

Implementation Of Person-Centered Counseling In Cultural Diversity In Schools

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ABSTRACT

Person Centered Counseling in Cultural Diversity in Schools is a facilitative condition of the counseling process or core condition which is the nature of the relationship between people in the counseling process that occurs when the counselor and counselee have different cultural backgrounds. This study aims to identify and describe person-centered counseling in cultural diversity in schools. This study uses a phenomenological approach. The data source in this study is focused on all people involved in the counseling process. Data collection techniques using in-depth interviews, observation, and documentation. Data analysis consists of data collection, reduction, display, and verification. The main instrument of this research is the researcher (human instrument). The study results are counseling guidance teachers to provide person-centered counseling services in cultural diversity by conducting: rapport, identifying problems, assessing, formulating goals, finding alternative solutions, and ending with evaluation.

Keywords: Implementation of Person-Centered Counseling, Cultural Diversity, Schools

Introduction

Counseling is psychoeducative assistance provided by a professional (counselor) to help individuals (counselee) meet their needs and solve their difficulties. Counselors' assistance is carried out in the form of counseling interviews that contain a therapeutic value. The relationship is always person-to-person and is deliberately designed to help the counselee understand and resolve his or her difficulties emotional and interpersonal, and learn to achieve self-determined goals by utilizing reliable sources of information.

The quality of the relationship between counselor and counselee in the counseling process is shown through the counselor's ability to empathize (empathy), accept the counselee positively without conditions (unconditional positive regard), and congruence (congruence). The ability of the counselor in these three things can also be said as three facilitative conditions or core conditions that are important and sufficient for the change in the counselee's behavior (Purswell, 2019).

In his person-centered theory, (Sigal et al., 2020) suggests that the counseling process's facilitative conditions or core conditions are the nature of the relationship between persons in the counseling process. In the counseling relationship, the counselor must demonstrate attitudes and behaviors to encourage the counselee's growth. (Pamukcu, 2022) emphasized that empathy, sincerity, and positive appreciation are a set of skills in addition to the counselor's attitude. If the counselee does not experience these conditions in the counseling relationship or everyday life situations, the counselee may fail to achieve growth and become even worse.

For person-centered counselors, the emphasis is on the counselor's role in helping counsees find their potential. This can be done by encouraging the counselee to look further inside themselves to find potential that has not been "realized". Besides, in the counseling process, the counselor must accept and respect the counselee's rights and the counselee's attributes to the counseling process.

Multicultural counseling or counseling in cultural diversity is a counseling event that occurs when the counselor and counselee have different cultural backgrounds. This difference in cultural background can affect the counseling relationship, and therefore, counselors must deal with these cultural differences effectively by

accepting and respecting cultural differences. This acceptance and appreciation are expressed, among others, in the form of the counselor's willingness not to impose his values on the counselee. The counselor must accept and appreciate the aspects of the counselee's culture and use it as a consideration to help the counselee achieve self-change or development.

The data show that cultural diversity (differences) can be a dominant factor that plays a role in the emergence of conflicts or problems. Today there are often conflicts and disputes caused by differences in ethnicity, culture, ethnicity, language, religion, and various other kinds of diversity. Conflicts between groups that were turbulent due to ethnicity, religion, and race between groups occurred in Sampit, Central Kalimantan. This national conflict occurred between Dayak tribe native and migrant citizens Madura from Madura Island. The Sampit conflict resulted in more than 500 deaths, with more than 100,000 Madurese homeless. Conflicts caused by cultural differences were not sufficient there; violence between hostile Muslim and Christian groups also occurred in Poso and Ambon (Tempo.com, 21 May 2015).

The phenomenon of conflict in education has become separate homework for related parties to find solutions to the above problems. One of the efforts that can be made to reduce the possibility of horizontal conflict caused by differences in cultural backgrounds in education is through counselors' assistance services in the form of counseling services. (Cooper et al., 2020) states that counseling can help individuals find personal resources (potential in themselves) to live more effectively. (Atmarno et al., 2019) states that "the real benefit of counseling services is that they can reach counsees who need corrective assistance for more serious mental problems.

Seeing the great benefits of counseling services for educational and personal development amid the complexity of students' problems requires counselors to continue to improve their performance. Based on a preliminary study at SMA Negeri 3 Surakarta, SMA Negeri 3 Surakarta has its charm in implementing guidance and counseling services. Through observations made by the author, students of SMA Negeri 3 Surakarta have diverse cultural backgrounds. Students of SMA Negeri 3 Surakarta come from various ethnicities, such as Chinese, Arabic, and Javanese.

Extracting information related to the implementation of guidance and counseling services at SMA Negeri 3 Surakarta is expected to contribute to the implementation of multi-cultural-based school counseling.

