

# The Role of Cross-Cultural Counselling in Efforts to Improve The Tolerance of Tionghoa Ethnic Students

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**Abstract**—Humans are individual beings and also as social beings who must have differences in each individual. One of the differences is culture. Culture in a place will be different from culture in other places in accordance with the circumstances of the environment to create cultural diversity or what we call multicultural or multicultural. It is very important to know about diversity or multicultural because without knowing it will create a gap that results in obstruction of the actualization of individuals or groups. Counselors have an important role in shaping the character of tolerance to students through cross-cultural counseling services. In order to increase tolerance for minorities such as ethnic Chinese.

**Keywords**— *cross-cultural counseling; tolerance; Tionghoa ethnic*

## I. INTRODUCTION

This Humans are individuals and also as social beings that have values that exist in each individual. One of the differences is culture, factors that influence the formation of culture, 1. Ecology is in the form of climate, population density, and soil fertility. 2. Resources in the form of food, water and minerals. 3. Humans. Group life, basic human needs and motives, as well as psychological tools are universal (cognitive, emotional, traits) [1]. It can be concluded that culture in a place will be different from culture in other places in accordance with the circumstances of the environment to create cultural diversity or what we call multicultural.

It is very important to know about diversity or multicultural because without knowing it will create a gap that results in obstruction of the actualization of individuals or groups. Explaining that one of the important issues in thinking about culture is the extent to which culture is conducive to the development of individuals and their groups to become a whole person [2]. When diversity can no longer create peace in a culture, it will lead to conflict.

The conflict, in general, can be a difference from one group to another, so it should be overcome wisely, it is natural in life to have differences as dynamics in social life and the differences that exist in essence to be able to complement one another. If on the contrary the conflict cannot be overcome then division will occur and aggressive behavior towards the individual or group will emerge. Many parties are harmed not only by ethnicity, religion, race, and certain groups but can threaten the integrity of the state. The conflict occurs because

of a lack of tolerance to individuals or groups that come from a minority, religion, race, intergroup. Chinese ethnicity in Indonesia can be categorized as minorities in Indonesia. The existence of Chinese ethnicity creates a stereotype that Chinese ethnicity is destroying the Indonesian economy because of the many corruptors and entrepreneurs who take state money for their own sake which causes a crisis in the country which leads to aggressive behavior towards Chinese ethnic in 1998. A stereotypical case that the Chinese destroyed the Indonesian economy at the time of the capture of a big corrupt who happened to be a Chinese citizen [3]. Therefore it is important about knowledge and understanding of other cultures to open up insight in order to act and how to behave properly.

Culture is an attitude, values, beliefs, and behaviors that have been derived from the generation of generation in the daily life of individuals or groups. Culture can be learned and understood. Both are from the saga stories that exist in the environmental community that form a belief, proverbs, or behavior and other forms of works. So when individuals or groups gathering in a new environment will be an adjustment in culture.

Individuals or groups can adapt quickly and some require a very long process to adapt to the new cultural environment. Problems that cause the length of the adjustment process are tolerance. The character of tolerance can be interpreted as an attitude of understanding and accepting the reality or actions of others who are different from those believed [4]

This tolerance attitude is very necessary in order to be able to walk rhythmically without any gap. Indonesia as a democratic country prioritizes tolerance to all its citizens. In Indonesia has a diversity of cultures, ethnicities, religions, races, and intergroup, tolerance is very necessary. Therefore education in Indonesia is demanded to shape the character of tolerance as early as possible so that democratic creation. All elements together form the character of tolerance both in the community or school environment. For the school environment, the counselor has an important role in shaping the character of tolerance to students through counseling and guidance services.

These counseling and counseling services play a role in promoting and facilitating character education programs in guidance and counseling programs through cross-cultural

counseling in schools that collaborate with subject teachers, vice principal, teaching staff, Professional school counselors as part of the school and as a party who play an active role in working with teachers and administration in providing character education in schools as an integral part of the curriculum and school activities. ASCA states that cross-cultural counseling focuses on individual uniqueness, recognizes belief systems, cultural backgrounds found in individuals or groups that are viewed from history, social, cultural, religious, physical development, role of identity and gender [5]. Therefore the function of the counselor requires understanding with the condition of the counselee.

In providing counseling services to students, each treatment and intervention cannot be generalized. But they are adjusted to the needs of the counselee itself. This understanding of cross-cultural counseling is very important for counselors so that the counselor understands how the individual's character, family background, ethnicity, and culture. This is for the sake of the cross-cultural counseling process to work properly.

## II. METHOD

The research is qualitative research using the document and references. The document and references are about the multicultural counseling, multicultural education, and cross cultural counseling.

## III. RESULT AND DISCUSSION

### A. Cross Cultural Counseling

Multicultural counseling as one of the counseling services which was originally a small group consisting of counselors and psychologists who were interested in cross-cultural differences [6]. The civil rights movement in 1960 gave a tremendous boost to the development of multicultural counseling. In addition, the increasing recognition of racism and other forms of discrimination in American society has resulted in ethnicity and minority status being the focus of attention in the field of counseling.

Multicultural education must be part of an educational program for counselors. Considering the present era of discrimination still occurs. Therefore counselors need to improve concepts, tests, methods, results to create a good culture without discrimination. In the counseling process, there is already a multicultural element such as counselors' beliefs or culture with different counselee beliefs or cultures. So the counselor should not force the counselor to believe but must show his professionalism and to be able to adjust the condition of the counselee.

Counseling professionals often differ in their definition of multicultural counseling, most agree on several key aspects:

- Professional intervention techniques must reflect the client's different cultural and ethnic backgrounds, time frame, socioeconomic status, gender perspective, disability, and sexual orientation.
- Professional counseling plans appropriate differences during counseling interventions because of

incompatibility between counselor and client's cultural background.

- Counseling is considered cultural based, meaning counselors and clients bring their world views and cultural perspectives to the counseling process
- Clients differ in the problems they bring to counseling because of their cultural and ethnic background, age, gender perspective, and sexual orientation.
- Advisers and their clients may differ in their perception of the counseling process and also the expected results of professional intervention [6]

From the above mentioned counselor must be professional in carrying out intervention techniques that are adjusted to the condition of the counselee. If there is a difference in beliefs or cultural values between the counselor and counselee, the counselor carries out plans that are tailored to the counselee's background. Many authors write about the cross-cultural counseling that is valid from their own minority population, cross-cultural views are characterized by a holistic approach to help and healing [7].

There are several things that need to be considered in the implementation of cross-cultural counseling so that the services provided go according to the desired goals. The following guidelines have the potential to increase the effectiveness of cross-cultural counseling as a whole.

Reference [6] explained, in conducting cross-cultural counseling, the counselor must:

- Be aware of their group's history and experience and the history of their group.
- Develop sensitivity to their personal beliefs and values.
- Develop awareness and understanding of the history and experience of their clients in cultural groups.
- Develop awareness and understanding of their clients' experiences in mainstream culture.
- Develop sensitivity to perceptions of their clients' personal beliefs and values.
- Demonstrating active hearing and repertoire (dialect/vocabulary) sincere verbal and nonverbal responses
- Demonstrate sincere concern for the situation of their individual clients.

A counselor must master competencies so that the cross-cultural counseling process will be carried out optimally. A problem that is related to cross-cultural is that people interpret it in different ways or different, which makes it difficult to know its meaning in a certain or true way. It can be stated, that cross-cultural counseling has been interpreted in various and different ways, as diversity and cultural differences give meaning. Initial definitions of cross-cultural tend to emphasize race, ethnicity, etc.; whereas the latest theorists tend to define cross-cultural constraints on their variables [7].

However, other arguments state that cross-culture must cover all fields of oppressed groups, not just colored people because the oppressed can be gender, class, religion, backwardness, language, sexual orientation, and age [7]. Thus, within the scope of counseling when talking about cross-culture, it cannot be viewed in one aspect only and studied only on one side, but so many points of view or aspects that need to be understood.

In carrying out cross-cultural counseling, a counselor should have cultural awareness as written by reference [8]. Cross-cultural awareness includes:

1) *Self-awareness*

The counselor must have self-awareness because it is very important for the counselor of his abilities and obligations towards him as a form of his professionalism towards his profession.

2) *Awareness of one's own culture*

Counselors must understand the culture they have as a form of belief and understanding in themselves.

3) *Awareness of racism, sexism & poverty*

The counselor has an awareness of the counselee's background. It should not be prejudiced and discriminated against either regarding gender, race, or the counselee's economy which makes in unprofessional counseling services.

4) *Awareness of individual difference*

The counselor has the awareness that each individual is a unique creature that is different and intervenes according to the condition of the counselee.

5) *Awareness of other culture*

Counselors realize that culture is a different place from another place. So a counselor must respect and understand the counselee's or group's background.

6) *Awareness of diversity*

The counselor realizes that every individual or group has differences that are shaped from geographical location, climate, mineral resources, human resources, psychological motives in an area.

7) *Counseling skill and techniques*

The counselor is aware of the need to develop skills and techniques in counseling.

### B. *Tolerance Character*

Tolerance also means measuring limits for additions or reductions that are still allowed. Language or etymology of tolerance comes from the Arabic *tasamuh* which means forgiveness, forgiveness and grace [9]. Tolerance is a modern term, both in terms of its name and content [10]. This term was first born in the West, under specific political, social and cultural situations and conditions. Tolerance comes from Latin, namely *tolerant*, which means looseness, softness of heart, relief and patience.

Can be interpreted that is an attitude that has a sense of softness of heart, relief, patience, and leniency in individual or group. Attitudes like this must be owned by individuals or groups so that life is social in a comfortable and safe situation.

The success of planting the character of tolerance in schools is shown by 2 indicators [11]

- Respect and give equal treatment to all school residents regardless of ethnicity, religion, race, class, social status, economic status, and special abilities.
- Provide equal treatment to stakeholders regardless of ethnicity, religion, race, class, social status, and economic status.

While planting the character of tolerance in class is shown by 3 indicators:

- Providing the same service to all class members regardless of ethnicity, religion, race, class, social status, and economic status.
- Providing services to children with special needs.
- Working in different groups.

The Indonesian nation consists of various tribes, customs, religion, language and so on. Such diversity must be recognized, respected, and tolerant. All of them are bound to be one nation and strength in the Indonesian nation. To increase tolerance for individuals or groups, counselors have several principles that are considered in conducting counseling services. Diana developed a tolerance attitude must pay attention to the following principles [12].

- Done with love, empathy and care
- Conducted in pleasant situations,
- Using development approaches,
- Providing opportunities for real moral actions.
- Fostering motivation in the counselee to develop good character without pressure

With the principles that exist as a counselor as one of the teaching staff in the school design in counseling services to each individual or group. So that individuals or groups can develop good tolerance.

### C. *Chinese Ethnicity*

Ethnic words come from the word *ethos* which in Greek means "society" [13]. Ethnicity is a socially defined group of people based on various characteristics of their culture. Ethnicity or ethnicity always appears in the context of social interaction in a pluralistic society [14]. In social processes, ethnic groups will utilize the socio-cultural attributes possessed to achieve certain goals.

Ethnic groups in society are divided into two,

1) *Majority group*

Majority groups or dominant groups in a society are groups that feel they have control or power to control. The majority concept is often associated with dominant culture. The majority concept according to reference [15] is understood as an aspect related to our lives, especially in human interactions. From this definition, the majority are groups of parts of a large group which number more than half of the large group.

The majority are groups of people who have similarities in terms of values, culture, religion that belong to groups that account for more than half of the total number of other community groups from the total number of groups in a country.

#### 2) *Minority Group*

Some understandings of minority groups based on reference [15] are 1. Minority groups are groups whose members always have the same characteristics so that they continue to display differences with the dominant group. 2. According to Hebding, minority groups are groups that are culturally, physically, socially, economically, so that they need to be discriminated against by the dominant segments of society or groups of surrounding communities. 3. A minority study teaches us that every country has a small group called a minority. The characteristics of minority groups are:

- Different nationalities;
- Different languages;
- Different religions;
- Habits and so on.

So it can be concluded that minority groups have differences both in terms of culture, physicality, social class, economies that are marginalized by the majority group. Brigjen Tedy Jusuf said in his book "A Glimpse of Chinese Culture" said that: China, Chinese people are Chinese citizens, who are equal to Japanese and Indonesians. Whereas people of Chinese descent in Indonesia are typically referred to as Chinese, thus it will be easy to distinguish that Chinese as foreign citizens (WNA) and Chinese as Indonesian citizens (WNI) [16].

The status of the Chinese *peranakan* as a minority in Indonesia is different from the status of minorities in other countries. Chinese descendants in Indonesia mostly speak Indonesian rather than Chinese [16]. Minority groups have physical characteristics of the body or origin of heredity or different cultures and religions of other groups. Minority rights and multiculturalism can be an alternative and a solution for a better future for Indonesia.

#### D. *Prejudice of Chinese Ethnic Perception*

Perceptions about the Chinese ethnicity in Indonesia are divided into three groups: *totok* ethnic Chinese, *peranakan* (descendant) ethnic Chinese, western Chinese ethnic (oriented to Western lifestyle). In Chinese self-perception in Indonesia, researchers wanted to know the interaction between Chinese ethnic as a minority group with non-Chinese ethnic groups as the majority who were dominant in power and roles in social, cultural and political fields. The thing that is very often seen from the interaction between the two is the economic relationship that has been passed down through generations and has been pursued by most ethnic Chinese in Indonesia. Perceptions about the Chinese ethnicity in Indonesia are basically inseparable from the understanding of identity and the placement of personal positions, namely themselves as

foreign citizens, or Indonesian citizens of Chinese descent, or even Chinese descendants who are forced to live in Indonesia.

#### E. *Prejudice*

Some psychologists define the concept of reference [17], prejudice as a rigid (intolerant) negative attitude towards a particular group of people. Reference [18] argues that prejudice is a negative attitude that is incorrect or incorrect to a group or members in a particular group. Similar opinion was expressed by reference [19-21]. From these various opinions, we can understand prejudice as a negative attitude towards groups or members of certain groups without the basis of the right reasons. Based on the description above, it can be concluded that prejudice is a negative attitude towards individuals or groups aimed at individuals or other groups with no evidence of truth.

#### F. *Stereotype*

Stereotype is a general description that we have about a group of people, especially about the psychological characteristics or nature of their underlying personality [1]. A solid image or impression adopted from an individual or group as a general description.

Stereotype, prejudice and discrimination are understood as related but different concepts. Stereotypes are considered to be considered in the realm of cognitive components, prejudice as affective and discrimination as a component of reaction behavior. a stereotypical case that the Chinese were destroying the Indonesian economy at the time of the capture of a big corrupt who happened to be a Chinese citizen [3]. From these stereotypes, there are prejudices that are not good for the Chinese ethnic and cause discrimination.

#### G. *Discrimination*

Discrimination in social prejudices includes: a) motivation; b) actions that state discrimination; c) the impact of acts of discrimination; d) the relationship between motivation and acts of discrimination; e) the relationship between acts of discrimination and the context of discrimination; f) institutional context; g) the context of the wider community. Discrimination is divided into two forms, namely individual discrimination and institutional discrimination. Types of discrimination are isolation discrimination; small group discrimination; direct institutional discrimination; and indirect institutional discrimination [15]

#### H. *Isolation*

One form of prejudice is isolation which is also commonly known as social distance. Isolation is an attitude of individuals or groups that isolate themselves or close with the outside world or other groups that are different in culture, religion, gender, language or social status. The attitude of isolation from a person or group is a distinction between themselves and other groups that divide the community into in groups and out groups.



#### IV. CONCLUSION

Cultural diversity or so-called multiculturalism is a discussion that will never end there will always be differences in it. But as individual and social beings, it would be good for us to open our minds positively to the environment around us and increase tolerance for minority groups such as Chinese ethnicity if there is no change, it will result in friction or conflict in the integrity of the state. As a counselor, you should do guidance and counseling services by doing services, interventions, and facilities in order to increase tolerance as early as possible in the school environment. The effort cannot succeed if only the counselor does without other support such as the community, subject teachers, principals, and other stakeholders. Thus it enables to build together a character of tolerance for students to become positive personalities.

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