

SOCIO-CULTURAL GUIDANCE AND COUNSELING IN DEVELOPING CONTEXTUAL AND INCLUSIVE INTERVENTION MODELS IN INDONESIA

Prayudy Widyanto¹, Agus Mursidi²

^{1,2} University of PGRI Banyuwangi

(*) Corresponding Author *prayudy@gmail.com*

Abstract

This study aims to develop a culturally-based intervention model in guidance and counseling in Indonesia, a country with vast social and cultural diversity. Although many existing counseling models are currently based on Western approaches, their implementation often does not align with local cultural values in Indonesia. Therefore, this research focuses on the importance of developing an intervention model that is more contextual and inclusive, which can accommodate Indonesia's social and cultural diversity. Through an in-depth literature review, this study identifies the intervention models that have been implemented and the challenges faced in their application. The findings suggest that culturally-based approaches, such as counseling based on local wisdom and religion, have significant potential in improving counseling effectiveness. However, challenges such as cultural diversity, social stigma, and limited resources still pose barriers. This study recommends developing more adaptive intervention models and emphasizes the importance of training counselors to be more sensitive to local cultural diversity.

Keywords: *Guidance and counseling, Culturally-based, Local wisdom.*

INTRODUCTION

Guidance and counseling have a very important role in supporting individual development, both psychologically and socially. In Indonesia, which has a very rich cultural diversity, an effective approach to guidance and counseling must take into account the social and cultural diversity in the community. However, many of the guidance and counseling models currently used refer more to Western approaches that are not always in accordance with the local context and cultural values that prevail in Indonesia. Counseling is an applied science, therefore the search for local wisdom is very important. Counseling, which has been dominated by theories from the West, in application in the field often experiences obstacles; Because many are not in accordance with the culture of the local community (Arifin & Zaini, 2014).

Previous research has shown that existing models of guidance and counselling often do not include local cultural diversity, especially in remote areas of Indonesia, where traditions and social norms are still very strong. This creates a huge gap between existing theories and applied practices in the field. Therefore, there is an urgent need to develop a more contextual and inclusive intervention model, which is able to accommodate the socio-cultural values that exist in Indonesian society (Amalia, 2016).

Sociocultural-based intervention models must not only be effective in helping individuals cope with personal and social problems, but they must also be sensitive to the norms and traditions that prevail in each region. (Sue et al., 2012). However, despite the extensive literature discussing the importance of cultural approaches in counseling, the application of this model in Indonesia is still very limited, with few studies specifically examining the development of inclusive and contextual intervention models (Rakhmawati, 2017).

This research focuses on developing a more adaptive and inclusive intervention model, which not only prioritizes Western guidance and counseling theories, but also adapts to Indonesia's socio-cultural realities. This research aims to fill the existing research gap by identifying and compiling models that can be implemented throughout Indonesia, from big cities to remote areas.

In this study, it refers to the latest approaches in culture-based guidance and counseling. Recent studies have revealed the importance of contextualization in counseling interventions, as discussed by (Sue et al., 2012) dalam model konseling yang berbasis pada pengertian budaya klien. Penelitian ini akan memperluas pemahaman tersebut dengan lebih menekankan pada pengembangan model yang dapat diterima secara luas oleh berbagai komunitas budaya di Indonesia.

The social and cultural diversity in Indonesia presents its own challenges for the development of an inclusive intervention model. Counseling models that do not conform to local values are often considered less effective and difficult to accept by the community. Therefore, this study aims to develop a socio-cultural-based intervention model that is relevant to Indonesian society, and provide practical recommendations for counselors in dealing with these challenges.

In addition, this research offers practical solutions to the challenges faced in guidance and counseling in Indonesia. The intervention model developed in this study is expected to be adopted by educational institutions, hospitals, and counseling institutions throughout Indonesia, so that it can help improve the well-being of individuals and groups in diverse socio-cultural contexts.

This research aims to explore, analyze, and develop a model of socio-cultural-based interventions in guidance and counseling in Indonesia. As a country with great social and cultural diversity, Indonesia faces challenges in implementing an acceptable and effective counseling model.

Based on the background that has been explained, this study aims to answer two main questions that will be answered through an in-depth literature review. The first question is how the intervention model in socio-cultural-based guidance and counseling is applied in Indonesia. This research will focus on identifying and analyzing existing models in socio-cultural-based guidance and counseling that have been implemented in Indonesia.

The second question that will be answered is what are the challenges faced in developing an inclusive and contextual intervention model in Indonesia.

THEORETICAL STUDIES

Guidance and counseling is an effort made by a mentor to help maximize individual potential. Self-guidance is part of a comprehensive educational program that aims to develop opportunities owned by individuals, by providing specialized services that allow each individual to develop optimally according to their abilities and capacities independently (Kartadinata, 2007).

The process of guidance and counseling is an encounter in the course of development that requires the counselor to face the values believed by the individual as well as consider the influence of the counselor on the development of those values. The main goal of guidance and counseling is to help individuals to achieve independence. Healthy independence is reflected in an awareness of common circumstances and interdependence with others (Daulay, 2021).

Developmental guidance and counseling focuses on efforts to help individuals to: (1) better understand themselves and the ways they respond to the environment; (2) increase self-effectiveness by mastering developmental aspects that can be utilized and controlling emotional responses to situations that are difficult to overcome; (3) develop and classify behavioral goals and values for the future (Azam, 2016).

A large community living over a large area, there will almost certainly be differences in the social and cultural aspects that shape their lives (Prayitno & Amti, 1999).

Culture emerged as a response to the needs of life and the demands of the surrounding environment. Through this response, humans create various things with their abilities and efforts, which then form a culture (Jumarin, 2002).

In a sociocultural context, counseling theory is based on an eclectic model and an integrative approach.

An eclectic approach in counseling is a method that combines various counseling approaches to help resolve the problems the client is facing. The combination of these approaches aims to provide more effective support for clients with different lifestyles (Luddin, 2010).

The counselor must be able to adapt techniques that respect and align with the sociocultural values applicable to the individual being mentored (Nur, 2019).

Social psychology as a discipline that seeks to explain the relationship between individual behavior and the social context that surrounds it, is considered to be the right approach to review the topic (Tri & Salis, 2022).

To help the world of science, Social Psychology can precisely read the character of community development, and the right approach in moving society together and continuously. Only with the ability to establish cooperation in various components in the midst of society, government, and the existing environment, will community development be able to run well, in an era of a new life order (Diwyarthi et al., 2021).

Vygotsky's socio-cultural theorist, Lev Semyonovich Vygotsky was born in 1896 in the city of Orsha, Russia, into a middle-class family of Jewish descent. After completing his education at the Gymnasium, Vygotsky received a scholarship to study law at Moscow State University. However, this brilliant, passionate, and highly curious young man then turned his attention to various other fields, such as psychology, philosophy, art criticism, literature, and even medicine (Solso, 1991).

Vygotsky was not only a psychologist, but also a cultural theorist. For Vygotsky, the theory of education is a theory about cultural transmission and also a theory about development (Taylor, 1993).

Bronfenbrenner's Ecological System Theory, the concept of Bronfenbrenner's Ecological Theory, that human development is greatly influenced by the surrounding environment. The interactive relationship between the individual and the environment shapes the individual's behavior. Information about the environment in which children live is used to describe, organize, and explain the different environmental impacts. This theory tries to understand human interaction in a system or subsystem. In addition, ecological theory also assesses children's development through three environmental systems, namely microsystems, exosystems, and macrosystems, all of which play a role in shaping the physical and mental characteristics of individuals. The microsystem is the environment in which the individual lives, this context includes the individual's family, peers, school and the environment in which he lives, Bronfenbrenner in Fahrudi, 2021).

In this process of interaction, individuals not only act as passive recipients, but are also active in shaping and building their microsystems. Each individual gains experience from various activities and has an important role in building interpersonal relationships with his or her microsystem environment. The microsystem environment in question includes social factors such as parents, siblings, teachers, friends, and the school environment. This environment greatly influences the development of individuals, especially in childhood to adolescence. The family, especially the parents, is considered the main socialization agent in the microsystem, so the family has a great impact on the formation of children's character. Each subsystem in a microsystem interacts with each other, such as the relationship between family experience and school experience, school experience with religious experience, and the relationship between family and peers and neighbors. Therefore, any problem that arises in one subsystem of the microsystem can affect the other subsystems of the microsystem (Bronfenbrenner & Morris, 1998).

According to Sue and Sue, multicultural competence includes three main dimensions

- a. Cultural Self-Awareness: Counselors need to understand how their personal values, norms, and cultural experiences affect the way they view clients. This awareness is very important to avoid biases that can interfere with the smooth counseling process.

- b. Knowledge of Client Culture: A deep understanding of the client's value system, beliefs, and cultural traditions helps counselors design a more appropriate and relevant approach.
- c. Cross-Cultural Skills: Counselors should have the ability to apply culturally sensitive counseling techniques, such as adjusting communication styles, selecting appropriate assessment tools, and considering cultural context in the intervention process.

According to Pratama (2016) in Maharani, (2024), These competencies include an understanding of cultural values, cross-cultural communication, and the ability to overcome biases and stereotypes that may arise during the counseling process. For example, in a study conducted by Nurhusni (2017), it was found that counselors who have a deep understanding of client culture can establish better relationships and improve client satisfaction. This shows that multicultural competence has a great influence on the success of the counseling process.

In Indonesia, there are various examples of the application of local wisdom in the guidance and counseling intervention model. Experts involved in culture-based counseling argue that, even if counselors master counseling skills well, they will not be effective if cultural empathy is not embodied in the counseling process (Pederson et al., 2017).

Humility in culture, as part of a Counselor orientation that can help facilitate strong working relationships with clients in a variety of cultural backgrounds (DeBlaere et al., 2019). In the context of guidance and counseling, family or social groups play a very important role in supporting clients, both morally and emotionally. Their presence in the counseling process not only provides a sense of security, but also provides psychological strength that can speed up the recovery or problem-solving process.

By understanding the sociocultural dynamics that exist within the family or group, counselors can be more effective in designing appropriate interventions, which take into account existing cultural values and interpersonal relationships, thereby creating more holistic and sustainable support for clients (Qur'ani, 2025).

One of the cultural values in Indonesia that can encourage empathy is mutual cooperation. By prioritizing the value of mutual cooperation, a sense of empathy will grow and encourage individuals to take more initiative in helping others in the social environment. Deep cultural values, which are the guidelines for living in society, nation, and state, should be internalized in daily life (Pertiwi, 2018).

Research results (Cholid, 2019) shows that the values of local wisdom in the Bangka Malay culture include the spirit of togetherness, mutual cooperation, qonaah, and democracy. In conclusion, the values of local wisdom contained in the culture and customs of the Bangka Malay community can be applied in Guidance and Counseling services in the community.

In addition, considering the strong influence of religion in the lives of Indonesian people, the religious-based intervention model is widely applied, especially among Muslim, Christian, and Hindu communities (Wibisono, 2021).

In Indonesia, religion plays a very large role in the social and cultural life of the people. Every aspect of life, from norms, values, to behavior patterns, is influenced by the religious teachings that are believed.

Given the strong influence of religion in the lives of Indonesian people, many faith-based intervention models are applied to help address various social, psychological, and economic problems.

These faith-based interventions are often used in a variety of contexts, both among Muslim, Christian, and Hindu communities, each of which has its own unique approach according to their religious teachings.

In Muslim societies, faith-based interventions often involve principles such as patience, *tawakal*, and obedience to God's commands, which are reflected in religious practices such as prayer, *zakat*, and fasting (Arifa et al., 2025).

Among Christians, according to Nesimnasi, (2024), This model of intervention emphasizes more on love, forgiveness, and restoration through prayer and social service.

Meanwhile, in Hindu society, the teachings on karma, dharma, and moksha are the basis for many interventions aimed at achieving inner balance and peace of life (Utami, 2024). In other countries with similar sociocultural contexts, such as India and the Philippines, the application of cultural-based intervention models also emphasizes the importance of community-based approaches and local wisdom in guidance and counseling (Rahman, 2012).

RESEARCH METHODS

This study uses a qualitative approach with a literature review as the main method to explore and analyze various socio-cultural-based intervention models in guidance and counseling applied in Indonesia (Habsy, 2017). This approach was chosen because the purpose of the research was to understand in depth the practices and challenges in culture-based guidance and counseling in Indonesia and to develop a more contextual and inclusive intervention model (Rofiq, 2019).

