KONSELOR

The differences of cultural awareness based on gender, age, race, and region of the students of guidance and counseling

Fadhilla Yusri[1*)], Yeni Afrida[1]
[1] Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia
*Corresponding author email fadhillayusri@gmail.com

Abstract
This study was conducted to reveal differences in cultural awareness based on gender, age, ethnicity, and region of origin. The research conducted to reveal differences in student cultural awareness based on gender, age, ethnicity, and region of origin is a comparative type. The research sample amounted to 41 people who were selected using the accidental sampling technique. Data was collected by giving the cultural awareness instrument directly to the sample. The research datasets were processed using univariate and multivariate analysis.The results showed that the average cultural awareness score of students was 71.8%, with SD 1.04 being in the medium category. There is no significant difference in student cultural awareness based on gender, age, ethnicity, and region of origin. Differences in gender, age, ethnicity, and region of origin have no impact on the cultural awareness they have. External efforts are needed to increase cultural awareness so that cross-cultural counseling activities can be carried out properly and appropriately. The mastery of student cultural awareness has an impact on the cross-cultural counseling activities that will be carried out. The results of this study can be used as a guide for teachers in the guidance and counseling study program to consider the treatment that can be given to increase the cultural awareness of students in implementing cross-cultural counseling.

Keywords: Cultural awareness, cross-cultural counseling

Introduction

Indigenous counseling is a breakthrough in the world of counseling to understand individuals based on their cultural context. Indigenous counseling is considered as an important thing since the emergence of counseling theories that want to be applied universally, not only in some areas (Annajih, M. Z. H., Fakhriyani, D. V., Sa'idah, 2021); (Prasasti, 2020). Indigenous counseling is defined as a process of assisting indigenous people by utilizing a basic understanding of facts or information related to the local cultural context (Hawkins, B. P and Zuiker, 2019); (Chang, D. F., & Yoon, 2011). Indigenous counseling aims to make the counseling process more thorough, systematic, and universal both theoretically and empirically and can be proven wherever it is (Ariswanti, 2009); (Colledge, 2002). The discussion of indigenous counseling will never be separated from culture and all its detail. Culture has a very important function in individual lives, including as a giver of identity to citizens. It can be used to communicate and strengthen solidarity (Jamin, 2020); (Davide, 2019).

An understanding of cultural diversity and its influence on individuals is a must for a counselor to carry out indigenous counseling (Azzopardi, C., & McNeill, 2016); (Logan S, Steel Z, 2015). A good understanding of cultural diversity can increase the cultural awareness of counselors in indigenous counseling. Cultural awareness is defined as an ability to recognize and appreciate differences between the cultures (Matsumoto, 2008); (Smith, 2018). Counselors who work with individuals who have cultural diversity absolutely have to master cultural awareness to avoid misunderstandings in the counseling process carried out. Cultural awareness in indigenous counseling helps counselors understand the client

from a cultural point of view, which influences the way the client thinks, feels, and behaves (Lestari, I., Mahfud, A., 2020); (Arifin, 2013).

Cultural awareness is defined as the ability to look outside oneself and notice cultural values and cultural habits that enter (Constantine, 2015); (Oluwole-Sangoseni, O., Jenkins-Unterberg, 2017). Furthermore, people can judge whether it is normal and acceptable in their culture or whether it may be unusual or unacceptable in another culture. Therefore, it is necessary to understand the culture that is different from his own and be aware of his beliefs and customs and be able to respect them (Wendt, D. C., & Gone, 2016); (Vacc, N. A., DeVaney, S. B., & Brendel, 2003). The process of becoming aware of their own values, biases, and limitations involves self-exploration of the culture until people learns that their perspective is limited, partial, and relative to their background. The formation of cultural awareness in individuals does not just happen, but through various things and involves various factors, including perception and emotion, so that awareness will be formed (Medvide, 2022); (Lee, H. S., Knutson, D., & Keyes, 2022).

Instilling an attitude of tolerance towards various cultures should be done early on. This is intended to create a person's mental readiness to respond to existing differences (Koch J. M., Knutson D., Loche L., Loche R. W.III, Lee H. S., 2020); (Pérez-Rojas A. E., 2020). Armed with mental readiness, people will not underestimate the culture of others. They will better understand the importance of respecting and honoring the culture of other people, so that social integration can be achieved properly. The values that are important factors in human life will also influence a person's cultural awareness (of the values espoused) and how they interpret them (Jannes, 2016); (Quappes. Cantatoreg, 2005). Cultural awareness is important in order to have the ability to understand the culture and important factors that can develop cultural values so that national character can be formed.

Cultural knowledge is an important factor for a person to deal with multicultural situations. Therefore, the knowledge of culture can be acquired through special training. The aim is to gain an understanding of the history of a culture, including the key cultural issues such as groups, leaders, dynamics, cultural virtues, and language skills, in order to understand a particular culture (Chan, C. D., Cor, D. N., & Band, 2018); (Torino, 2015). Having knowledge about the culture they adhere to and also the culture of others through various activities and training is important in order to understand the dynamics that occur in a particular culture (Supriatna, 2009); (Suhada, 2016). Therefore, it is important to continue to explore cultural understanding through an advanced training. The aim is to lead more to a deeper awareness of cultural specificity that provides understanding of the thinking process, motivating factors, and other issues that directly support the decision-making process (Sudarmin, S., 2018); (Chang, D. F., & Yoon, 2011). This study aims to show differences in cultural awareness based on gender, age, ethnicity, and region of origin where the results can be used as guidelines for teachers in the guidance and counseling study program to consider the treatment that can be given to increase students' cultural awareness in implementing cross-cultural counseling.

Method

This research is a comparative type where the researcher will look at the differences in variables based on certain criteria (Sugiyono, 2011); (Tegeh, IM, 2014). The population in this study was the students in the guidance and counseling study program who attended cross-cultural counseling lectures. The sample was taken by using the accidental sampling technique on as many as 41 people (Yusuf, 2013); (Sukmadinata, 2006). The data collection technique uses a Likert scale with cultural awareness indicators (1) sensitive to their own culture, (2) sensitive to other cultures, (3) preserving the cultural heritage, (4) sensitive to characteristics that harm diversity, and (5) respecting differences (Wunderle, 2006); (Thompkins, D., Galbraith, D., Tompkins, 2006). The lowest score on the cultural awareness instrument was 40, and the highest score was 200. Using the Jeffreys' Amazing Statistics Program (JASP) application, the research data were processed using univariate and multivariate statistical techniques. The results of the study can be used as a basis for developing the ability of prospective counselors to implement cross-cultural counseling, especially increasing the cultural awareness of prospective counselors in the cross-cultural counseling process.

Results and Discussion

Result

Respondents in this study amounted to 41 students of the guidance and counseling study program with an age range of 20–24 years.

Table 1 <The Description of Students' Cultural Awareness>

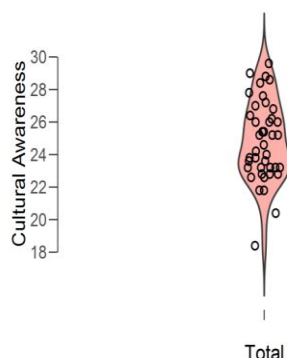|	Cultural Awareness
Valid	41
Missing	1
Mean	24.815
Std. