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ADAPTABILITY IN MULTICULTURAL COUNSELING AS EMERGING
POWER IN EQUITABLE PSYCHOTHERAPY

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ABSTRACT

Adaptability in multicultural counseling has increasingly been explored as a new strength that will play an important role in the realization of fair and equal psychotherapy. With the constant increasing cultural diversity in society, the counselor is called upon to be able to adapt flexibly to those different values, beliefs, and life experiences that clients bring to the process of counseling. Psychotherapeutic practice cannot rest on conventional clinical approaches but must heed the client's social and cultural context in its entirety. The purpose of this paper is to review the role of counselor adaptability in multicultural counseling as a strategic component in developing appropriate psychotherapy. First, counselor adaptability is defined as the process of reassessing and readjusting professional attitudes, counseling skills, and therapeutic intervention according to the client's cultural background, value system, and life dynamics. This paper has been prepared using the literature review method of some major concepts of multicultural counseling theory and recent psychotherapeutic practices. An adaptive counselor forms an inclusive counseling space where diversity is respected and valued to empower clients from different cultural backgrounds. Therefore, adaptability is a salient constituent in the elaboration of psychotherapies attuned to global realities and the diversity dynamics in society.

Keywords: adaptability, multicultural counseling, equitable psychotherapy.

INTRODUCTION

Currently, the world of education is in the midst of a rapid and complex flow of social change and global challenges. The main articles that regulate education in Indonesian law are Article 31 and Article 28C paragraph (1) of the 1945 Constitution (UUD), as well as Articles 5 and 6 and the entire Law Number 20 of 2003 concerning the National Education System. These articles guarantee the right of citizens to education, the state's obligation to organize and finance education, and establish the foundations of the national education system. Education plays a vital role in shaping the quality of human resources and determining the future of a nation. In Indonesia, education continues to develop over time. Various programs and policies have been launched to improve the quality and equity of education. However, to date, challenges in the world of education remain quite numerous and require serious attention from all parties. In an era of globalization and increasing cultural diversity, mental health professionals are required to develop skills that enable them to work effectively with clients from diverse cultural backgrounds. One key competency gaining attention in multicultural psychotherapy practice is adaptability. Adaptability refers to a counselor's capacity to adjust their therapeutic approach, communication style, and therapeutic relationship to suit the unique cultural needs of each client (Sue et al., 2009).

In this environment, school counselors are faced with the challenge of taking on a strategic role as adaptive, reflective, and contextual agents of change. Therefore, counseling models that rely solely on conventional Western-oriented theoretical foundations, which are often inappropriate in context, are inadequate. A paradigm shift is needed: a counseling model that can create synergy between professional adaptability, concern for social justice, and a willingness to decolonize the dominant practices and discourses that have influenced education and psychology in Indonesia and internationally, in order to transform education and psychology globally. Other additional services in schools focus on resolving students' personal problems. On the other hand, school counseling requires a new definition of its strategic role and function.

In a multicultural environment, adaptability is not only a technical goal but an ethical encounter with social justice, cultural humility, and a focus on the client (Hook et al., 2016). This is important given that many studies identify the negative impact of culturally insensitive counselors on treatment relationships and unfair access to mental health treatment (Sue & Sue, 2012). In addition, therapeutic styles must include inclusivity, flexibility, and context. For example, in dealing with anxiety or identity conflicts, it is important to analyze how these issues can.

METHOD

There are several important theories that have been proposed as a basis for understanding adaptability during counseling. One example of such a theory is Multicultural Competence Theory, which emphasizes the role of self-awareness and skills that can be adapted to the client's culture. An example of a culturally humble approach, as described by Tervalon and Murray-Garcia in 1998, is openness and continuous learning by counselors based on the client's experience. However, most research continues to examine cultural competence statically, and there has been no discussion of the dynamic adjustment process in counseling practice (Owen et al., 2016). Flexibility in making adjustments when providing counseling

can actually improve the quality of relationships and the effectiveness of cross-cultural psychological interventions.

This paper will use qualitative research methodology through a literature study. This will facilitate the exploration of the construct of adaptability in the context of multicultural counseling as an emerging consideration in the effort to realize fair practices in psychotherapy. Information for this study will be collected from various sources, including scientific journals, books, articles, and other relevant literature on adaptability.

RESULT AND DISCUSSION

After collecting all the necessary data, it was analyzed and produced several important results. Among the main results obtained was the importance of a decolonial approach in the education system, as inequality still tends to occur in various situations to this day. This approach needs to be applied to ensure that the counseling services offered do not tend to cause symbolic oppression, but rather become a safe place for clients. Counseling services must also consider individuals' cultural identities and provide opportunities for everyone to develop in accordance with their respective cultures.

The quality of a counselor lies not only in their ability to apply theories from the field of psychology, but also in their ability to understand the client's reality as a whole. This includes the client's culture, language, religion, financial situation, and experiences that shape their overall identity. Therefore, adaptability refers to a counselor's ability to adjust to changes in their theory, intervention methods, communication patterns, and relationship patterns, in accordance with the changing needs, culture, and circumstances of their clients.

Adaptability is not only a human skill, but also a professional competency. Professional competencies include self-awareness, humility, and reflective practice. An adaptive mindset will prevent counselors from becoming rigid with rigid and uniform interventions, because an adaptive mindset will encourage counselors to apply interventions that are appropriate to the context out of respect for cultural diversity and autonomy. An adaptive mindset will make counselors open to new things learned from clients, because new things will arise related to culture, emotions, and relationships throughout the counseling process.

1. Foundations and Principles of multicultural counseling.

Multicultural Counseling Guidance and counseling Practices must be based on adapted to, and consider responsive to, the socio cultural diversity that exists within society, in addition to an awareness of the socio-cultural dynamics that lead to a more advanced society. And the ever-changing socio-cultural foundation configurations that are characteristic of contemporary societies. The socio-cultural framework provides a structure within which counselors with an understanding of the can view social and cultural dimensions as factors influencing aspects as an integral part of their influence on individual behavior. An individual is Humans are essentially a product consequences of the socio-cultural environment context in which they live. In among the multicultural well-known principles according to of multiculturalism, Edward T. Hall. Providing advice and identifies guidance to clients and support for those who are lost or confused, supporting

them emotionally, socially, and spiritually. Striving or alienated, emotional assistance, social and spiritual care, and efforts to heal those who are mentally devastated.

2. Adaptability as an Emerging Power in Counseling

In recent years, in line with new trends in counseling, working with a high level of adaptability has become increasingly important in order to meet the complex needs of clients in a multicultural and dynamic society. Issues such as globalization, migration, inequality, and awareness of social justice have presented counselors with the challenge of becoming highly adaptive in their approaches (Ratts et al., 2021; Sue et al., 2022).

Adaptability is no longer considered merely a technical skill in adjusting intervention styles to clients, but rather a dynamic and reflective skill. Adaptive counselors have the ability to work with theoretical approaches, relational styles, and communication styles that are appropriate to the cultural background and social context of the client. In this context, adaptability can be considered closely related to cultural humility because it represents a desire to learn from clients with an awareness of personal limitations, rather than being rigid or ethnocentric (Hook et al., 2021). As a new force, the adaptive role is an ethical and transformative role that focuses on social justice. The adaptive counseling model helps counselors identify and address various issues that affect clients' psychological well-being, such as discrimination, unequal distribution of resources and services, and power imbalances. Based on this view, counseling does not only focus on individual problems, but also considers the social context in which the client's life takes place.

In the adaptive counseling model, training in multicultural competence and social sensitivity plays an important role in building fair and inclusive counseling practices. Counselors operating in communities that are diverse in terms of culture, ethnicity, religion, gender, and socioeconomic status must understand these differences and their implications for clients' psychological experiences. Multicultural competence enables counselors to accurately contextualize clients' values, beliefs, and identities so that interventions are more relevant and responsive.

In addition, social sensitivity allows counselors to understand the structural and systemic factors such as discrimination, social inequality, and power relations that affect clients' mental health. Training that combines multicultural competence with social sensitivity will shape counselors who not only encourage personal change in clients but also confront and understand broader social issues. This approach helps counselors avoid biases, stereotypes, and interventions that can cause further harm to marginalized groups. Advanced training in multicultural competence and social sensitivity will strengthen therapeutic relationships, increase client trust, and improve counseling outcomes in cross-cultural relationships. Multicultural competence and social sensitivity are therefore essential to integrate into counselor education and development.

CONCLUSION

The findings of this study indicate that flexibility only shows that having this ability is just one of the abilities needed by a counselor, because this attribute will fit well in their toolbox to provide better

services beyond the shortcomings in the counseling education system and is still deeply embedded in current Western ideology. Looking specifically at Indonesian society today, where cultural diversity still exists in a society that faces aspects of difficulty in terms of equality and exclusion, flexibility will certainly result in better relationships in the counseling process because it builds relationships between facilitators and recipients in the process, as well as reducing incompatibility in the process due to cultural inconsistencies.

In addition to the above points, it can also be found that the development of a counseling education curriculum that represents the principles of social justice and local cultural wisdom is also important. In identifying factors that can arise for a positive and efficient counseling process, such as theory, empathy, or actively listening to clients and their needs, therefore, in order for a positive and efficient counseling process to occur, students in the field of counseling studies will be well prepared to respond to clients in an appropriate manner, with psychological and social approaches that enable counselors to act appropriately not only to address clients' problems, but also to defend the interests of clients who come from marginalized sectors of society, such as in Indonesia, for example.

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