The qualitative approach was chosen because this study aims to gain a deeper and holistic understanding of the application of socio-cultural-based intervention models. This approach allows researchers to explore a variety of relevant sources and literature without having to conduct experiments or primary data collection. This literature review will emphasize the analysis of existing culture-based counseling models and the challenges in their implementation.

The data sources used in this study are relevant literature, which includes (Muthy & Pujiastuti, 2020):

1. Academic journals indexed in Scopus and other international databases, which discuss topics related to socio-cultural-based guidance and counseling.
2. A book that discusses the main theories in guidance and counseling as well as socio-cultural psychology.
3. Research reports and case studies that discuss the application of cultural-based counseling in Indonesia and other countries with similar socio-cultural contexts.
4. Documents and publications from institutions related to education, counseling, and social policy in Indonesia.

DISCUSSION

Guidance and counseling play an important role in supporting individual development, both psychologically and socially. In the context of Indonesia, which is rich in cultural diversity, the guidance and counseling approach must be able to accommodate the social and cultural variations of the community. Many of the counseling models that are currently applied still refer to Western theories that tend not to fully comply with the local values that apply in Indonesia. Therefore, it is important to develop more contextual and inclusive models of interventions, which can bridge the gap between theory and practice in the field.

Along with the development of counseling, the emergence of socio-cultural-based approaches suggests that modern psychological approaches must be able to adapt to the socio-cultural context in which counseling is applied. Theories such as Bronfenbrenner's Theory of Ecology and Vygotsky's Socio-Cultural Theory are particularly relevant in this regard. Ecological Theory emphasizes the importance of the environment in the development of the individual, where the individual is influenced not only by family and friends but also by the broader environment such as school, culture, and community. This approach is very important because it helps to understand how different social and cultural layers affect a person's development.

The application of the socio-cultural-based intervention model in Indonesia can be found in several approaches that integrate local wisdom and traditional values in the community. The *gotong royong* model is one of the most widely applied examples, especially in more conservative areas. In this model, family and community are an important part of the counseling process. Social participation in solving problems together is one of the ways that is more accepted by the local community.

In addition, the faith-based intervention approach is also widely used in Indonesia, considering the large role of religion in people's daily lives. Every religion in Indonesia, whether Islam, Christianity, or Hinduism, has a distinctive approach that is adapted in intervention models to address personal and social problems. For example, in Islam, the principles of patience and *tawakal* are often applied in interventions to help individuals cope with problems, while in Christianity and Hinduism, values such as love, forgiveness, and achieving equanimity are used as the basis for helping clients overcome the crisis they are experiencing.

Another challenge is the social stigma against counseling itself. Many people still view counseling as something that is only needed by people who are "weak" or "crazy". In many areas, social norms that prioritize problem solving in the family or community make acceptance of counseling limited. Therefore, the application of an inclusive and contextual model requires efforts to change this stigma with an approach that is more accepted by society.

In addition, limited resources are also a big challenge. The lack of training for counsellors who have a deep understanding of the local culture makes it difficult to implement socio-cultural-based intervention models effectively. Counselors often use a standardized approach that prioritizes universal theories without considering the client's cultural differences, which reduces the effectiveness of counseling.

Although there are several studies that discuss socio-cultural-based counseling, large research gaps still exist, especially in the Indonesian context. Many previous studies have focused on counseling approaches that adopt Western theories without paying attention to Indonesia's local socio-cultural context. This research seeks to fill this gap by developing intervention models that are not only based on Western theories, but also adapted to the socio-cultural values that exist in Indonesia. Thus, this research not only enriches the literature, but also provides practical recommendations that can be applied in various walks of life in Indonesia, from big cities to remote areas.

CONCLUSIONS

In a highly diverse socio-cultural context, a counseling approach that is sensitive to local values and Indonesian cultural wisdom is indispensable to increase the effectiveness of guidance and counseling. Based on the literature review conducted, it can be concluded as follows:

1. Socio-cultural-based counseling is able to have a greater impact on individuals, because this model adjusts to the norms and values that apply in society. In Indonesia, the application of culture-based models is very relevant, considering the social and cultural diversity that exists in various regions.
2. Various models of culture-based interventions, such as the *gotong royong* model and religion-based interventions, have been implemented in Indonesia with positive results. However, the application of this model is still limited, especially in areas with very strong norms and traditions.
3. Challenges faced, such as socio-cultural diversity, stigma against counseling, and limited resources. Therefore, it is necessary to develop a more inclusive and contextual model that is acceptable to different levels of society.

There are still gaps or separators in the research that examines in depth the application of these models in Indonesia. This research seeks to fill this gap by developing an intervention model that is more relevant to the socio-cultural context of Indonesia.

SUGGESTION

1. It is important to increase the capacity of counselors in Indonesia to be more sensitive to the diversity of local cultures. Training that includes an understanding of local wisdom and cross-cultural communication will greatly assist counsellors in designing interventions that are more culturally sensitive to clients.
2. The development of socio-cultural-based intervention models needs to be further developed to be more adaptive to local social and cultural conditions. This model must

- be more inclusive, acceptable to diverse communities, and pay attention to the values that apply in each region.
3. Counseling institutions in Indonesia, whether in schools, hospitals, or other social institutions, need to have practical guidelines that refer to socio-cultural-based intervention models. These guidelines will assist counselors in dealing with diverse socio-cultural challenges and provide solutions that are more tailored to the client's needs.
 4. It is necessary to pay attention to the influence of family and community in the counseling process in Indonesia, it is very important to establish collaboration between counselors, the community, and the government in the development of socio-cultural-based counseling programs. This will strengthen social support for individuals and ensure that the intervention model implemented is more effective and sustainable.
 5. This research still needs to be tested on the effectiveness of socio-cultural-based intervention models that have been developed in Indonesia. An ongoing evaluation of the implementation of this model in the field will provide deeper insights into its challenges and successes, as well as recommendations for actionable improvements.

REFERENCES

- Amalia, R. (2016). Penerapan konseling eksistensial humanistik berbasis nilai budaya minangkabau dalam kesetaraan gender untuk meningkatkan self esteem pada remaja putri. *Jurnal Bimbingan Dan Konseling Ar-Rahman*, 2(2), 9–16.
- Arifa, N., Syahrani, M. F., Reza, M., & Syam, H. (2025). Peran Agama dalam Bimbingan dan Konseling Islam: Pendekatan, Metode, dan Teknik dalam Meningkatkan Kualitas Konselor dan Klien. *Jurnal Ilmiah Penelitian Mahasiswa*, 3(1), 56–64.
- Arifin, S., & Zaini, A. (2014). *Dakwah Transformatif Melalui Konseling: Potret Kualitas Kepribadian Konselor Perspektif Konseling At-Tawazun*. <https://api.semanticscholar.org/CorpusID:201378162>
- Azam, U. (2016). *Bimbingan dan konseling perkembangan di sekolah teori dan praktik*.
- Bronfenbrenner, & Morris. (1998). *The Ecology of Developmental Processes*. In W. Damon(Series Ed.) & R. M. Lerner (Vol. Ed.), *Handbook of Child Psychology: Vol. 1: Theoretical Models of Human Development* (Wiley, Ed.; 1st ed.).
- Cholid, N. (2019). Nilai Nilai Moral Dalam Kearifan Lokal Budaya Melayu Bangka Dan Implikasinya Terhadap Layanan Bimbingan Dan Konseling Masyarakat. *Scientia*, 4(2), 329–351.
- Daulay, M. (2021). Proses diagnosis dalam bimbingan dan konseling. *Jurnal Al-Irsyad: Jurnal Bimbingan Konseling Islam*, 3(1), 101–116.
- DeBlaere, C., Shodiya-Zeumalt, S., Hinger, C., Cobourne, L., Davis, D. E., Zelaya, D. G., & Owen, J. (2019). Cultural Humility with Religious and Spiritually Diverse Women of Color Clients. *Journal of Psychology and Theology*, 39(2), 94–108.
- Diwyarthi, N. D. M. S., Putri, D., Listriani, D. A., Ismainar, H., Hasbi, I., Darmawan, I. P. A., Irwanto, I., Asriandi, A., Nurhayati, I., & Arifianto, C. F. (2021). *Psikologi Sosial*.
- Fahrudi, E. (2021). Pendidikan akhlakul karimah berbasis karakter melalui pendekatan teori ekologi bronfenbrenner. *PREMIERE: Journal of Islamic Elementary Education*, 3(2), 37–53.
- Habsy, B. A. (2017). Seni memahami penelitian kuliitatif dalam bimbingan dan konseling: studi literatur. *Jurnal Konseling Andi Matappa*, 1(2), 90–100.
- Jumarin. (2002). *Dasar-Dasar Konseling Lintas-Budaya*. Pustaka Pelajar.
- Kartadinata, S. (2007). Teori bimbingan dan konseling. *Seri Landasan Dan Teori Bimbingan Dan Konseling*. Upi. Edu.
- Luddin, A. B. M. (2010). *Dasar dasar konseling*. Perdana Publishing.
- Maharani, R. (2024). Perspektif Antropologi Budaya Dalam Pengembangan Model Konseling Multikultural Untuk Penanganan Masalah Penyesuaian Sosial Remaja. *Algebra: Jurnal Pendidikan, Sosial Dan Sains*, 4(4), 234–243.

- Muthy, A. N., & Pujiastuti, H. (2020). Analisis media pembelajaran e-learning melalui pemanfaatan teknologi dalam pembelajaran matematika di rumah sebagai dampak 2019-nCoV. *Jurnal Math Educator Nusantara: Wahana Publikasi Karya Tulis Ilmiah Di Bidang Pendidikan Matematika*, 6(1), 94–103.
- Nesimnasi, Y. (2024). Peran Konseling Dalam Membantu Remaja Kristen Menghadapi Krisis Iman Di Era Kontemporer. *SESAWI: Jurnal Teologi Dan Pendidikan Kristen*, 6(1), 42–53.
- Nur, H. (2019). *Nilai-Nilai Dan Kearifan Lokal Budaya Indonesia Dalam Kajian Ilmu Konseling*. Literasi Nusantara.
- Pederson, P. B., Lonner, W. J., Draguns, J. G., Trimble, J. E., & Scharron-Del Rio, M. R. (2017). *Counseling Across Cultures Seventh Edition*. In *Introduction to the Counseling Profession: Seventh Edition*.
- Pertiwi, R. E. (2018). Pendekatan Eksistensial Humanistik berbasis nilai budaya gotong-royong untuk meningkatkan empati siswa Sekolah Menengah Atas. *Prosiding Seminar Nasional Bimbingan Dan Konseling*, 2(1), 55–63.
- Prayitno, & Amti, E. (1999). *Dasar-Dasar Bimbingan dan Konseling*. Pusat Perbukuan Departemen Pendidikan dan Kebudayaan dan PT Rineka Cipta.
- Qur'ani, B. (2025). Perkembangan peserta didik. *Penerbit Tahta Media*.
- Rahman, F. (2012). Modul ajar Pengembangan dan evaluasi program bk. *Yogyakarta: Universitas Yogyakarta*.
- Rakhmawati, D. (2017). Konselor sekolah abad 21: tantangan dan peluang. *Jurnal Konseling GUSJIGANG*, 3(1).
- Rofiq, A. A. (2019). Berbagai Strategi Bimbingan Konseling Islam Dalam Menghadapi Peluang Dan Tantangan Revolusi Industri 4.0. *JIGC (Journal of Islamic Guidance and Counseling)*, 3(2), 79–89.
- Solso, R. L. (1991). *Cognitive Psychology* (3rd ed.). Allyn & Bacon.
- Sue, S., Cheng, J. K. Y., Saad, C. S., & Chu, J. P. (2012). Asian American mental health: a call to action. *American Psychologist*, 67(7), 532.
- Taylor, L. (1993). *Vygotskian influences in mathematics education, with particular reference to attitude development*.
- Tri, D., & Salis, Y. (2022). *Psikologi lintas budaya*. UMMPress.
- Utami, K. B. P. (2024). Korelasi Antara Kesehatan Mental Dan Ajaran Dharma Dalam Agama Hindu. *SWARA WIDYA: Jurnal Agama Hindu*, 4(2), 37–48.
- Wibisono, M. Y. (2021). Agama dan Resolusi Konflik. *Bandung: In LeKKaS, Vol. Maret (Issue June)*.