Person-Centered Counseling Theory

Development History

In the counseling and psychotherapy literatur, person-centered counseling is grouped into an affective-humanistic approach because it emphasizes the affective or emotional aspects of individuals having a positive view of human nature (Barida et al., 2022). The purpose of this approach is to help individuals or groups develop or increase feelings of worth or to appreciate themselves more (feelings of self-worth), reduce incongruence or incongruence between the aspiring self (ideal self) and the self-experienced (real self). Furthermore, helping individuals to become more people who can empower their entire potential optimally (become more fully functioning) (Jones et al., 2020).

Fundamentally, the person-centered counseling model is based on the same assumption, namely that each individual has an innate drive to self-actualize (Ray, 2019). This tendency can realize if the individual acquires conditions both within and outside the counseling context that can facilitate the tendency. In the context of KCP, the growth of the counselee is related to three core conditions or facilitative conditions for a high degree of relationship, namely: empathy (accurate understanding), genuineness or congruence, and unconditional positive regard (respect).

Theoretical Concepts

First, self-actualization

Hanafie believes that every human being has positive potential and inherent skills to direct himself to act positively and constructively (Hanafie Das et al., 2022). However, this potential often cannot be realized (realized) because they are in an environment that does not support or facilitate this potential.

In more detail, Hanafie Das et al. (2022) emphasizes that every individual is trustworthy, has many potentials (resourceful), is capable of self-understanding and self-direction). Individuals are also able to make constructive changes and have the ability to become effective and productive humans in their lives.

Hanafie also believes that since birth, individuals tend to actualize themselves (actualizing tendency), which tends to develop all the potential or abilities to maintain and improve one's quality. This tendency is an inherent ability in the individual. It becomes a source (strength) for individuals to deal with any difficulties, achieve positive growth, and form more adaptive behavior (away from behavior that is not according to environmental expectations). Therefore, since birth, the individual has brought the potential to become a healthy human being because the individual can handle various forms of difficulties in his life.

Second, subjective perspective.

The humanistic approach used by Ray is based on phenomenological theory, which emphasizes the individual's subjective perception of reality or the events he experiences. According to the phenomenological view, the

reality is not an objective manifestation of something or event but what the individual perceives subjectively. In other words, reality exists in the world of subjective experiences or individual personal experiences (Ray, 2019). The phenomenological view also emphasizes that each individual will act according to his perceptions. This study emphasizes that what individuals respond in their surroundings is always consistent with their perceptions. This perception is subjective because what the individual perceives is following the frame of reference (frame of mind) that he holds himself and is not based on objective reality. Because of this subjective nature, the way individuals respond to a situation may be different from others.

The implication of the phenomenological view in counseling practice is that the counselor needs to understand the counselee's problem under the counselee's subjective perception or the counselee's internal frame of reference (Susanu, 2022). The counselor does not apply a particular judgment regarding what is experienced by the counselee. The counselor must develop a humanist relationship by accepting and appreciating whatever form of the counselee's perception of an event and how the counselee experiences it, even though the perception is biased or incompatible with the objective reality the counselee experiences it exaggeratedly.

Third, positive appreciation and self-esteem.

Although every individual tends to actualize himself, not all individuals can make it happen successfully. Individual success in self-actualization is influenced by environmental conditions that support the realization of this tendency in unconditional positive regard from the people around them (Kazanjian & J, 2022). Individuals can get positive rewards if individuals often interact with other people who can provide positive rewards. Therefore, if the individual (counselee) does not receive or experience positive appreciation from his parents at home or from his friends, it is essential for the counselor to satisfy these needs.

According to Arumugam et al. (2021), individual perceptions of the positive rewards they receive from others directly impact the development of self-esteem (self-regard). Suppose the individual perceives that the people around him (parents, teachers, friends) accept and respect him. In that case, the individual will develop a positive or valuable feeling about himself (a sense of self-worth) or positive self-esteem (self-regard).

Fourth, development

Although the positive appreciation of the environment is an essential and sufficient condition to encourage individual growth (development) and facilitate the struggle for self-actualization, it cannot be obtained by every individual easily. According to Swam & Ceballos (2020), some individuals are in an environment that provides conditional rewards, which are conceptualized as a form of growth conditions (condition of growth).

Growth conditions are defined as a process of evaluating personal experiences based on others' beliefs or judgments. This condition can limit or inhibit individual development, causing individuals to experience incongruence between personal experiences of themselves and their interactions with others. This inconsistency has the potential to destroy self-concept and lead to behavioral disorders. In (Sami et al., 2021) phenomenological perspective, self-concept is a crucial aspect influencing personality development.

Fifth, a healthy personality

Farimani & Shahri (2020) describes healthy individuals who have healthy personalities who can actualize themselves. Farimani & Shahri (2020) mentions that individuals who can actualize themselves are those who can empower or realize all their potential optimally and become fully functioning people. Individuals who can actualize themselves and become entirely personal are the images of healthy people. Several characteristics of self-actualizing individuals, including: (1) Openness to experience, (2) Presenting existential life, (3) Being able to believe in themselves (Kaufman, 2023).

Application of Person-Centered Counseling Services in Cultural Diversity

The application of KPC in the diversity of the counselee's culture, which is meant in this context, uses person-centered counseling to help counselees' growth who have multiple or diverse cultural backgrounds (Chenyang et al., 2022). Many psychologists - especially cultural psychologists - have recognized the role of culture in shaping behavior. Likewise, contemporary counseling experts admit that individual problems can be attributed to various cultures in the context of their life (Singh et al., 2020). Behavior and behavioral disorders are complex and serve as a function of various cultures in individual development. Therefore, the practice of counseling should examine individual problems by attributing them to their plural cultural backgrounds. In the counseling and psychotherapy literature.

the need for counseling considers the diversity of the counselee's culture. The cultural diversity of the counselee often causes diversity in the counselee's problems (Darmawani et al., 2020). The problems, needs, and goals of counselees often vary widely, and their socio-cultural background influences this variation. How individuals perceive, feel, and respond to an event can differ between individuals from different cultures. Likewise, individual problems can stem from the diversity and complexity of cultures that have shaped or influenced their thoughts, emotions, and actions (Koç & Kafa, 2019). Individual problems can be very complex, and they stem from the values, beliefs, and influences related to cultural orientation and cultural diversity. From the

stated facts, It can be realized that cultural diversity is inevitable in counseling practice. As stated by (Lue & Riyanto, 2019), counselors cannot avoid cultural diversity if they wish to help meet the needs of counselees from increasingly diverse cultural backgrounds. The need to pay attention to cultural influences on counselee behavior is also based on the limitations of traditional counseling theories in explaining behavioral disorders. (Sanyata, 2020) stated that traditional counseling theories have limitations and have been criticized a lot regarding their application to counselees who have different cultural backgrounds. The importance of multicultural counseling has been emphasized by (Ridley et al., 2021).

Applicability of Person-Centered Counseling as Counseling in Cultural Diversity. Although there are many criticisms that person center counseling is seen as less suitable for helping individuals with cultural backgrounds who place more emphasis on external evaluation and society and do not assess relationships based on growth conditions, some experts view that person center counseling can be used as a model of multicultural counseling. Likewise, many counselors have used Person-Centered Counseling as a model for multicultural counseling (Sahu et al., 2021). As has also been noted, although Sahu' thought appears to reflect Western idealism, many aspects of his theory are relevant to the diversity of people and societies from different or multicultural (multicultural) backgrounds. That KPC is very suitable to be applied as a counseling model in diversity (multiculturalism) was emphasized by (Song, 2021). According to (Anyanwu et al., 2019), Person-Centered Counseling has had a global impact and is very suitable for counselees from various countries. Person-Centered counseling has been applied and practiced to encourage the growth of individuals from various cultural backgrounds, races, and countries.

Cultural Diversity Counselees

SMAN 3 Surakarta is a school with a reasonably cultural diversity level with various ethnicities such as Chinese, Javanese and Arab ethnicities, and various religions, such as Islam, Christianity, Catholicism, Buddhism, and Hinduism. Several habits are carried out at SMAN 3 Surakarta. They are even considered the culture of the SMAN 3 Surakarta school as an effort to increase togetherness in cultural diversity and increase the character of the counselee, such as (1) Adi Wiyata culture or the direction of the school, which is "Green School" 2) Friendly culture, smile, greetings, courtesy, (3) Literacy Culture, (4). Morning service, (5). Friday benefits.

RESEARCH METHOD

The type of research used is qualitative with a case study approach.

Data source

Sources of data in this study are focused on all those involved in the counseling process, both internal and external, who are selected to be people who understand person-centered counseling in cultural diversity at SMA Negeri 3 Surakarta. The term research source is, after this, called an informant.

Informants were selected from the elements in this study, including counseling and counseling, while the supporting informants were school principals, subject teachers because they had internal conditions and characteristics with this study's problem.

Data were obtained using selection based on the subject's specific characteristics (Akhyar et al., 2020) or based on specific considerations (Hirschi, 2020). According to the purpose and type of data collected in this study, the research subjects were selected by purposive sampling.

When the data collection process took place, initially, there were nine research informants, 2 of whom were retired, so only seven people were counselors. However, when this research took place, the number of research informants was reduced to 4 counselors because the other three counselors had entered full service. Overall informants were 18 people, the main informant was four counselors (2 senior counselors and two new counselors), and supporting informants, namely: 1 school principal, two subject teachers, and 11 counselees.

Technique and Data Collection Instruments

This study uses several data collection techniques, namely interviews, observation, and documentation; the data collection instruments used interview guidelines, observation guidelines, mechanical devices (recorders, cameras), and anecdotal notes.

Data Validity

The researcher carried out some examination steps to obtain the research data's validity, namely the degree of trust, transferability, dependence, and certainty. Checking the validity of the data is an essential part of qualitative research, namely to determine the degree of confidence in the research results that have been carried out.

