Counselors' Multicultural Competence in Working with Male Counselees

Ahmad Abdul Hakim[1], Andi Wahyu Irawan[1], Andi Retno Budiarty Nazaruddin[2]
[1] Universitas Mulawarman, Indonesia
[2] Prince of Songkhla University, Thailand

ARTICLE INFO

ABSTRACT

This study investigates how multicultural competence is understood and enacted by a school counselor, identifies the challenges experienced when working with male counselees from different cultural backgrounds, and examines the adaptive strategies employed to enhance counseling effectiveness and inclusivity at Istiqomah Muhammadiyah 4 Vocational High School in Samarinda. Using a qualitative fieldwork design, the study involved one female counselor and two male counselees from Banjar and Dayak ethnic backgrounds. Data were collected through in-depth interviews, participatory observations, and documentation, then analyzed using ATLAS.ti through open, axial, and selective coding. The findings show that the counselor practices multicultural competence through culturally sensitive understanding, value-based and logic-oriented communication, active family involvement as an ecological support, and contextual adaptation of Western approaches such as CBT and SFBC to local and Islamic principles, including *adab*, *maslahah*, and the prohibition of *khalwat*. The main challenges include restrictive masculinity norms that limit emotional expression, stigma toward counseling, and institutional pressures for rapid problem resolution at school. Adaptive strategies based on relational empathy, cross-system collaboration, and culturally embedded interventions gradually enhanced counselees' engagement, comfort, and openness. The study indicates that multicultural competence is a dynamic process requiring ongoing self-awareness, ethical sensitivity, and cultural responsiveness. The small sample and single research site limit the generalizability of these results, so future studies should involve more diverse cultural and

gender groups, multiple school settings, and mixed-method or comparative designs to further test and refine the proposed adaptive multicultural counseling model.

ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi pemahaman dan praktik kompetensi multikultural konselor, mengidentifikasi tantangan yang dihadapi dalam menangani konseli laki-laki dari latar belakang budaya yang beragam, serta menelaah strategi adaptif yang diterapkan untuk meningkatkan efektivitas dan inklusivitas layanan konseling di SMK Istiqomah Muhammadiyah 4 Samarinda. Pendekatan penelitian menggunakan desain kualitatif dengan studi lapangan yang melibatkan satu konselor perempuan dan dua konseli laki-laki dari latar belakang budaya Banjar dan Dayak. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, kemudian dianalisis menggunakan ATLAS.ti melalui tahapan *open coding*, *axial coding*, dan *selective coding* untuk menemukan tema-tema utama penelitian. Temuan menunjukkan bahwa konselor menerapkan kompetensi multikultural melalui pemahaman yang sensitif budaya, komunikasi berbasis logika dan nilai, pelibatan keluarga sebagai sistem pendukung ekologis, serta adaptasi kontekstual pendekatan Barat seperti CBT dan SFBC ke dalam nilai lokal dan Islam, termasuk prinsip adab, maslahah, dan ketentuan menghindari khalwat. Tantangan utama meliputi norma maskulinitas yang membatasi ekspresi emosi, stigma terhadap layanan konseling, serta tekanan institusional untuk penyelesaian masalah yang cepat. Strategi adaptif berbasis empati relasional, kolaborasi lintas-sistem, dan integrasi nilai budaya terbukti meningkatkan kenyamanan dan keterbukaan konseli secara bertahap. Penelitian ini menyimpulkan bahwa kompetensi multikultural bukanlah konsep statis, melainkan proses reflektif yang menuntut kesadaran diri, kepekaan etis, dan responsivitas budaya secara berkelanjutan. Namun, keterbatasan ukuran sampel dan lokasi penelitian yang tunggal membatasi generalisasi temuan. Penelitian selanjutnya disarankan melibatkan lebih banyak variasi budaya dan gender, beberapa lokasi sekolah, serta desain kualitatif atau campuran untuk menguji dan memperdalam model konseling multikultural adaptif ini.

INTRODUCTION

Indonesia is a deeply multicultural society, marked by extensive diversity in ethnicity, religion, language, values, and traditions (Maswati & Das, 2024). Processes of globalization and increasing social mobility have intensified intercultural contact, including within school settings (Yuliana et al., 2025). In this context, diversity generates both opportunities and challenges for education, particularly for school counseling practice (Belianti et al., 2025). School counselors are not only expected to facilitate students' problem solving, but also to mediate cultural differences so that counseling services remain relevant, inclusive, and meaningful for all students (Schwarzenthal et al., 2016).

Multicultural competence among counselors is therefore pivotal for responding effectively to diversity. This competence comprises awareness of one's own biases, an informed understanding of cultural plurality, and the skills needed to implement culturally sensitive counseling approaches (Umami, 2022). In its absence, counseling services risk becoming culturally biased, especially for counselees from minority backgrounds whose values and norms differ from those embedded in the dominant school culture. One group that frequently encounters barriers in counseling is male counselees (Sheikh et al., 2025). They are often described as more introspective, less emotionally expressive, and more reluctant to seek help, particularly in cultural environments that strongly valorize masculinity and traditional gender roles (Shepherd et al., 2023). Under these conditions, conventional counseling approaches tend to be less effective, and there is a clear need for strategies that are both gender responsive and culturally attuned.

Empirical studies indicate that school counselors' multicultural competence continues to face notable conceptual and practical limitations. Umami (2022) reported that approximately 60% of counselors from minority cultural backgrounds experience discomfort during counseling sessions due to inadequate cultural sensitivity on the part of fellow practitioners. This pattern is consistent with findings by Beel et al. (2018), who identified the lack of systematic multicultural training as a persistent obstacle to enhancing the quality of school counseling. Both studies underscore that multicultural sensitivity is not

only an ethical imperative but also a practical necessity in culturally diverse educational environments.

At the same time, these contributions tend to emphasize limitations more than they articulate strategic responses to multicultural challenges. Beel et al. (2018), for example, noted that masculinity norms often constrain male counselees' capacity to express empathy and emotions openly, yet did not examine how counselors might address such constraints in practice. By contrast, Schwartz and Unger (2016) as well as Steinhäuser et al. (2023) demonstrate the promise of narrative and collaborative counseling approaches in multicultural contexts, particularly in Western settings. Their work suggests that dialogical and culturally responsive methods are available; however, their adoption remains uneven across different regions and school systems.

These debates have rarely been extended to the Indonesian context, especially at the secondary school level, where intersections of culture, gender, and religion are particularly complex. Although multicultural counseling theories have developed internationally, their systematic application in Indonesian secondary schools is still limited, especially in cases where female counselors work with male students from diverse cultural backgrounds. This situation generates a clear research gap: the literature acknowledges that multicultural competence is both essential and beneficial, yet it offers limited insight into how such competence is enacted in settings where gender norms, cultural identities, and religious values are tightly interwoven.

The gap becomes even more pronounced when gender dynamics in multicultural school counseling are considered. Habsy et al. (2025) and Robinson and Savitsky (2020) emphasize that empirical work on how female counselors navigate cultural differences remains scarce, particularly in collectivist and religious school environments. As a result, the complexity of masculinity, rooted in local cultural and religious norms, is still an underexplored dimension in the implementation of multicultural counseling in schools.

To address these gaps, the present study integrates Sue and Sue's (2019) multicultural competence framework and Arredondo's (1996) integrative model with culturally adapted forms of Cognitive Behavioral Therapy (CBT) and Solution-Focused Brief Counseling (SFBC). This integrative approach offers a distinctive contribution by explicitly linking multicultural competence with gendered communication patterns and the cultural adaptation

of Western-derived counseling techniques. The approach resonates with the arguments of Situmeang et al. (2024), who contend that integrating values grounded in Islamic teachings can strengthen multicultural counseling practices in Indonesian settings.

Despite the ongoing development of multicultural counseling frameworks in Indonesia, empirical research that closely examines the lived experiences of female counselors working with male counselees from diverse cultural backgrounds remains limited. This study therefore introduces an element of novelty by focusing specifically on female counselors as the primary subjects of analysis and by exploring how masculinity norms, multicultural values, and religious ethics converge to shape counseling practices in Indonesian Islamic secondary schools.

In addition to these cultural and gender-related considerations, Islamic ethical principles are central to structuring counseling interactions in Islamic school environments. Ethical norms related to *khalwat* play a particularly important role, as they regulate spatial arrangements and boundaries of interaction to ensure that counseling practices remain consistent with Islamic values while preserving professional integrity (Syatar et al., 2024).

Accordingly, this study also examines counseling dynamics from an Islamic perspective, focusing on the concept of *khalwat*, which refers to the prohibition of seclusion between a man and a woman who are not *mahram*, as such situations may invite temptation (*fitnah*) or moral suspicion. In Islamic jurisprudence, *khalwat* is defined as a condition in which a man and a *non-mahram* woman are alone together in a private or enclosed space without supervision, thereby creating the potential for immoral acts (Al Arif, 2019). The prohibition is grounded in the imperative to safeguard public morality and prevent harm or social disorder (Bukhari, 2019). In educational and counseling practice, adherence to these ethical principles requires that sessions be conducted in semi-open spaces, such as rooms with transparent glass doors, or in the presence of a third party, such as another member of the guidance and counseling staff. Such arrangements support professionalism, transparency, and alignment with Islamic ethical values of *adab* (proper conduct), *maslahah* (benefit), and the prevention of *fitnah* (temptation or suspicion), while ensuring that counseling remains culturally relevant, inclusive, and consistent with academic standards (Musarrofa & Sa'adah, 2023).

Against this backdrop, the present study was conducted at SMK Istiqomah Muhammadiyah 4 Samarinda, a private vocational school characterized by high cultural diversity and a predominantly male student population. The study focuses on: (1) analyzing female counselors' understanding and enactment of multicultural competence; (2) identifying the challenges they face when working with male counselees from varied cultural backgrounds; and (3) exploring the adaptive strategies they employ to enhance the effectiveness and inclusivity of counseling services. Through this focus, the study aims to make a theoretical contribution to the development of a culture- and gender-responsive multicultural counseling model and a practical contribution by informing efforts to strengthen counselors' capacities through training, critical self-reflection, and support for culturally equitable educational policies.

METHODS

This study employed a qualitative approach with a fieldwork design. This design was selected because it enables in-depth exploration of counselors' subjective experiences in working with male clients from diverse cultural backgrounds (Jaladin et al., 2020). In addition, the researcher conducted direct observations of counseling sessions and interviews with counselees to obtain contextual, reflective, and holistic data rather than relying solely on the counselor's self-report (Alamsyah et al., 2024). The combination of these strategies allowed the construction of a more comprehensive understanding of the phenomenon and reduced the risk that the findings would be confined to the counselor's perspective alone (Henry & Li, 2022).

The primary participant was Mrs. Noorjanah, S.Pd., a school counselor at SMK Istiqomah Muhammadiyah 4 in Samarinda. She was selected purposively because she has extensive experience working with male counselees from various cultural backgrounds and was therefore judged to be highly relevant to the focus of this study. The research also involved two male students as counselees, identified with the initials P (of Banjar ethnicity) and S (of Dayak ethnicity). Only initials are used because the counselees did not grant permission for disclosure of their full names. This practice is consistent with ethical guidelines on anonymity in qualitative research, which aim to protect participants from potential harm and to preserve the integrity of the data (Czarnota-Bojarska, 2021). The

purposive selection of participants was intended to generate a rich, contextually grounded understanding of cross-cultural counseling processes in a school setting (Staller, 2021). In qualitative research, a small number of participants is acceptable when each case contributes substantial information power and meaningfully advances the research question (Vasileiou et al., 2018), and data sufficiency is determined by adequacy and thematic saturation rather than numerical representativeness (Braun & Clarke, 2021).

Although the study focused on a single counselor and two male counselees in one school, the depth of interviews, participatory observations, and data triangulation supports the analytical robustness of the findings. The limited sample should therefore be understood as characteristic of qualitative case-based inquiry, which prioritizes depth of meaning and contextual understanding rather than statistical generalization.

The research instruments comprised semi-structured interview guides, participatory observation sheets, interview notes for both the counselor and counselees, and supporting documents such as photographs taken during interview and observation sessions. These instruments were selected to enable methodological triangulation and to enhance the validity and richness of the qualitative data (Creswell & Poth, 2018). Semi-structured interviews facilitated in-depth exploration of participants' perspectives while allowing flexibility to probe emergent themes (Adams, 2019). Participatory observation and documentation complemented these interviews by capturing situational and behavioral dimensions that might not surface through verbal accounts alone (DeJonckheere & Vaughn, 2019). Collectively, these tools were designed to illuminate the counselor's understanding, practices, challenges, and strategies in implementing multicultural competence within the school counseling context.

Data collection followed three main techniques. First, in-depth semi-structured interviews were conducted with both the counselor and the counselees to explore how multicultural competence was understood and enacted in practice. For example, a question posed to the counselor to elicit conceptual understanding was, "How do you understand the concept of multicultural competence in the context of school counseling?", while a question addressed to the counselees was, "How do you perceive Mrs. Jannah's counseling approach in addressing your needs during the sessions?" This format provided flexibility and depth in examining participants' experiences (DeJonckheere & Vaughn, 2019). Second,

participatory observation was used to document directly the interactions and behaviors of the counselor and counselees, thereby generating empirical insights that complemented interview data (Flick, 2018). Third, photographic documentation was employed to record interview and observation activities as supporting evidence for enhancing data credibility and triangulation (Creswell & Poth, 2018).

Data were analyzed using thematic analysis, supported by ATLAS.ti version 23 for open coding, categorization, and theme development. The analysis began with open coding of interview transcripts, observation notes, and supporting documents to identify meaningful units of information. These codes were then grouped into categories that reflected emerging patterns or regularities, which were subsequently synthesized into overarching themes aligned with the research objectives. ATLAS.ti was used to visualize relationships among codes, categories, and themes through network views, which helped the researcher construct thematic narratives in a systematic and transparent manner. Data validity was strengthened through source triangulation by comparing and cross-checking evidence from interviews, participatory observations, and documentation. A brief illustration of the coding structure and the role of ATLAS.ti is presented in Figure 1.

The thematic analysis also incorporated Islamic ethical perspectives, particularly the concept of *khalwat* (prohibition of seclusion between *non-mahram* males and females), which was salient in the counseling setting. All sessions were conducted in transparent rooms, and in some cases a third party was present. These arrangements reflected both professional ethics and Islamic principles such as *maslahah* (benefit) and *adab* (proper conduct). Consequently, the analysis not only elucidates the experiences of the counselor and counselees in a multicultural context but also interprets counseling practices within a framework of local cultural and spiritual values.
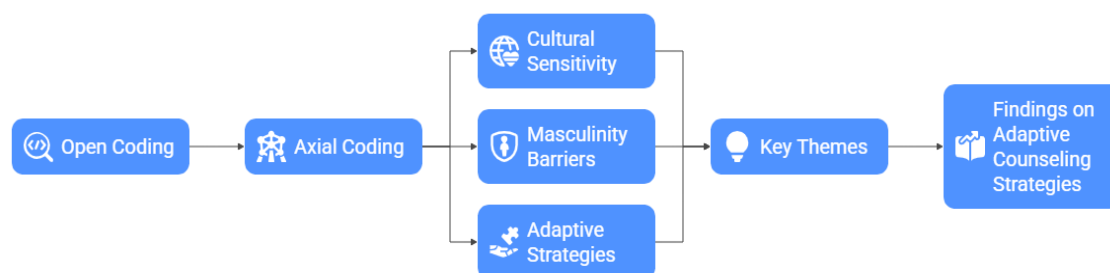

Figure 1. Brief coding structure illustrating the role of ATLAS.ti in thematic analysis

Step One
Review of multicultural counseling awareness, knowledge, and skills

Step Three
Integration of multicultural theory and Islamic ethics

Step Five
Identification of counselors' competence, challenges, and adaptive strategies

Step Two
Thematic analysis of qualitative data using ATLAS.ti 23

Step Four
Study of integrative multicultural counseling approaches

Step Six
Development of a culturally grounded adaptive counseling model

Figure 2. Research process in multicultural counseling

In summary, the study followed a qualitative research protocol that began with the formulation of the research focus based on a review of relevant literature, followed by purposive sampling of one school counselor and two male counselees from different cultural backgrounds. Data were collected through in-depth interviews and participatory observations carried out in accordance with Islamic ethical principles, particularly the prohibition of *khalwat*. All data were analyzed thematically with support from ATLAS.ti version 23 through stages of open coding, category formation, and theme construction. The credibility of the findings was ensured through data source triangulation and critical researcher reflection. The results were then interpreted using a multicultural competence framework to generate a comprehensive understanding of adaptive counseling strategies in an Islamic, multicultural school context. An overview of the research process in multicultural counseling is presented in Figure 2.

RESULTS AND DISCUSSION

In general, the study showed that the counselor at SMK Istiqomah Muhammadiyah 4 Samarinda enacted multicultural competence across multiple dimensions of her practice. These included a clear conceptual understanding of cultural diversity, the ability to adjust counseling methods and physical settings, the use of communication strategies to address masculinity-related barriers, and the involvement of family members in collaborative problem solving. The findings also indicate that the counselor was able to adapt Western-

derived counseling techniques so that they were congruent with local cultural and religious values while upholding professional ethics. In addition, her ongoing reflective practice illustrates a sustained commitment to strengthening both professional competence and cultural sensitivity. These conclusions were derived from triangulated data comprising in-depth interviews with the counselor (Mrs. Noorjannah, S.Pd.) and two male counselees from different cultural backgrounds (P, Banjar; S, Dayak), participatory observations conducted in accordance with Islamic ethical principles of *khalwat* to ensure transparency and propriety, and photographic documentation that captured direct interactions between the counselor and counselees in a real multicultural school context. The data were analyzed thematically using ATLAS.ti, which facilitated open coding, categorization, and the development of themes across interconnected data sources.

Counselor's Understanding and Practice of Multicultural Competence

The results suggest that Mrs. Noorjannah's understanding and enactment of multicultural competence demonstrate a high degree of cultural awareness and sensitivity. She acknowledges that each counselee brings specific values, norms, and cultural backgrounds, and that counseling approaches therefore cannot be applied uniformly. As she explained:

"*As a counselor, we cannot use the same approach for every student. We have to be sensitive to their cultural background as well. Not every male student is willing to open up, especially those from cultures that teach that 'men must be strong' and should not cry. If we are not aware of such values, we might cause them to become even more closed off.*"

This statement illustrates her deep awareness of cultural values and her capacity for cross-value empathy, both of which are core components of multicultural competence.

The counselor also employed adaptive communication strategies that aligned with the counselee's preferred communication style. Counselee P (Banjar) confirmed this by stating:

"*When asked directly about feelings, I get confused. But if I am asked through examples or logic, I can answer.*"

Participatory observation conducted on 12 March 2025 supported this account: when the counselor reformulated questions using a more logical, consequence-focused framing, P became noticeably more responsive and self-assured compared with his initially passive demeanor. The counseling setting itself followed Islamic ethical guidelines; the door

remained open and the room had transparent glass panels to avoid situations that could be considered *khalwat*. This indicates that multicultural competence was expressed not only through verbal interaction, but also through the ethical and spatial arrangements of the counseling environment. The photographic documentation of this session is presented in Figure 3.

Beyond cultural awareness, reflective practice emerged as a key aspect of the counselor's professionalism. She routinely evaluated the effectiveness of each session, recorded her reflections, and discussed selected cases with colleagues. This reflective habit underscores her continuous effort to refine both her professional skills and her cultural sensitivity. Taken together, these findings show that multicultural understanding was not merely conceptual, but manifested in empathic communication, contextual adaptation, and ethically grounded practice.

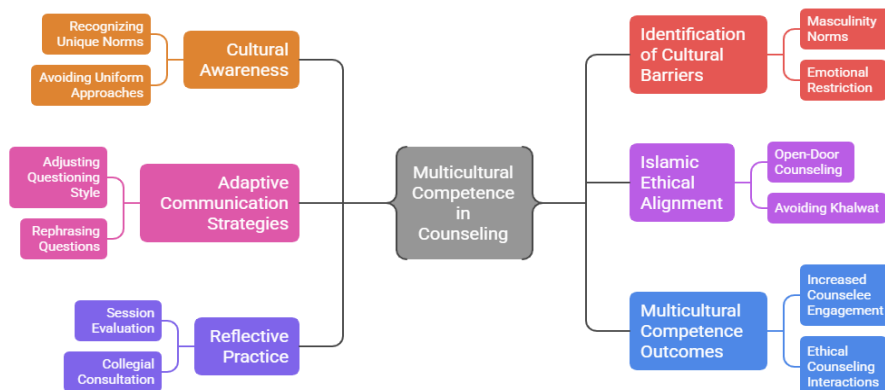**Figure 3.** Counseling session between the counselor and counselee P

Figure 4. Network representation of codes, categories, and themes in ATLAS.ti

Figure 4 illustrates the relationships among codes, categories, and themes as visualized through the ATLAS.ti Network View, highlighting the interconnected meanings that emerged in the analysis.

Challenges in Counseling Male Students from Diverse Cultural Backgrounds

The study also identified several challenges arising from the intersection of cultural norms and masculinity among male counselees. Social expectations such as "men must be strong" and "men do not cry" acted as emotional barriers within the counseling process. As Mrs. Noorjannah explained:

"When I ask 'how do you feel?', they usually stay silent. So I reframe the question to 'what might happen if this continues?' and they respond better."

This illustrates her awareness that some male students come from cultural contexts where direct emotional disclosure is discouraged, and that more indirect, consequence-oriented questions are often more acceptable. Counselee P echoed this point:

"It is difficult for me to answer questions about feelings, but if I am asked about the consequences, I can think and respond."

Another challenge was the stigma associated with counseling. Some students and family members perceived counseling as a sign of weakness or personal failure, which made the process of building trust more gradual. The counselor recounted her experience with S (Dayak):

"At first, I used a direct approach, but he became even more withdrawn. Then I switched to a relaxed, informal conversation during break time, discussing lighter topics first."

S confirmed this shift:

"At first, it was hard, but over time I started to tell her more, little by little."

Observation on 17 March 2025 showed that the use of simple language and a calm, non-judgmental tone helped S feel safer and more supported, which in turn facilitated a more open Institutional constraints, such as limited time and expectations for rapid outcomes, also posed challenges. The counselor responded to these constraints by collaborating with teachers and homeroom advisors to obtain broader contextual information about students' academic, behavioral, and family backgrounds. This collaboration reflects her capacity to navigate cultural and systemic complexities within the

school environment and to situate individual counseling within a wider support system. Figure 6 presents the thematic relationships between these challenges and the analytic categories generated in ATLAS.ti.dialogue. The photographic documentation of this session is shown in Figure 5.

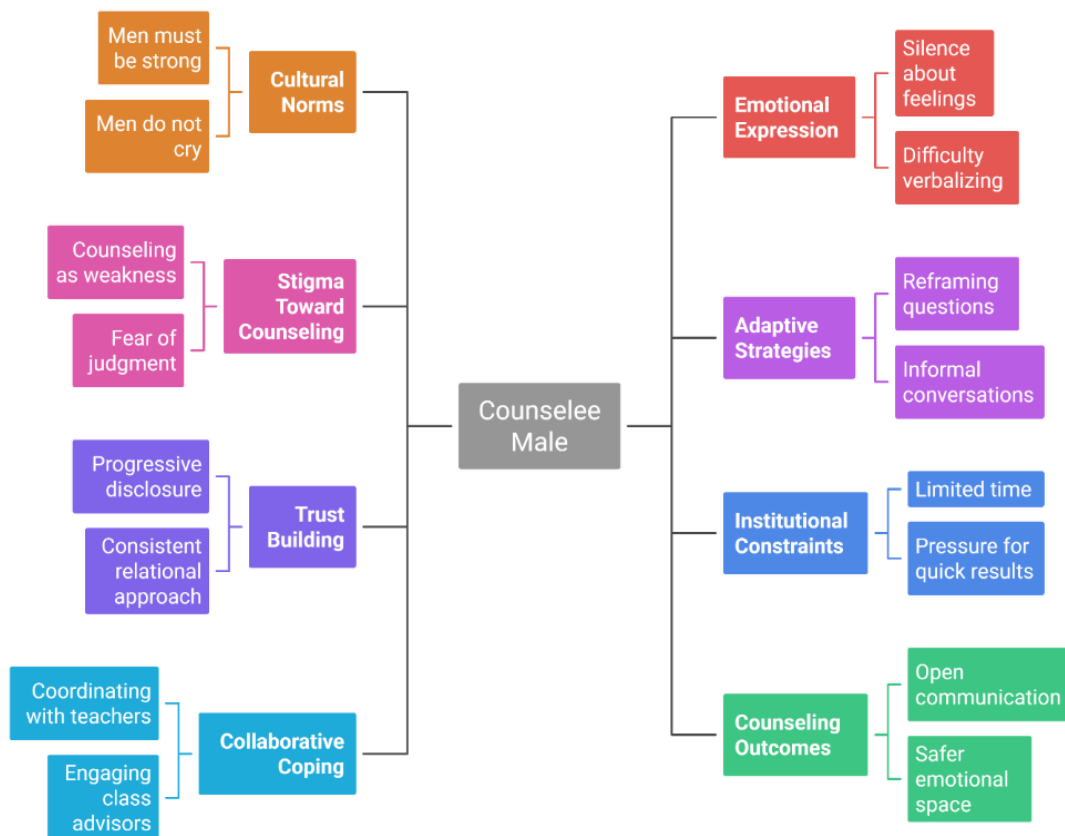**Figure 5.** Counseling session between the counselor and counselee S

Figure 6. Representation of research findings and themes related to counseling challenges

Adaptive Strategies to Enhance Counseling Effectiveness and Inclusivity

In responding to these challenges, Mrs. Noorjannah implemented adaptive strategies grounded in empathy, flexibility, and collaboration. A key initial step was rapport-building, which she achieved by starting with light, informal conversations before moving to more sensitive issues. As she noted:

"*Sometimes I do not go straight to the problem. I start with casual talk so they feel comfortable first.*"

Observations indicated that this approach helped create a psychologically safe environment, encouraging counselees who were initially reserved to become more engaged in the counseling process.

Family involvement emerged as a particularly effective strategy in collectivist cultural contexts. The counselor described one case:

"*I once counseled a Dayak student who was very withdrawn. After involving his parent in a joint discussion, he became more open because he felt supported.*"

S confirmed this experience:

"*It felt awkward at first, but after my parent knew about my problem, I felt relieved and more courageous.*"

Participatory observation showed that sessions involving a parent tended to be more relaxed, with the counselee displaying greater willingness to share and discuss concerns. This underscores the importance of family as a social and emotional support system in collectivist cultures such as Dayak. The photographic documentation of the joint session between S, his parent, and the counselor is presented in Figure 7.

The counselor also adapted Western counseling techniques, such as Cognitive Behavioral Therapy (CBT) and solution-focused counseling, by embedding them within culturally meaningful frames. She explained:

"*If the student comes from a culture that values family honor, I connect the discussion to that, for example by asking, 'What would make your parents proud?' So the technique is CBT, but the context is cultural.*"

Counselee P confirmed the effectiveness of this approach:

"*If the question relates to my parents, I feel more motivated to respond.*"

Figure 7. Counseling session involving counselee S, his parent, and the counselor
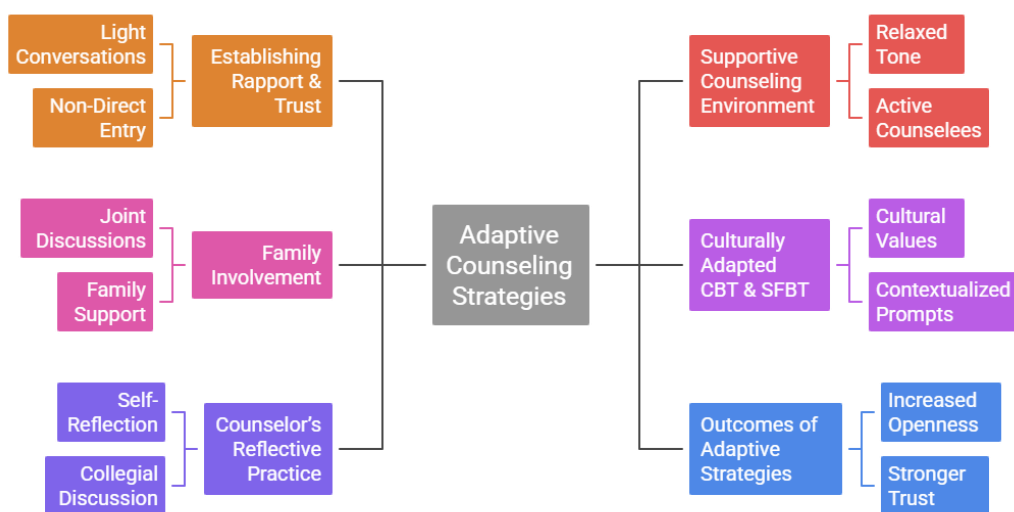

Figure 8. Representation of research findings and themes related to adaptive strategies

Observation on 12 March 2025 indicated that P's facial expressions and body language became noticeably more engaged when questions were framed around family values and parental expectations. This suggests that cultural adaptation of counseling techniques can enhance emotional involvement while preserving therapeutic structure.

Professional reflection formed another integral component of the counselor's adaptive strategy. She stated:

"*I often reflect after sessions and ask myself, 'Was I sensitive enough?' Sometimes I discuss it with my fellow counselors.*"

This ongoing reflective practice helped ensure that counseling remained responsive, culturally attuned, and ethically sound. Figure 8 depicts the relationships between the adaptive strategies identified in the data and the overarching themes derived from the thematic analysis.

Overall, the findings indicate that the counselor's multicultural competence encompasses cultural awareness, the capacity to navigate cross-cultural and gender-related challenges, and the use of adaptive strategies that prioritize empathy, flexibility, and collaboration. The integration of Islamic values into counseling practice not only reinforces professional ethics, but also enhances the contextual and spiritual relevance of guidance and counseling services at SMK Istiqomah Muhammadiyah 4 Samarinda, making them both effective and culturally resonant.

This section presents an in-depth discussion of the research findings generated through thematic analysis using ATLAS.ti. The analysis produced three overarching themes aligned with the focus of this study: (1) counselors' understanding and practice of multicultural competence, (2) challenges encountered when working with male counselees from diverse cultural backgrounds, and (3) adaptive strategies implemented to enhance the effectiveness and inclusivity of counseling services. The discussion not only interprets the empirical findings, but also situates them within relevant theoretical frameworks and prior research to strengthen the credibility of the interpretations. Adopting an interpretive–narrative approach, this section illustrates how multicultural competence operates not merely as abstract knowledge but as a reflective practice shaped by social interaction, cultural awareness, and adaptation to local norms. Furthermore, the discussion underscores the role of Islamic values and Indonesian cultural contexts in shaping the counselor's approach, thereby rendering counseling practices more contextual, ethical, and attuned to the everyday realities of students at SMK Istiqomah Muhammadiyah 4 Samarinda.

The findings indicate that the multicultural competence demonstrated by Mrs Noorjannah is not confined to theoretical understanding but is translated into practice through adaptive communication, the integration of cultural and religious values, and sustained professional reflection. Cultural awareness functions as the foundation upon which she adjusts her counseling strategies, consistent with Sue and Sue's (2019)

framework, which conceptualizes multicultural competence as the integration of self-awareness, cultural knowledge, and intervention skills.

In concrete terms, the counselor shows the ability to modify her communication style according to the counselee's cultural background. When working with a male counselee from the Banjar ethnic group, who tended to avoid direct emotional disclosure, she deliberately refrained from asking emotionally laden questions such as "*How do you feel?*" and instead used logically framed prompts such as "*What might happen if this continues?*" This approach proved effective because it resonated with Banjar cultural norms that emphasize masculinity, strength, and rationality. The finding is in line with Beel et al. (2018), who reported that masculine norms often impede counseling processes by encouraging men to suppress emotional expression. In this context, the use of logical, consequence-oriented language functions as an adaptive strategy that improves counselee engagement.

Compared with mainstream Western counseling approaches, this study highlights a notable divergence. In many Western counseling traditions, emotional openness is regarded as central to therapeutic change (Corey, 2023), and counselors are encouraged to facilitate direct emotional expression as a route to self-understanding. Within the Indonesian context, particularly among male counselees who are socialized to uphold honor and composure, such expectations may generate discomfort or resistance. The present findings therefore argue that counseling effectiveness should not be evaluated solely by the depth of emotional disclosure, but also by the counselor's capacity to align communication with culturally embedded norms. In this regard, the results reinforce the legitimacy of contextual approaches that privilege local perspectives in multicultural counseling practice in Indonesia.

Beyond communication styles, the counselor also engaged in cultural integration by adapting Western-derived techniques such as Cognitive Behavioral Therapy (CBT). She framed CBT interventions around culturally salient values. This strategy reflects the notion of "cultural tailoring" described by Hofstede et al. (2010), namely the process of integrating global models with local norms to ensure cultural relevance. In the case of counselee P (Banjar), linking discussions to family pride through questions such as "*What would make*

your parents proud?" increased his engagement. This suggests that the value of family honor serves as a powerful entry point for building emotional connection and motivation.

These findings are consistent with Arredondo et al. (1996), who emphasize the importance of incorporating cultural dimensions at every stage of the counseling process and warn that neglecting cultural background can lead to resistance or even exacerbate existing problems. At the same time, Vasileiou (2018) cautions that excessive emphasis on cultural adaptation can risk obscuring the uniqueness of the individual. In this study, however, the counselor maintains a balance by continuing to elicit personal perspectives even when she is aware of the counselee's cultural background. This illustrates that cultural integration, when implemented reflexively, does not erase individuality; rather, it strengthens the therapeutic alliance.

Professional reflection emerges as another key component of multicultural competence. After each session, the counselor records what was effective, notes aspects requiring improvement, and discusses selected cases with peers. This process reflects a metacognitive stance toward her own practice. Situmeang et al. (2024) argue that self-reflection and peer supervision constitute forms of continuous learning that enhance multicultural sensitivity. In this study, reflective practice is further informed by Islamic ethical and spiritual values. Each counseling session adheres to the principle of *khalwat*, avoiding private, unsupervised interaction between opposite genders by utilizing open spaces, glass doors, or the presence of a third party. This practice upholds professional standards while positioning Islamic ethics as a moral framework within contemporary counseling practice. Taken together, these findings support the conclusion that multicultural competence is not limited to theoretical mastery but is expressed through ethically grounded, contextually responsive practice. The counselor effectively integrates universal counseling principles with local wisdom and Islamic spirituality, thereby making the counseling process more inclusive, meaningful, and effective.

The findings also reveal that a central challenge in counseling male students from diverse cultural backgrounds lies in masculinity norms and patriarchal expectations that discourage emotional expression. These norms shape how male counselees, particularly those from Banjar and Dayak cultural contexts, respond to counseling interventions. Rather than articulating feelings directly, they often remain silent when faced with emotionally

oriented questions, prompting the counselor to reframe affective content into logical or consequence-focused language. Similar to these findings. Mahfud et al. (2025) emphasize that incorporating local cultural wisdom—in their case, the Javanese Ruwatan values—can strengthen clients' psychological readiness and enhance the overall effectiveness of counseling interventions.

This pattern is consistent with Beel et al. (2018) and Levant et al. (2020), who show that social expectations such as "men must be strong" and "men should not show weakness" constitute major barriers in counseling male clients. Hegemonic masculinity norms inhibit emotional expression, especially in Asian societies that prioritize family honor and emotional restraint (Sileo & Kershaw, 2020). In Banjar and Dayak settings, these pressures are further reinforced by moral obligations to protect family reputation, leading men to present themselves as stable and rational. Consequently, barriers to counseling are not purely psychological but are embedded in broader sociocultural structures. These challenges align with the findings of Irawan et al. (2025), who argue that gender-based microaggressions and traditional masculine expectations in Indonesian schools often suppress emotional expression among male students, thereby complicating the counseling process.

In contrast to traditional Western humanistic approaches that highlight open emotional expression and catharsis (Corey, 2023), this study demonstrates that in Indonesia's religious and collectivist school environments, overt emotional display may cause discomfort. The finding aligns with Levant et al. (2020), who reported that strategies emphasizing direct disclosure are not always effective in East and Southeast Asian contexts, where politeness and self-control are valued more than emotional openness. Counseling approaches that rely heavily on explicit emotional expression therefore require cultural adaptation to avoid reinforcing resistance.

Beyond gender- and culture-based barriers, stigma surrounding counseling emerges as an additional challenge, particularly among students and their families. Counseling is frequently perceived not as supportive assistance, but as evidence of personal weakness or failure, reflecting a moralized view of help-seeking that remains prevalent in many Asian contexts. This observation is in line with Thang et al. (2022), who note that in collectivist societies, mental health stigma often frames counseling as a sign of poor self-control or

insufficient resilience, thereby discouraging especially male individuals from engaging in therapy.

At the family level, some parents interpret counseling as an indication that their child is "lazy" or incapable of handling personal problems. The pressure to maintain family reputation and masculine competence intensifies reluctance to participate, placing students in a double bind between emotional needs and social expectations. As a result, counseling is often avoided not because it lacks relevance, but due to fear of social judgment.

To counter these dynamics, the counselor adopts a gradual, relationship-oriented strategy centered on building rapport. Rather than commencing with direct, problem-focused questions, she begins with informal conversation and relational warmth. This is consistent with Day-Vines et al. (2024), who argue that relational empathy is crucial in multicultural counseling, especially where counseling is perceived as hierarchical or stigmatized. Instead of relying primarily on formal authority or technical expertise, the counselor positions herself as a safe, supportive figure, which proved effective in encouraging a Dayak male counselee to share more openly over time. This underscores that reducing stigma requires not only structural advocacy but also interpersonal strategies that humanize counseling, lower perceived threat, and frame the counselor as a relational ally rather than an evaluator.

Structural barriers also play a significant role. Indonesia's education system remains heavily oriented toward academic achievement, with counseling services often treated as supplementary rather than integral. This observation corresponds with Harte and Barry (2024), who argue that in many low- and middle-income countries, students' psychological well-being is treated as secondary. In such contexts, institutional expectations for rapid problem resolution compel counselors to navigate time and resource constraints. In response, Mrs Noorjannah actively collaborates with homeroom teachers and subject teachers to gain a more comprehensive understanding of students' circumstances. This practice is consistent with the ecological counseling perspective proposed by Koller et al. (2019), which emphasizes the importance of situating interventions within students' broader social environments.

The counselor's collaborative approach stands in contrast to more individualistic models of Western counseling that foreground personal autonomy as the primary locus of

change (Rodgers & Tudor, 2020). In Indonesia's collectivist context, community and relational networks play a central role in psychological recovery. This is consistent with Ahn et al. (2024), who found that community support is a significant mediator of successful multicultural counseling in Asian schools. Accordingly, the present study suggests that cross-cultural counseling effectiveness is shaped not only by the counselor's interpersonal expertise but also by their capacity to navigate social systems, gender norms, and cultural structures surrounding the counselee.

In summary, the challenges identified in this study are multidimensional, encompassing: (1) psychological barriers related to masculinity norms that restrict emotional expression, (2) social barriers rooted in counseling stigma, and (3) structural barriers arising from an academically driven education system. Despite these constraints, the counselor's ability to cultivate relational empathy, employ adaptive communication, and work collaboratively within the wider school ecosystem illustrates that multicultural competence functions as a form of contextual intelligence that allows counseling to remain both effective and ethical in culturally diverse settings.

The findings further show that Mrs Noorjannah implemented four core adaptive strategies to address multicultural and gender-based challenges: (1) relational trust-building, (2) family involvement, (3) cultural and Islamic adaptation of CBT and Solution-Focused Brief Therapy (SFBT), and (4) continuous reflective practice. Together, these strategies constitute a culturally responsive and ethically grounded counseling model well suited to Indonesian Islamic schools. Trust-building was fundamental, particularly in working with male counselees socialized under patriarchal norms of emotional restraint. Rather than beginning with direct emotional inquiry, the counselor initiated sessions with informal conversation, reducing defensiveness and creating psychological safety. This approach is congruent with Day-Vines et al. (2024) and Hook et al. (2016), who contend that relational empathy, rather than directive questioning, facilitates access to deeper emotional processes. The behavioral changes observed in a Dayak counselee support the effectiveness of this culturally attuned method.

This strategy reflects Worthington's (2017) notion of cultural humility, in which the counselor positions herself as a learner and bridge builder, and contrasts with Western cognitive approaches that prioritize rapid problem-solving (Fernández-Álvarez et al., 2020).

In collectivist contexts such as Indonesia, warmth and patience function not as inefficiencies, but as culturally congruent therapeutic resources.

Family involvement emerged as another critical strategy for enhancing emotional engagement and reducing stigma. The inclusion of parents, particularly for initially withdrawn counselees, legitimized the counseling process and fostered greater openness. This finding is in line with Ratts and Greenleaf (2017), who stress the inseparability of counseling and family systems in collectivist cultures, and with Sultana et al. (2023), who show that family support buffers psychological distress among adolescent males. In contrast to Western norms that often prioritize individual autonomy and strict confidentiality (Corey, 2023), the present study suggests that in Islamic school contexts, appropriate family participation can strengthen both the perceived legitimacy and the impact of counseling.

The counselor also adapted CBT and SFBT by grounding cognitive and solution-focused techniques in local cultural and Islamic values, particularly the concept of family honor. This approach is consistent with Ward et al. (2025), who argue that culturally responsive interventions retain their theoretical structure while embedding meaning in familiar value systems. Rather than abandoning Western models, the counselor recontextualized them within communal ethics and religious identity, thereby maintaining conceptual rigor while enhancing cultural resonance. Furthermore, these findings are consistent with the research of Hanafi et al. (2025), which shows that CBT-based interventions become more meaningful and motivating when combined with local cultural and Islamic values, as demonstrated in their syncretic CBT model that integrates Osing cultural wisdom with Islamic teachings.

Although Sue and Sue's (2019) multicultural competence framework and Arredondo's (1996) integrative model offer a useful conceptual foundation, the present study shows that these frameworks require contextual refinement when applied in Islamic educational settings. Here, multicultural competence is both cultural and theological, demanding sensitivity to principles such as *khalwat*, *adab*, and *maslahah*. Indonesian counselors therefore do not simply adopt Western paradigms; they reinterpret and Islamize them, expanding multicultural counseling beyond secular frames.

Concerns raised by Naets et al. (2018) about the risks of over-adaptation are mitigated in this study by evidence that cultural integration, when anchored in ethical practice and

reflective evaluation, strengthens rather than dilutes theoretical integrity. This conclusion is supported by the centrality of reflective practice, in which the counselor systematically reviews the cultural appropriateness and ethical consistency of her interventions. Reflective practice, as described by Karnieli-Miller (2020) and Situmeang et al. (2024), is essential for preventing bias and sustaining cultural responsiveness.

In Islamic school contexts, reflection also has a spiritual dimension. Counseling sessions are organized in accordance with the principle of *khalwat*, ensuring transparency and ethical propriety through the use of open spaces or glass-partitioned rooms (Johan et al., 2025). This integration of religious ethics and professional standards positions cultural adaptation not as a methodological compromise, but as an expression of ethical and contextual competence. Figure 9 presents a conceptual map summarizing the key findings and their interrelationships.
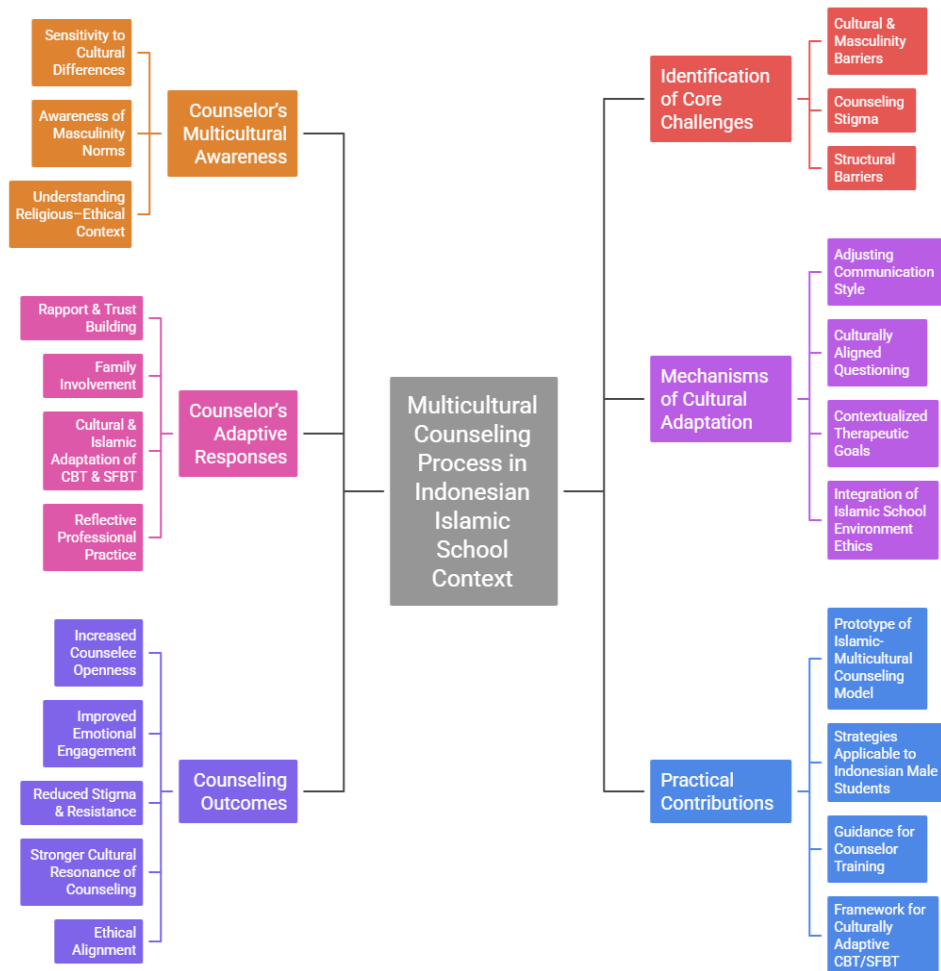
Figure 9. Conceptual map of the findings and discussion

This study acknowledges several limitations. The focus on a single Islamic school and two male counselees from specific cultural backgrounds constrains the generalizability of the findings to broader populations of male students across different institutional and cultural settings. The data are context-bound, shaped by the counselor–counselee relationship and the religious–cultural norms of the school environment, and may yield different patterns in more secular or pluralistic contexts. In addition, the qualitative design, which relies on interviews and participatory observations, introduces the potential for researcher subjectivity in data interpretation

Future research is encouraged to involve larger and more diverse samples, adopt cross-cultural or cross-gender comparative designs, and employ mixed-methods approaches to enhance validity. Subsequent studies could also explore additional dimensions of multicultural counseling, such as religious identity, social class, or digital counseling dynamics, in order to further refine multicultural counseling competencies across varied educational contexts.

Despite these limitations, the findings offer meaningful practical implications for strengthening multicultural counseling services. The results highlight the importance of critical–reflective training, collegial supervision, and ongoing professional development to enhance counselors' sensitivity to cultural and gender dynamics, particularly when working with male counselees shaped by hegemonic masculinity norms. At the institutional level, the study underscores the need to reposition counseling as a core component of school services, supported by policies that emphasize cultural inclusivity and gender equity.

Integrating multicultural literacy and empathic communication into school curricula and reinforcing collaboration among counselors, teachers, and parents are essential steps toward building a comprehensive support system. Collectively, these implications indicate that, notwithstanding its limitations, this study contributes valuable practical insights and policy directions for advancing multicultural counseling in culturally diverse Islamic educational settings.

CONCLUSION

This study demonstrates that multicultural competence in counseling practice at SMK Istiqomah Muhammadiyah 4 Samarinda is not merely an abstract construct, but is enacted

through adaptive communication, cultural sensitivity, the integration of local and Islamic values, and sustained professional reflection. The counselor systematically tailored her approaches to male counselees from highly masculine cultural backgrounds by prioritizing logic-based questioning, framing interventions around the notion of family honor, and engaging teachers and parents as part of a broader ecological support system. The findings further show that the principal challenges in multicultural counseling arise not only from cultural differences, but also from masculinity norms that constrain emotional expression, persistent stigma surrounding counseling, and institutional pressures for rapid problem resolution. Adaptive strategies grounded in relational empathy, cross-system collaboration between school and family, and culturally anchored adaptations of Western techniques proved effective in creating a safe and inclusive space that gradually enhanced counselees' engagement and openness. From a theoretical perspective, this study extends existing understandings of multicultural competence by illustrating that, within Islamic educational settings, such competence must be interwoven with Islamic ethical principles including *adab*, *maslahah*, and norms that prohibit *khalwat* in order to maintain moral integrity and cultural resonance. Practically, the adaptive counseling model identified here offers a workable framework for implementation in similar multicultural school contexts. However, the study's limitations particularly its small sample size and single research site constrain the generalizability of the findings. Future research should therefore involve broader cultural and gender representation, larger and more varied samples, and more advanced qualitative or mixed-method designs to test, refine, and further elaborate this model of multicultural counseling.

REFERENCES

Adams, W. C. (2019). Using the Internet. In Newcomer, K.E., Hatry, H. P., Wholey, J. S. (Eds.), *Handbook of Practical Program Evaluation* (4th ed., pp. 492–505). San Francisco, CA, USA: Wiley. https://doi.org/10.1002/9781119171386

Ahn, H. S., Lee, J., & Jin, Y. (2024). The effects of multicultural family support services on the longitudinal changes of acculturative stress, peer relations, and school adjustment. *Frontiers in Psychology, 14*, 1301294. https://doi.org/10.3389/fpsyg.2023.1301294

Al Arif, M. F. (2019). Larangan Berduaan Antara Laki-Laki dan Perempuan Bukan Mahram. *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, *8*(1), 11–21. Retrieved from https://jurnal.alfithrah.ac.id/index.php/kaca/article/view/300

Alamsyah, Muh. N., Muslihati, M., & Peng, Y. (2024). Exploration of multicultural counseling services to support adolescents' cultural awareness in schools. *ProGCouns: Journal of Professionals in Guidance and Counseling*, 5(2), 63–77. https://doi.org/10.21831/progcouns.v5i2.77508

Arredondo, P., Toporek, R., Brown, S. P., Jones, J., Locke, D. C., Sanchez, J., & Stadler, H. (1996). Operationalization of the multicultural counseling competencies. *Journal of Multicultural Counseling and Development, 24*(1), 42–78. https://doi.org/10.1002/j.2161-1912.1996.tb00288.x

Beel, N., Jeffries, C., Brownlow, C., Winterbotham, S., & du Preez, J. (2018). Recommendations for male-friendly individual counseling with men: A qualitative systematic literature review for the period 1995–2016. *Psychology of Men & Masculinity*, 19(4), 600–611. https://doi.org/10.1037/men0000137

Belianti, I. D., Surya, R. I., & Sya'bana, S. (2025). *Globalisasi dan keragaman budaya di kampus: Studi tentang interaksi antar budaya dalam komunitas mahasiswa daerah*. *Jurnal Penelitian Humaniora, 30*(1), 13–19. https://doi.org/10.21831/hum.v30i1.68717

Braun, V., & Clarke, V. (2021). To saturate or not to saturate? Questioning data saturation as a useful concept for thematic analysis and sample-size rationales. *Qualitative Research in Sport, Exercise and Health*, 13(2), 201–216. https://doi.org/10.1080/2159676X.2019.1704846

Bukhari, B. (2019). Khalwat dalam Perspektif Hukum Islam dan Hukum Positif. *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan, Ekonomi Islam*, 10(2), 109–121. https://doi.org/10.32505/jurisprudensi.v10i2.942

Corey, G. (2023). Theory and practice of counseling and psychotherapy (11th ed.), 586–608. Boston, MA: Cengage Learning. Retrieved from https://faculty.cengage.com/works/9780357764428

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.), 365-389. Thousand Oaks, CA: SAGE Publications. Retrieved from Scientific Research

Czarnota-Bojarska, J. (2021). The ethics of organizational research: Methodological considerations for ensuring respondents' anonymity and confidentiality. *EWOP in Practice*, 15(1), 54–65. https://doi.org/10.21825/ewopinpractice.87141

Day-Vines, N. L., Zhang, J., Cluxton-Keller, F., Hicks, D., Jones, C., Spann, R. T., Daga, D., & Agorsor, C. (2024). The development and validation of an instrument to examine clients' perspectives about their counselors' ability to broach racial, ethnic, and cultural concerns. *Journal of Multicultural Counseling and Development*, 52(3), 173–188. https://doi.org/10.1002/jmcd.12300

DeJonckheere, M., & Vaughn, L. M. (2019). Semistructured interviewing in primary care research: a balance of relationship and rigour. *Family Medicine and Community Health*, 7(2), 57. https://doi.org/10.1136/fmch-2018-000057

Fernández-Álvarez, J., Prado-Abril, J., Sánchez-Reales, S., Molinari, G., Martín Gómez Penedo, J., & Jeong Youn, S. (2020). La Brecha Entre La Investigación Y La Práctica Clínica: Hacia La Integración De La Psicoterapia. *Papeles Del Psicólogo - Psychologist Papers*, 41(2), 3–13. https://doi.org/10.23923/pap.psicol2020.2932

Flick, U. (2018). *An introduction to qualitative research* (6th ed., pp. 220–240). Thousand Oaks, CA, USA: SAGE Publications. Retrieved from Scientific Research

Habsy, B. A., Nashihah, D., Hutauruk, A. B. C., & Indah, N. M. (2025). Gender Issues in Multicultural Guidance and Counseling. *Jurnal Kajian Pendidikan Dan Psikologi*, *3*(1), 79–91. https://doi.org/10.61397/jkpp.v3i1.428

Hanafi, H., Hidayah, N., Mappiare, A., & Mamat, N. Bin. (2025). Syncretic Cognitive Behavioral Counseling: Developing Students' Meaning of Life through the Blended Values of Islamic and Osing Culture. Pamomong: *Journal of Islamic Educational Counseling, 6*(1), 1–20. https://doi.org/10.18326/pamomong.v6i1.3900

Harte, P., & Barry, M. M. (2024). *A scoping review of the implementation and cultural adaptation of school-based mental health promotion and prevention interventions in low-and middle-income countries.* Cambridge Prisms: Global Mental Health, 11, e55. https://doi.org/10.1017/gmh.2024.4

Henry, H. L., & Li, C.-S. (2022). Religious Identity Development and Multicultural Competence: A Correlational Study of Counseling Students. *Counseling and Values*, *67*(1), 116–137. https://doi.org/10.1163/2161007X-67010006

Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). New York, NY, USA: McGraw-Hill Education. Retrieved from Google Scholar

Hook, J. N., Watkins, C. E., Davis, D. E., Owen, J., van Tongeren, D. R., & Marciana, J. R. (2016). Cultural Humility in Psychotherapy Supervision. *American Journal of Psychotherapy*, *70*(2), 149–166. https://doi.org/10.1176/appi.psychotherapy.2016.70.2.149

Irawan, A. W., Habsy, B. A., & Amedome, S. N. (2025). Non-Neutral Counseling and Guidance Services: Understanding Forms of Gender Microaggressions in Schools. *Pamomong: Journal of Islamic Educational Counseling, 6*(1), 75–92. https://doi.org/10.18326/pamomong.v6i1.3853

Jaladin, R. A. M., Simmonds, J. G., & Joseph, C. (2020). Professional counsellors' perceptions and experiences of multicultural counselling in Malaysia: A qualitative study. *Journal of Nusantara Studies (JONUS), 5*(2), 261–281. https://doi.org/10.24200/jonus.vol5iss2pp261-281

Johan, B., Nate, F., Dewanti, N. A. D., Fatihah, T. A., Syahman, Y. A.-Z., & Rahman, Z. B. A. (2025). Counselor's Code of Ethics in the Perspective of Islamic Education. *Al-Musyrif: Jurnal Bimbingan Dan Konseling Islam*, *8*(2), 145–155. https://doi.org/10.38073/almusyrif.v8i2.3124

Karnieli-Miller, O. (2020). Reflective practice in the teaching of communication skills. *Patient Education and Counseling*, *103*(10), 2166–2172. https://doi.org/10.1016/j.pec.2020.06.021

Koller, S. H., Paludo, S. S., & Morais, N. A. (2019). *Ecological engagement: Urie Bronfenbrenner's method to study human development*, (p. 45). Switzerland: Springer Cham. https://doi.org/10.1007/978-3-030-27905-9

Levant, R. F., McDermott, R., Parent, M. C., Alshabani, N., Mahalik, J. R., & Hammer, J. H. (2020). Development and evaluation of a new short form of the Conformity to Masculine Norms Inventory (CMNI-30). *Journal of Counseling Psychology*, *67*(5), 622–636. https://doi.org/10.1037/cou0000414

Mahfud, A., Latifah, A., Lestari, I., Muslikah, M., & Bishops, C. (2025). Cultural Counseling Prototype Based on Ruwatan Values for Enhancing Community Well-

Being Post-Flood Disaster. *Pamomong: Journal of Islamic Educational Counseling*, *6*(1), 21–40. https://doi.org/10.18326/pamomong.v6i1.3888

Maswati, M., & Das, S. W. H. (2024). Values of Pancasila Ideology as a Multicultural Adhesive in Indonesia. *International Journal of Islamic Educational Research*, *1*(4), 70–89. https://doi.org/10.61132/ijier.v1i4.144

Musarrofa, I., & Sa'adah, M. (2023). Reconstructing the Concept of Khalwat Sahihah in the Digital Era: An Analysis of Scholars' Legal Perspectives. *Al-Istinbath: Jurnal Hukum Islam*, *8*(2 November), 577. https://doi.org/10.29240/jhi.v8i2.8234

Naets, T., Vervoort, L., Verbeken, S., & Braet, C. (2018). Enhancing childhood multidisciplinary obesity treatments: The power of self-control abilities as intervention facilitator. *Frontiers in Psychology, 9*, 1956. https://doi.org/10.3389/fpsyg.2018.01956

Ratts, M. J., & Greenleaf, A. T. (2017). Multicultural and Social Justice Counseling Competencies. *Professional School Counseling*, *21*(1b), 1–9. https://doi.org/10.1177/2156759X18773582

Robinson, M., & Savitsky, D. (2020). Multicultural Competence in Indonesian Counseling Students: Perspectives of Visiting American Counselor Educators. *International Journal of Applied Guidance and Counseling*, *1*(2), 36–45. https://doi.org/10.26486/ijagc.v1i2.1222

Rodgers, B., & Tudor, K. (2020). Person-centred therapy: A radical paradigm in a new world. *New Zealand Journal of Counselling*, *40*(2), 21–35. https://doi.org/10.24135/nzjc.v40i2.246

Schwartz, S. J., & Unger, J. (2016). T*he Oxford handbook of acculturation and health* (Vol. 1). New York, NY: Oxford University Press. https://doi.org/10.1093/oxfordhb/9780190215217.001.0001

Schwarzenthal, M., Schachner, M. K., Juang, L. P., & Vijver, F. J. R. v. d. (2019). Reaping the benefits of cultural diversity: classroom cultural diversity climate and students' intercultural competence. European Journal of Social Psychology, 50(2), 323-346. https://doi.org/10.1002/ejsp.2617

Sheikh, A., Payne-Cook, C., Lisk, S., Carter, B., & Brown, J. S. L. (2025). Why do young men not seek help for affective mental health issues? A systematic review of perceived barriers and facilitators among adolescent boys and young men. *European Child & Adolescent Psychiatry*, *34*(2), 565–583. https://doi.org/10.1007/s00787-024-02520-9

Shepherd, G., Astbury, E., Cooper, A., Dobrzynska, W., Goddard, E., Murphy, H., & Whitley, A. (2023). *The challenges preventing men when seeking counselling or psychotherapy*. *Mental Health & Prevention, 31*, 200287. https://doi.org/10.1016/j.mhp.2023.200287

Sileo, K. M., & Kershaw, T. S. (2020). Dimensions of masculine norms, depression, and mental health service utilization: Results from a prospective cohort study among emerging adult men in the United States. *American Journal of Men's Health, 14*(1), 1–16. https://doi.org/10.1177/1557988320906980

Situmeang, D. B., Putri, N., Simarmata, A. A., Siahaan, N. P. M., Umari, T., & Munawir. (2024). Supervisi Guru BK: Membangun Kompetensi dan Profesionalisme Layanan BK. *Jurnal Ilmiah Penelitian Mahasiswa, 2*(3), 416–426. Retrieved from https://ejurnal.kampusakademik.my.id/index.php/jipm/article/view/137

Staller, K. M. (2021). Big enough? Sampling in qualitative inquiry. *Qualitative Social Work*, *20*(4), 897–904. https://doi.org/10.1177/14733250211024516

Steinhäuser, T., Schödwell, S., & Auckenthaler, A. (2023). Limitations of Trainings in Cross-Cultural Competence - The Practitioner Perspective. *Therapeutische Umschau. Revue Therapeutique*, *80*(7), 333–342. Retrieved from https://pubmed.ncbi.nlm.nih.gov/37855564/.com

Sue, D. Wing., & Sue, David. (2019). *Counseling the culturally diverse: theory and practice* (8th ed.). Hoboken, NJ: John Wiley & Sons. Retrieved from Google Scholar

Sultana, M., Gow, J., Mosharaf, P., Rahman, H., Koly, K. N., Rahman, M. A., Huq, N., Rawal, L. B., Kumar, M., & Mahumud, R. A. (2023). Parental role and peer support in adolescent suicidal behavior in eight South-East Asian countries. *Journal of Affective Disorders*, *332*, 221–230. https://doi.org/10.1016/j.jad.2023.03.092

Syatar, A., Abubakar, A., Kurniati, K., Bedong, M. A. R., & Ahmad, A. (2024). The consideration of maslahat in the imposition of the death penalty for serious sexual crimes in Indonesia. *Al-Istinbath: Jurnal Hukum Islam*, 9(1), 137–154. https://doi.org/10.29240/jhi.v9i1.8880

Thang, N. T., Linh, D. T. D., Anh, T. N., Phuong, N. T., Giang, N. D., Long, N. X., Nhung, D. T. C., & Long, K. Q. (2022). Severe Symptoms of Mental Disorders Among Students Majoring in Foreign Languages in Vietnam: A Cross-Sectional Study. *Frontiers in Public Health*, *10,* Article 855607. https://doi.org/10.3389/fpubh.2022.855607

Umami, D. A. N. (2022). Pengetahuan dan Keterampilan Guru Bimbingan dan Konseling Mengenai Konseling Multibudaya di Indonesia. *Edu Consilium: Jurnal Bimbingan Dan Konseling Pendidikan Islam, 3*(1), 38–50. https://doi.org/10.19105/ec.v3i1.5472

Vasileiou, K., Barnett, J., Thorpe, S., & Young, T. (2018). Characterising and justifying sample size sufficiency in interview-based studies: systematic analysis of qualitative health research over a 15-year period. *BMC Medical Research Methodology*, *18*(1), 148. https://doi.org/10.1186/s12874-018-0594-7

Ward, C., Szabó, Á., & Ng Tseung-Wong, C. (2025). The motivation to integrate and perceived discrimination as antecedents of cultural identity styles. *Cultural Diversity & Ethnic Minority Psychology*, *31*(2), 393–401. https://doi.org/10.1037/cdp0000648

Worthington, E. L., Davis, D. E., & Hook, J. N. (Eds.). (2017). *Handbook of humility: Theory, research, and applications* (1st ed, p. 91–104). New York, NY, USA: Routledge. https://doi.org/10.4324/9781315660462

Yuliana, T. T., Saraswati, A. R., & Habsy, B. A. (2025). Konsep Bimbingan dan Konseling Multikultural pada Saat Ini. *Dialogika : Jurnal Penelitian Komunikasi Dan Sosialisasi*, *1*(2), 141–153. https://doi.org/10.62383/dialogika.v1i2.291