requires thinking skills to provide a deep

understanding of the mind with the ability to think super-consciously (super-conscious thinking) [28]. Through this awareness, the counselor can become much more efficient in thinking about the thoughts and mental processes that occur during cultural transactions in the counseling process.

The process of awareness of the counselor's mental experiences has been identified as metacognition which aims to direct the counselor's thought process [29]. Wilkinson [30] who stated metacognition is the process by which a person thinks about mental experiences that occur in his mind. The existence of metacognition in the counselor's thinking process can be a reflective basis for the counselor in dealing with differences in his and the counselee's value system. Furthermore, the counselor's thought process can bring awareness and direction of the counselor's thoughts in a structured and controlled manner to the counseling process [31].

Metacognitive thinking skills can be a determinant in managing the counselor's thinking structure more precisely and efficiently [32]. Metacognition can help counselors to provide helpful feelings, physical reactions, communication, and action for the benefit of the counselee [33]. This condition can prevent the counselor from negative internal conditions such as anger, fear, annoyance, anxiety, and so on, which can cause burnout in the counselor [34]. The results of the counselor's metacognition thinking not only focus on how the counseling process works according to the procedure, but can help the counselor immediately find solutions to conditions that are hindering him, such as negative counter-transference, attachment anxiety or other things due to differences in cultural belief systems.

5. CONCLUSION

The results of research on cultures in Indonesia show that there is a positive belief system for the Indonesian ethnic groups. The existence of a cultural value system has been agreed upon to be an ideal value for every society in that culture. The agreement is a form of objectivity over value systems and cultural belief systems to achieve harmony in the life of the people.

This belief system becomes the basis for the multicultural counseling model, especially in managing the counselee's views and thoughts, managing the counselor's views and thoughts, and the role of the counselor. The existence of multicultural counseling helps the counselor to manage his thoughts metacognition in dealing with the counselee's cultural values. The development of the counselor's thinking skills is needed in helping the counselor to be more effective in applying multicultural counseling models, so that it can help the counselee align the value system within himself to his environment and culture.

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