Degree of trust (credibility)

Data triangulation is done by comparing data obtained from one subject to another. If there are differences in the data obtained, the researcher reconfirms it until it finds coherent data among the research subjects. Method

triangulation, using multiple methods to assess a single problem, or researchers do this by comparing the data obtained through different data collection techniques and checking the degree of trustworthiness of several data sources with the same method. The triangulation method focuses on the suitability of the data obtained with the technique used. Triangulation theory (theory triangulation) is applied in data analysis, both in data collection and analysis, and investigator triangulation is used to obtain input related to the data obtained (Farquhar et al., 2020).

The validity of the other data used in this study is: (a) negative case analysis is done by looking for data that is different from the research findings. If an extreme case is found, it becomes material for researchers to go back into the field, (b) member check, this step is taken because there is essential feedback, namely input given by research subjects, this is very effective to avoid misinterpretation of interview time, avoiding misinterpretation of the subject's behavior during observation, confirming the emic perspective of the subject on an ongoing process, and (c) feedback, are steps taken to ask for input, criticism,

Degree of transferability (transferability)

The degree of transferability is the researcher's level of understanding in detail about the research focus (Johnson et al., 2020). This understanding can be described in a more focused, systematic, and detailed way about everything that other people need to understand the findings obtained in the research carried out.

Dependency (dependability)

Dependency is a concept that has the same meaning as consistency, namely the reliability of a study (Zhang et al., 2019). To increase reliability and increase validity, researchers used triangulation techniques, member checks, and audit trails, both aspects of the process and outcomes (results). This audit tracing was assisted by peers with the preliminary stages, an auditable determination, a formal agreement, and a determination of the data's validity. The principle of audit tracing is applied to test the confirmability aspect because both dependability and confirmability are processes of increasing data validity by performing dependency auditing and certainty auditing (Moon, 2019).

Confirmability

Certainty, as with the degree of dependence, the technique for checking the degree of certainty in this research is peer auditing regarding the findings of research results from field data based on in-depth interview data, observation, and documentation.

Analysis Data

Data analysis is an effort to systematically find and organize notes on the results of observations, interviews, and documentation to increase understanding of the cases studied and present them as findings (Alam, 2020). The category of analysis emerges from open-ended observations. Kleinheksel et al. (2020), to increase this understanding, data analysis is continued by trying to find meaning.

The data analysis used in this research is qualitative. Data analysis has been carried out from the beginning of the research activity to the end of the study. Analysis of research data using interactive model analysis from (Gallieri et al., 2019). Gallieri et al. explained that interactive model data analysis is a continuous, iterative, and continuous effort between data collection, data reduction, presentation of data (data display), conclude (conclusions drawing/verification). The work stages of this research can be seen in the following figure. Model analysis interactive, according to (Gallieri et al., 2019), can be described as follows:

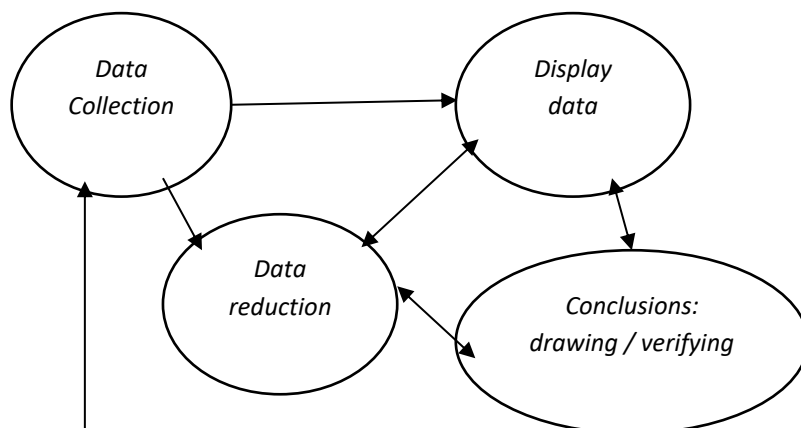


Figure 2. Components of Data Analysis: Interactive Model
(Gallieri et al., 2019)

Thus, three main things, namely data reduction, data presentation, and concluding/verification, are intertwined before, during, and after data collection in parallel form, to build general insight is called analysis. Explanation by (Gallieri et al., 2019) above supported by (Okur & Sahin, 2021), which describes data analysis with a linear and hierarchical approach that is built from the bottom up so that the implementation is more interactive, the stages of the analysis are interconnected with one another according to the arrangement presented. The data analysis scheme, according to Okur & Sahin, is described as follows:

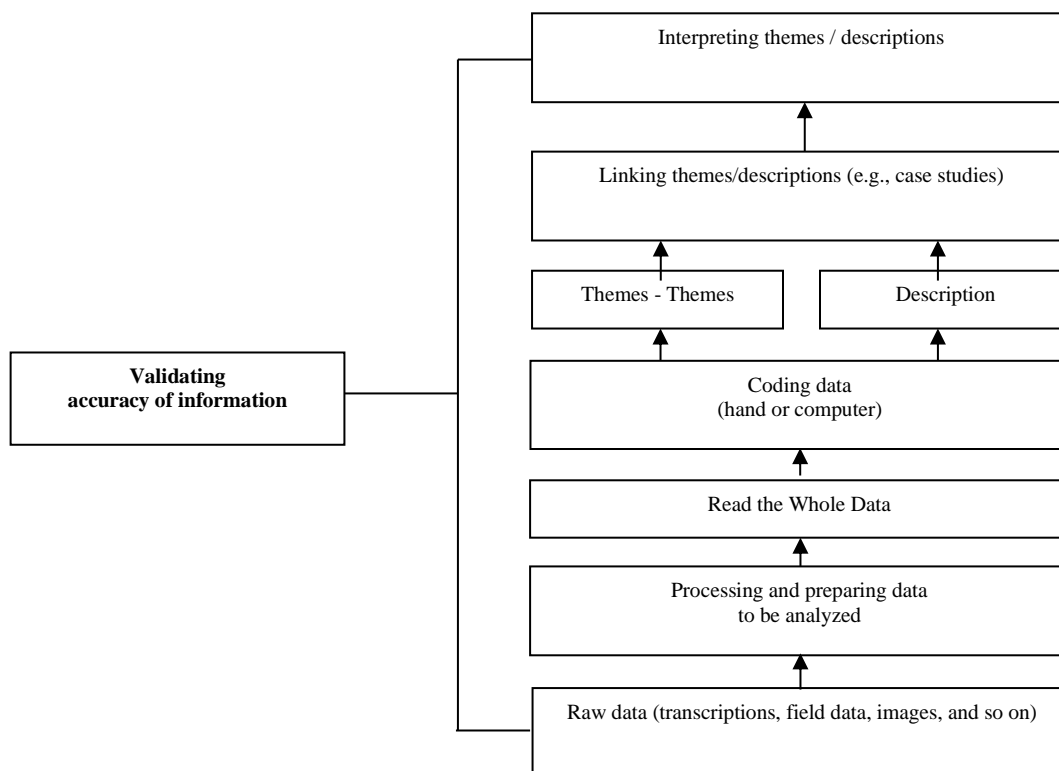


Figure 3 Data Analysis in Qualitative Research (Okur & Sahin, 2021)

Furthermore, the researcher made a data display by narrating the counseling process in accommodating the diversity of counselee culture in SMA Negeri 3 Surakarta as a display of qualitative data. This research is a qualitative case study, so this study's results are presented in descriptive-narrative form by explaining the findings related to the counseling process, and the researcher does not interpret the data according to the researcher's wishes. The researcher only describes the counseling process's description related to the diversity of the counselee's culture.

RESEARCH RESULT

Person-Centered Counseling Philosophical Views of the Individual

The counselor's perspective on the counselee plays an essential role in implementing person-centered counseling services at SMA Negeri 3 Surakarta. School counselors believe that each counselee, apart from having their potential, also has his self-confidence. Self-confidence here includes the counselee's ability to determine alternative solutions to the problems being faced and be responsible for his choices. Counselors at SMA Negeri 3 Surakarta also see that each counselee is a constructive and cooperative individual who will significantly influence schools' counseling service process. The counselor of SMA Negeri 3 Surakarta on the counselee underlies the counseling service at SMA Negeri 3 Surakarta, which is said to be a humanist guidance and counseling service.

Principles of Person-Centered Counseling Services in Cultural Diversity at SMA Negeri 3 Surakarta

Carrying out guidance and counseling services in schools with diversity encourages counselors at SMA Negeri 3 Surakarta to provide assistance services to all counsees from various religious backgrounds, customs, languages, and socio-economic backgrounds. All counsees from various cultural backgrounds are believed to have an innate potential that is positive and can realize all their potentials constructively. Therefore, the counseling process carried out by the SMA Negeri 3 Surakarta counselor will then be directed to raise the potentials of the counselee to be assisted.

The counselor's role at SMA Negeri 3 Surakarta in developing the potential of the counselee is to act as a facilitator. Counselors at SMA Negeri 3 Surakarta try to develop a climate of facilitative relationships. The facilitative environment is an essential concern for counselors at SMA Negeri 3 Surakarta because the counseling relationship that involves the counselor and the counselee will affect a more efficient strategic therapeutic climate. Efforts made to create a climate of facilitative relationships are by communicating: (1) Empathy, (2) Not discriminating against all counselees, (3) Gumgregut Tan Pinecut Gumregah Tan Ginugah / proactive, (4) Endless Iklas Never-Ending Drained / sincerity, (5) the counselor does not judge and does not judge, (6) the counselor never gets angry, (7) is serious in helping the counselee.

Implementation of Person-Centered Counseling Services in Cultural Diversity at SMA Negeri 3 Surakarta

As a school with diversity, SMA Negeri 3 Surakarta students' needs for guidance and counseling services also get higher and more diverse. These various needs are related to each student's different characteristics according to their religious and cultural backgrounds. It requires counselors at SMA Negeri 3 Surakarta to map the needs and problems of students appropriately. Correct identification of problems and needs by the counselor can help the counselor determine the type of service that suits each student's problem and personal characteristics. The problem identification process can run well if the openness of the counselee supports it. One of the essential factors to encourage the counselee's openness is the therapeutic climate developed by the counselor of SMA Negeri 3 Surakarta. The counselee will also feel comfortable when the counselor succeeds in building a rapport. The rapport that is successfully built by the counselor will help the counselor explore himself and the counselee's needs more deeply. After obtaining information related to self and counselee problems, SMA Negeri 3 Surakarta's counselor will then formulate goals. The goals are carried out together with the counselee. The counselor of SMA Negeri 3 Surakarta will formulate goals, carried out together with the counselee.

After the expected goals of the counselee can be formulated. The counselor of SMA Negeri 3 Surakarta will help the counselee achieve these goals through commitment "gumgregut tan pinecut gumgregah tan tinugah", counseling communication skills, endless sincerity, exemplary, tolerance, empathy, does not discriminate against all counselees, does not blame and does not judge. The efforts made by the SMA Negeri 3 Surakarta counselors above are aimed at supporting the creation of facilitative conditions. The success of the counseling process carried out by the counselors of SMA Negeri 3 Surakarta in building facilitative conditions is shown by the counselee's positive response.

DISCUSSION

The Philosophical View of Person-Centered Counseling on the Individual

Person-centered counseling focuses on the condition of the individual. This counseling approach emphasizes an understanding of the individual. Fisher believes that individuals have positive and constructive traits. Fisher views the individual as a being who has authority over his life. Individuals are free to be what and who they want to be. Individuals live things that determine what they want to do and what they do not want to do because Fisher believes that individuals are creatures responsible for everything they do. According to Fisher, all counselees (assisted individuals), regardless of their problems, can develop well without being taught specific skills by the counselor if they can accept and respect themselves (Fisher, 2020).

Principles of Person-Centered Counseling Services in Cultural Diversity in SMA Negeri 3 Surakarta Non-Discriminatory Guidance and Counseling Services

The research findings show that SMA Negeri 3 Surakarta is a school that can facilitate the cultural diversity of its citizens. In addition to the principal and teachers in the field of study, counselors are also required to provide guidance and counseling services to all counselees according to cultural diversity needs and backgrounds.

The research findings show that counselors at SMA Negeri 3 Surakarta have provided guidance and counseling services to all counselees without discrimination. Counselors at SMA Negeri 3 Surakarta strive to provide services to all counselees according to their individual needs and characteristics. The attitude shown by the SMA Negeri 3 Surakarta counselor is based on the belief that every individual must do good to all God's creatures, and everyone deserves good treatment from others.

A Positive View of the Nature of All Counselees

Based on the results of interviews with SMA Negeri 3 Surakarta counselors described in the previous chapter, all SMA Negeri 3 Surakarta counselors believe that each counselee has the potential to be developed can change for the better and can determine solutions to current problems. Faced.

The counselor of SMA Negeri 3 Surakarta views the counselee as an individual who has the ability and responsibility for himself in line with Wulandari & Suwarjo' view expressed in the person-centered approach. Wulandari & Suwarjo' has a conception that human nature is cheerful, optimistic. Wulandari & Suwarjo believes that every individual has positive potential and inherent skills to direct himself to act positively and constructively (Wulandari & Suwarjo, 2022).

1) Empathy (Empathy)

Counselors who can understand the counselee, provide comfort and warmth will bring new hope to the counselee. It seems that this has also been demonstrated by the counselors of SMA Negeri 3 Surakarta. The counselor of SMA Negeri 3 Surakarta always tries to show empathy as part of the quality of the counselor's personality who will support the counseling process.

Empathy implies a counselor's understanding of the counselee's internal frame of reference, feeling, and thinking like the counselee (Sutanti, 2020). Susanu, (2022) explains this concept of empathy with the term internal frame of reference, which means understanding other people based on other people's perceptions and feelings.

The empathy possessed by the counselors at SMA Negeri 3 Surakarta is shown by reflecting on feelings and thoughts, clarifying, summarizing, confronting contradictions, and exploring. These skills are needed to build empathy between counselor and counselee because an empathic counselor must be sensitive to all of the counselee's messages, both verbal and non-verbal, especially the changes in non-verbal expressions that accompany verbal messages during interactions. The form of empathy possessed by the counselor at SMA Negeri 3 Surakarta shows the awareness and openness between the counselor and the counselee as a counselee.

2) Non-Judging and Non-Judging Guidance and Counseling Services

The counselor's non-punishing and non-judging attitude can be said as respect. Respect refers to the counselor's ability to appreciate and accept the counselee as he is with all his uniqueness. Decena & Singson (2022) suggests that the counselor's non-judgmental, non-judgmental and non-condemning attitudes are ways of communicating positive appreciation for the counselee. The research findings show that the non-judgmental, non-judgmental, and non-blaming attitudes shown by the counselors of SMA Negeri 3 Surakarta as a form of unconditional positive regards are directly proportional to the counselee's satisfaction with the guidance and counseling services.

3) Gumgregut Tan Pinecut Gumgregah Tan Ginugah

To carry out the counselor profession well, a counselor should continually build a commitment to his duties. Gumgregut Tan Pinecut Gumgregah Tan Ginugah comes from Javanese, which means carrying out duties and obligations without waiting for orders. Commitment to duty and profession is one aspect of behavior that is important to consider in improving the counselor's performance. Counselors with a high commitment to their profession will have emotional strength in guidance and counseling so that they will feel proud of their profession. Meyer (1993) defines commitment as a psychological relationship between a person and his job based on affective reactions to the job.

The SMA Negeri 3 Surakarta counselor's commitment, known as Gumgregut Tan Pinecut Gumgregah Tan Ginugah, is manifested in the form of seriousness in serving the counselee. Counselors at SMA Negeri 3 Surakarta do not need to wait for orders from the BK coordinator or the principal in carrying out their duties and responsibilities. The counselor has the initiative to help all counsees, both counsees who need guidance services and counseling services. It is hoped that the counselor of SMA Negeri 3 Surakarta has the initiative and pro-active attitude to improve the quality of guidance and counseling services in schools.

4) Endless Sincerity, Never Ending

Based on the study results, one of SMA Negeri 3 Surakarta counselors' positive characteristics is sincerity. Counselors provide assistance services without asking for compensation. This is following the definition of sincerity in acting, namely actions that are not material-oriented, sincere, and selfless. Other research findings show that the counselee's sincerity at SMA Negeri 3 Surakarta is evident from the seriousness of helping the counselee until the counselee's problems can be appropriately resolved.

Sincerity is essential for the counselor, considering that his service's object is an individual with various characteristics and backgrounds, each of whom requires different services. Realizing the importance of cultivating a sincere attitude, SMA Negeri 3 Surakarta's counselor adopted it as a motto: "sincere is unlimited, never drained". The facts that occur in SMA Negeri 3 Surakarta show that the time available to serve service needs is not directly proportional to the number of counsees. This requires more sincerity for SMA Negeri 3 Surakarta counselors to provide services outside school hours guidance and counseling.

5) Exemplary

According to (Irani, 2020), the counselor's personality and can show more importance than the counseling technique itself. The field shows that any method and technique used in the counseling process will not work optimally if it is not carried out by a counselor who has a qualified personality. Therefore, to build a therapeutic relationship, counselors are expected to have individuals who can reflect their behavior.

Based on the results of observations and interviews conducted by researchers at SMA Negeri 3 Surakarta, the counselor's personality qualities and other noble values are shown in exemplary form. Respect, honesty, discipline, responsibility, tolerance, and other values are displayed in daily interactions at school. The example shown by the SMA Negeri 3 Surakarta counselor can also be used to provide guidance services.

The exemplary example is shown by the counselor of SMA Negeri 3 Surakarta effectively supports the counseling process and fosters character values in the counselee. Inculcating positive values in counsees through counselors can be said to be a process of imitation. Imitation is considered effective in cultivating the counselee's character values because the role of imitation in social interactions is not tiny (Fortune & Leone, 2019).

Implementation of Person-Centered Counseling Services in Cultural Diversity at SMA Negeri 3 Surakarta

A well-established therapeutic relationship between counselor and counselee is the key to the success of guidance and counseling services. When starting a counseling relationship, the counselor needs to strive to build an effective counseling relationship to increase the counselee's involvement and openness so that it will support the counseling process. A well-established therapeutic relationship between counselor and counselee is the key to the success of guidance and counseling services. To creating an effective counseling relationship, the counselor must be sensitive to the situation and reflect and express feelings appropriately. The counselor's ability to build a good relationship at the beginning of the counseling process is called rapport.

The facts in SMA Negeri 3 Surakarta show that rapport plays an essential role in fostering the counselee's trust in the counselor. Trust is the counselor's essential capital to explore the counselee's problems, thoughts, and experiences. The way counselors of SMA Negeri 3 Surakarta build rapport with the counselee are verbal and non-verbal aspects such as voice expression, warmth, eye gaze, and acceptance.

Furthermore, the counselor needs to help the counselee get a picture of awareness in the counselee that the counselee has difficulties (experiencing incongruity) and come to the counselor for help. The identification stage carried out by counselors at SMA Negeri 3 Surakarta was carried out through interview and observation techniques. The results obtained from problem identification will be used by the counselor to encourage the counselee to open himself up, in the sense of telling honestly about all the feelings and experiences he perceives. To encourage the counselee's self-disclosure, the counselor communicates facilitative conditions, namely: empathetic understanding, sincerity to help, and positive appreciation by using various listening skills.

Next, the counselor asks the counselee to state his expectations explicitly, namely what he wants or what kind of change (what kind of person he wants to be). If the counselee cannot choose or state his goals, it is the counselor's job to help him. At the goal formulation stage, the counselor of SMA Negeri 3 Surakarta helps the counselee get an overview of the problem being experienced, helps make alternative solutions and invites the counselee to see the negative and positive sides of each alternative solution that has been made.

Based on the research results at SMA Negeri 3 Surakarta, in the counseling process, the counselor does not use specific behavior change techniques but emphasizes the counselor's ability to display attitudes that can create a supportive environment for counselee change. This finding is consistent with Barida' research which states that the counselor's attitude - not knowledge, theory, or technique - can facilitate the counselee's personality change. The counselee's attitudes and beliefs towards the counselor's ability can create a therapeutic climate and lead to change in the counselee. The relationship between counselor and counselee who is expected to make changes in the counselee is colored by warmth, mutual trust, sincerity, honesty, and acceptance.

Below are the attitudes displayed by the counselors of SMA Negeri 3 Surakarta that can encourage the creation of a facilitative relationship during the counseling process: (1) Commitment / Gumgregut tan pinecut, gumgregah tan tinugah, (2) Endless sincerity, (3) Modeling, (4) Empathy, (5) Unconditional positive appreciation, (6) Non-judgmental, non-judgmental and non-condemning attitudes, (7) Using counseling communication skills.

CONCLUSION AND SUGGESTIONS

Counselors (BK teachers) at SMA Negeri 3 Surakarta carry out person-centered counseling services in cultural diversity based on the principles: a) non-discrimination, b) positive view of all counselees, c) empathy, d) non-judgment and non-judgment, e) proactive or pick up the ball (Javanese: gumgregut tan pinecut, gumgregah tan ginugah), f) sincere (creed: endless sincerity), g) exemplary, h) commitment, i) not to be angry, and j) counselor a student's friend.

Implication

Several things are the implications of this research. All school apparatuses, starting from school principals, subject teachers, BK teachers, and related administrative instruments, should look positively at all students and provide positive, non-discriminatory services to create a conducive situation in schools. As a school counselor (guidance and counseling teacher), they should be empathetic, accept all counselees as they are without conditions and be sincere in serving all counselees, as in all the counselors' services, "Endless sincerity is not drained", which has a profound meaning, not just mentioning sincerity. But starting with guidance and counseling should not be angry with children; guidance and counseling must accept children as they are, and with the children, we help to understand their strengths and weaknesses to develop themselves. It is not easy, it is tiring, it requires different steps from many children, and one must try to be patient and sincere. We are sincere and do not need to say I am sincere. If we say it is not sincere, it is not good). Likewise with the jargon "Gumbregut tanpinecut, gumbrighah tanginugah" in its working principle, mainly in guidance and counseling services carried out directly or pro-active and responsive. Work does not need to wait to be ordered, but if there is a problem immediately handled, it is called responsive service in comprehensive guidance and counseling. As a school counselor (BK teacher) must be able to be an example in attitude, commitment to acting, patient and not easily angry, making the counselee not afraid of the counselor, but feeling comfortable, safe and believing the counselor can keep the counsel's secret, so that he can make counseling as the needs of students

in solving problems. The counselor's attitude is open, patient, does not discriminate against all counselees and does not easily judge the problematic counselee, creates a positive image for the counselee and can make the counselee a counselee's friend, and of course, this is very good for all the very diverse students in SMA Negeri 3 Surakarta. Safe and believe the counselor can keep the counseling secret to make counseling a student's need to solve problems. The counselor's attitude is open, patient, does not discriminate against all counselees and does not easily judge the problematic counselee, creates a positive image for the counselee and can make the counselee a counselee's friend, and of course, this is very good for all the very diverse students in SMA Negeri 3 Surakarta. Safe and believe the counselor can keep the counseling secret to make counseling a student's need to solve problems. The counselor's attitude is open, patient, does not discriminate against all counselees and does not easily judge the problematic counselee, creates a positive image for the counselee and can make the counselee a counselee's friend, and of course, this is very good for all the very diverse students in SMA Negeri 3 Surakarta.

Limitations

There are several limitations in this study, namely: 1) the theme of counseling revealed is limited to the humanist counseling theory, which focuses on person-centered counseling, 2) the cultural themes expressed are limited to cultural elements, namely ethnicity, religion in high schools 3 Surakarta is diverse, namely ethnic Chinese, Javanese, and Arabic, while the religions are Islam, Christianity, Catholicism and Hinduism, 3) the research methods carried out are not entirely according to the demands of the case study method which demands a holistic approach meaning that no part is eliminated 4) the results of the study do not contain comparative, comprehensive understanding of Barida' concept of person-centered counseling theory. However, this study's results can be used as information and references to conduct further studies on the principles and implementation of a more comprehensive person-centered counseling service.

Compliance with Ethical Standards

Conflict of Interest. The authors declare that they have no conflict of interest.

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