

The Design Of Cultural Awareness Development Model Based On Indonesian Culture On Guidance And Counseling Students

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Abstract: This research was done to create a development model of cultural awareness based on a valid, practical, and effective Indonesian culture to develop students' cultural awareness as the prospective of counselor. The research is a research and development (R & D) type with the ADDIE approach to develop a valid, practical, and effective model to develop cultural awareness based on Indonesian culture. An accidental sampling technique was used to determine 41 subjects in the study. Data was collected by giving the cultural awareness instrument directly to the sample. Product validity and practicality tests were carried out by 2 competent experts. The Kendall's coefficient test statistic was used to analyze data both descriptively and inferentially. The research produced a model to develop cultural awareness based on Indonesian culture. To develop student's cultural awareness as the prospective counselor, the research is valid (94.08%), practical (93.112% practicality value), and effective (Asymp. Sig value 0.001). The development model of *cultural awareness* based on Indonesian culture can be used to develop students' cultural awareness as the prospective of counselor. Its application can be modified to fit the students' characteristics and cultural background.

Keywords: Cultural Awareness, Cross-Cultural Counseling, and Indonesian Culture

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INTRODUCTION

The Indonesian nation has a cultural diversity that stretches from Sabang to Merauke. As one of the largest multicultural countries in the world, Indonesia has a diversity of cultures, ethnicities, religions, and ethnic groups, each of which is plural and heterogeneous (Lestari, 2015); (Jannes, 2016). As a multicultural country, there are many challenges faced by the Indonesian society, including the problem of Nusantara with dimensions of social conflict, radicalism, and extreme fundamentalism that negate the

importance of respecting diversity (Napitu, 2020); (Syafuruddin, S., Thaba, A., Rahim, A. R., Munirah, M., & Syahrudin, 2021). Several conflicts that often occur in Indonesia as a multicultural area include (1) low empathy among the tribes, (2) the growth of ethnic attitudes that are contrary to assimilation and integration, (3) the emergence of negative prejudices among the tribes, (4) low awareness of nationalism, and (5) the high level of social inequality that encourages envy (Ma'mun, 2012); (Levin, S., Matthews, M., Guimond, S., Sidanius, J., Pratto, F., Kteily, N. Dover, 2012). Intercultural conflicts that are not resolved immediately will have serious impacts in the form of loss of property, deep trauma, and even loss of life (Hikmawan, 2017); (Sutanti, 2020). Appropriate and immediate handling is needed so that intercultural conflicts do not cause serious impact in life.

An awareness of the cultural diversity possessed by the Indonesian is an important thing for all Indonesian to have in order to avoid various conflicts between cultures. Cultural awareness is the ability to recognize and respect intercultural differences (Constantine, 2015); (Smith, 2018). Cultural awareness is not only the ability possessed by individuals to recognize the culture they adhere to, but also being able to see other cultures outside of the one they believe in. A person's ability to recognize the differences that exist between one culture and another will increase awareness and respect for various existing cultures (Barker, 2005); (Suryandari, 2017). Cultural awareness should be owned by a plural society like Indonesia to avoid conflicts between cultures.

The counseling profession is a profession that requires cultural awareness when providing services to underserved populations (Murphy, 2002); (Gielen, U. P., Draguns, J. G., Fish, 2008). Especially when the counseling process is carried out by counselors and counsees who have different cultural backgrounds (commonly called indigenous counseling) (Matsumoto, 2008); (Nuzliah, 2016). Cultural awareness can occur if individuals have the complete data and information about the culture that influences behavior and the differences it causes; the data and information held by individuals will be more complete by knowing the codes and symbols used in communicating in certain cultures; data, information, and symbols used in a culture will become the basic knowledge of individuals about that culture; and basic knowledge about a particular culture will increase an individual's understanding of that culture (Wunderle, 2006); (Thompkins, D., Galbraith, D., Tompkins, 2006).

Counselors are expected to be ready to face the counselee with all its diversity. A culture-based approach becomes more effective because the counselee will feel more accepted (Constantine, 2015); (Arditama, E., & Lestari, 2020). Indigenous counseling is an alternative that can be used to help individuals face the realities and problems of life by using a local cultural approach where the individual comes from (Arifin, 2013); (Prasasti, 2020). The success of indigenous counseling occurs when the counselor is able to communicate effectively by understanding the counselee's cultural background (Putri, 2016); (Rangka, 2016). Indigenous counseling includes thoughts, culture, and beliefs in the life of traditional communities, both objectively and subjectively. The subjective view reflects the uniqueness of the individual community, and the objective view reflects the cultural structure of the originating community.

In order to understand the condition of society, it needs an effort to find out what the desires, thoughts, and socio-cultural norms that form it. Lack of understanding about the condition of the community is feared to become a problem that will further aggravate the lives of people, even causing psychic and physical conflict in the community (Rangka, 2016); (Prasasti, 2020). Therefore, it is important to develop cultural awareness in prospective counselors by creating a valid, practical, and effective model of cultural awareness development through cross-cultural counseling courses so that prospective counselors are able to deal with counsees who come from various cultural backgrounds. Cultural awareness is very important to avoid cultural stuttering for counselors in conducting indigenous counseling (Kaukab, 2020); (Luthfia, 2014).

This study aims to produce a model for developing cultural awareness based on

Indonesian culture. The development of the model in the first part contains (1) rationale, (2) vision and mission, (3) objectives, and (4) model components. The second part of the model pays attention to several elements, including (1) syntax; (2) reaction principle; (3) support system; (4) social system; (5) instructional impact; and (6) companion effect (Jacobs, Ed E.; Masson, RL.; Harvill, RL.; Schimmel, 2016); (Corey, M.S & Corey, 2012); (Gladding, 2012). This research will create a model for developing cultural awareness according to the order of mastery and easy to apply to students with various cultural background in Indonesian. The results of the research are a model of developing cultural awareness based on Indonesian culture to develop the cultural awareness of students as prospective counselors that can be used as a learning method in cross-cultural counseling study.

METHOD

Research Design

This research and development uses the ADDIE model approach. The ADDIE model consists of five steps, namely: (1) analysis; (2) design; (3) development; (4) implementation; and (5) evaluation (Sugiyono, 2016; Tegeh, 2014). This study aims to develop a model for developing cultural awareness based on Indonesian culture to develop students' cultural awareness as prospective counselors.

Data Source

The population of this research is the guidance and counseling study program students who attend cross-cultural counseling lectures. The accidental sampling technique is used in this research that consists of 41 people (Yusuf, 2013); (Sukmadinata, 2006).

Data Collection Technique

The data collection technique uses a cultural awareness scale with indicators: (1) being sensitive to their own culture, (2) being sensitive to other cultures, (3) Preserving the cultural heritage, (4) being sensitive to the characteristics, (5) respecting differences, and (6) being able to assess cultural acceptance (Wunderle, 2006); (Thompkins, D., Galbraith, D., Tompkins, 2006). The validity test of the product uses a validity test instrument with indicators of content in the fields of guidance and culture, design and language. The product practicality test uses a practicality test instrument with indicators of content, design, and language.

Data Analysis Technique

The data was analyzed by using descriptive statistics with percentage techniques to interpret the scores given by the expert and then using Kendall's Concordance Coefficient to see the consistency of the assessment given by the expert. The effectiveness data was tested using the Wilcoxon rank test technique.

RESULT AND DISSCUSSION

RESULT

At the analysis stage, the picture of student cultural awareness is revealed as follows:

Table 1. The Data of Students' Cultural Awareness

No	Aspect	Percentage	Criteria
1	Being sensitive to their own culture	64,1	Medium
2	Being sensitive to other cultures	62,2	Medium
3	Preserving the cultural heritage	60,0	Medium
4	Being sensitive to the characteristics	59,6	Medium
5	Respecting differences	59,1	Medium
6	Being able to assess cultural	66,6	Medium

acceptance	Total	61,9	Medium

The table above presents the data on student cultural awareness, which is generally in the medium category with 61.9%. This means that the cultural awareness of students needs to be increased in order to carry out cross-cultural counseling properly. The lowest average score of student cultural awareness is 59.1% for the indicator of respecting the differences. This means that there is still a lack of student ability to respect the differences that exist between cultures that students have. The highest score of student cultural awareness is 66.6% for the indicator of being able to assess cultural acceptance. This means that students can weigh acceptable and unacceptable behavior when interacting with students that have the different cultures. Based on the data at the analysis stage, a model for developing cultural awareness based on Indonesian culture is developed to develop the cultural awareness of students as the prospective counselors.

The results of the expert feasibility test for the contents of the counseling and culture, language, and the design of a cultural awareness development model based on Indonesian culture to develop cultural awareness of students as the prospective counselors, are presented in the following table.

Table 2. Validation result based on content, language, and model design

NO	ASPECT	EXPERT SCORE		Σ	Σ	%	CATEGORY
		A	B	EXPERT SCORE	IDEAL SCORE		
1	Language (14)	27	29	56	60	93,33	Very Decent
2	Content (14)	66	69	135	140	96,42	Very Decent
3	Design (14)	35	39	74	80	92,5	Very Decent
	Total	128	137	265	280	94,08	Very Decent

In the table above, it can be seen that overall the experts give a very decent assessment of the contents of the BK and culture fields, design and language model of cultural awareness, with 94.08% in the very feasible category and can be used with a few revisions. This means that experts give a positive assessment of the content, language, and design of the model book that has been designed.

Furthermore, to find out the alignment of the assessments of each expert regarding the content, language, and design of the model book, the Kendall's concordance test was carried out, which is presented in the following table.

Table 3. Kendall's Concordance Coefficient Test Results on Content Validation, Language and Model Design

N	Kendall's	Chi-Square	Asymp Sig.	Df
2	.723	30.322	0.014	13

In the table above, it can be seen that the value of Asymp Sig. is 0.014 with a probability under 0.05, which means that there is an alignment of the assessments given by the two experts on the content, language, and design of the Indonesian culture-based cultural awareness development model to develop student cultural awareness as prospective counselors.

The results of the usability test of the Indonesian culture-based cultural awareness development model to develop students' cultural awareness as prospective counselors are presented in the following table.

Table 4. Model Practicality Test Results

NO	ASPECT	EXPERT SCORE		Σ EXPERT SCORE	Σ IDEAL SCORE	%	CATEGORY
		A	B				
1	The usage (3)	35	39	74	80	92,5	Very Practical
2	The benefit (3)	4	5	9	10	90	Very Practical
3	Language (3)	5	5	10	10	100	Very Practical
4	Portable (3)	5	4	9	10	90	Very Practical
Overall		49	14	102	110	93,12	Very Practical

In the table above, it can be seen that overall the experts give a very practical assessment of the practicality of the model, with 93.12% being in the very good category and suggesting that it could be used with a few revisions. This means that the experts give a positive assessment of the usability of the model that has been designed.

Furthermore, to find out the alignment of the assessments of each expert regarding the usability of the model, the Kendall's concordance test is carried out, which is presented in the following table.

Table 5. Kendall's Concordance Coefficient Test Results of the Practicality Test

N	Kendall's	Chi-Square	Asymp Sig.	Df
2	.701	30.122	0.016	11

The value of Asymp Sig. of 0.016 with a probability less than 0.05 in the table above indicates that the assessments given by the two experts on the practicability of the Indonesian culture-based cultural awareness development model to develop student cultural awareness as prospective counselors are aligned.

The results of the effectiveness test of the Indonesian culture-based cultural awareness development model to develop student cultural awareness as prospective counselors are presented in the following table.

Table 6. The result of different test Pretest-Posttest

		N	Mean Rank	Sum of Ranks
Post_Test -	Negative Ranks	0 ^a	0,00	0,00
Pre_Test	Positive Ranks	10 ^b	5,50	55,00
	Ties	0 ^c		
	Total	10		

Based on the data in the table above, it is known that the negative rank value is 0, it means that there is no reduction in cultural awareness based on Indonesian culture for prospective counselors. Then the positive rank value is 10, it means that all research subjects have an increasing in cultural awareness based on Indonesian culture for prospective counselors after being given treatment. The ties value is 0, which means that there are no research subjects who have the same value between the pretest and posttest of cultural awareness based on Indonesian culture for prospective counselors. The significance value of the different test results from the pretest and posttest is presented in

the following table.

Table 7. Significance Test of Cultural Awareness Development of Prospective Counselor

	Eksperimen Pre_Test – Post_Test
Z	-3.805 ^b
Asymp. Sig. (2-tailed)	,001

Based on the results of the significance test of the pretest and posttest values, it can be seen that Asymp. Sig is 0.001 which is less than 0.05, so it can be concluded that there is a significant difference between the results of the pretest and posttest on the level of cultural awareness based on Indonesian culture for prospective counselors. This means that the use of the model for developing cultural awareness based on Indonesian culture is effective in developing cultural awareness for prospective counselors as well as in the implementation of cross-cultural counseling.

Evaluation is carried out at every stage in the design of the cultural awareness model. Based on the evaluation and revisions that the researchers have done on the research product, it is concluded that the product developed in the research is basically in accordance with the planning, development, and needs analysis carried out. The research product developed has been tested empirically and is suitable to be used in developing cultural awareness for prospective counselors.

DISSCUSSION

Students' cultural awareness is classified as moderate (with an average score is 61.9% and SD is 1.04). Cultural awareness can be described as an acknowledgment of a person's own culture and professional background, including beliefs, attitudes, and behaviors (Suhaimi, 2020); (Kumlien, C., 2020). Cultural sensitivity means having knowledge of the differences and similarities among the cultures without any value setting or assessment of these differences. Cultural awareness and cultural competence have become important skills to be mastered by counselors in cross-cultural counseling.

Cultural competence consists of several components such as cultural awareness, knowledge, skills, and sensitivity to the client's culture that must be mastered by counselors in cross-cultural counseling (Povenmire-Kirk, TC., Bethune, LK., Alverson, CY., Gutmann, 2015); (Sue, 2018). Counselors as the role in cross-cultural counseling are expected to continue developing cultural competence. A counselor needs to move from having knowledge followed by awareness to being sensitive to the culture of the person they help. One of the difficulty found in developing cultural awareness in cross-cultural counselors is counselors are often unaware of how cultural biases can affect their perceptions, attitudes, and practices (Hepworth, D., Rooney, R., & Larsen, 2002), and instilling cultural awareness depends on the opportunities provided to identify unreflective thinking and develop more complex and structured knowledge.

Based on the data at the analysis stage, it is known that the indicator of understanding differences has the lowest percentage in understanding student cultural awareness, with a percentage is 59.1%, being in the medium category. This means that there are still many students who are not sensitive to the differences that exist in various cultures. Cultural awareness is the ability that cross-cultural counselors must possess to recognize, appreciate, and consider the client's cultural views (Oluwole-Sangoseni, O., Jenkins-Unterberg, 2017); (Kumlien, C., 2020). Self-awareness, an important part of cultural awareness, allows counselors to reflect on themselves and understand implicit biases during the delivery of cross-cultural counseling services. The theoretical framework for understanding the concept of cultural competence includes awareness of

oneself and others, the knowledge of other cultures, and the ability to be non-judgmental in meeting certain cultural needs (Sudin, 2017); (Burris, 2016).

The feasibility of the research product is obtained by conducting validation tests on several competent experts in their fields. Experts were asked for their input and suggestions for the perfection of the research products developed. Based on the content, language, and design validity tests, the experts assessed that the developed product was in the very feasible category with a percentage is 94.08%. This means that, in terms of content, language, and design of research products, it is very appropriate for students to develop cultural awareness based on Indonesian culture as a provision in carrying out cross-cultural counseling. The research product only requires a few revisions to make it easier for students to understand and apply the guidance and counseling study program in cross-cultural counseling courses.

Cultural identity needs to be understood to be able to construct personal identities such as self-concept and self-esteem (Khusainov, Z.A., Gaisin R.I., Biktimirov N.M., Valiev M.R., 2015); (Rahmawati, Y., Ridwan, A., Chyana, U., 2020). A good understanding of the culture adopted will affect the behavior of individuals in dealing with other people in their lives. Culture acts as a set of boundaries, creating differences that make a society become unique and distinguish it from other societies (Aikenhead, 2001); (Altugan, 2015). A good understanding of culture will produce desired behavior in society.

At the application stage of the research product, the usability and effectiveness of the research product will be seen to develop cultural awareness of Indonesian culture-based of guidance and counseling students. The usability test of research products is given to guidance and counseling lecturers as personnel who will apply research products in the field. Based on the practicality test of two guidance and counseling lecturers, the usability level of the research product was obtained in a very good category with a percentage is 93.12%. This means that, in terms of usability of research products, they are very well used by guidance and counseling lecturers to develop cultural awareness of Indonesian culture-based of guidance and counseling students. Cross-cultural counseling is defined as a counseling relationship involving participants from different ethnic or minority groups; or a counseling relationship involving the counselor and a counselee who are racially and ethnically the same but have cultural differences due to other variables such as sex, sexual orientation, socio-economic factors, and age (Supriadi, 2001); (Sue, 2018).

The guidance and counseling lecturers assess that the application of the cultural awareness model is very well applied to increase the cultural awareness competence of Indonesian culture-based guidance and counseling students in implementing cross-cultural counseling. The research product only requires a little revision to make it easier for students to understand and can be well applied by guidance and counseling lecturers in cross-cultural counseling lectures so the books about developing cultural awareness based on Indonesian culture can reach the expected level of usability. Cross-cultural counseling can be effective if the counselor has cultural sensitivity and escapes cultural biases, understands and can appreciate cultural differences, and has culturally responsive skills (Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, K., & McCullough, 2015); (Rangka, 2016).

Testing the effectiveness of research products was carried out by applying a model of cultural awareness based on Indonesian culture to 10 research subjects to see the development of cultural awareness based on Indonesian culture that occurred in students. Based on the effectiveness test using the Wilcoxon rank test on 10 research subjects, it was found that all research subjects experienced an increase in cultural awareness competence based on Indonesian culture in students with Asymp. Sig is 0.001 less than 0.05. Each member of the group experienced an increase in cultural awareness

competence based on Indonesian culture by 10 points. Counselors with active cultural skills are in the process of becoming aware of their assumptions about human behavior, values, biases, and personal limitations in a particular culture (Sue, 2018); (Oluwole-Sangoseni, O., Jenkins-Unterberg, 2017). Counselors with active cultural skills understand their views on the client's cultural differences without making negative judgments. Culturally skilled counselors are also active in the process of developing and implementing appropriate, relevant, and sensitive intervention strategies and skills according to the client's cultural differences.

The last stage is the evaluation stage, which is carried out to assess the suitability of the research product developed with the research objectives that have been set. Based on the results of the researcher's evaluation on the research product developed, it can be concluded that the research product has been empirically tested for validity, practicality, and effectiveness and can be applied to develop cultural awareness based on Indonesian culture in guidance and counseling study program students. The counselor's cultural awareness needs to be increased in order to establish a good contact with the counselee to minimize cultural misunderstandings in order to reduce ethnocentric actions, prejudices, and stereotypes (Suryandari, 2017); (Medvide, 2022). Counselors need to have the ability of intercultural interaction in order to be better at developing and maintaining intercultural relationships.

This proves that the application of the cultural awareness model based on Indonesian culture can develop a cultural awareness model for prospective counselors based on Indonesian culture. A continuous and in-depth discussion of the level of cultural awareness is able to provide students with a better understanding of the importance of cultural awareness competence based on Indonesian culture in implementing cross-cultural counseling. The use of the cultural awareness model based on Indonesian culture increases students' awareness about various mistakes have made in cross-cultural counseling practices, especially the thing related to cultural awareness. Increasing a sense of belonging to the culture adopted and acknowledging and respecting other cultures that are around needs to be done by counselors to be able to deal with counsees that have the different cultures (Lee, H. S., Knutson, D., & Keyes, 2022); (Bernard J. M., 2015). Counselors can examine the counselee's lifestyle to further increase cultural awareness in the implementation of cross-cultural counseling.

CONCLUSION

Based on the results of the analysis and discussion of the findings on the model of developing cultural awareness based on Indonesian culture to develop cultural awareness for prospective counselors that has been designed, it shows that: (1) the level of feasibility of content, language, and design in the developed model is very acceptable; (2) the use of Indonesian culture-based cultural awareness development models to develop cultural awareness for prospective counselors is in a very good category; (3) Indonesian culture-based cultural awareness development models are effective for developing cultural awareness for prospectives counselor. The model of developing cultural awareness based on Indonesian culture to develop cultural awareness for prospective counselors is valid, practical, and effectively used to increase cultural awareness for prospective counselors as preparation for the implementation of cross-cultural counseling. The cultural awareness development model can be used by lecturers in cross-cultural counseling lectures to develop cultural awareness for prospective counselors.

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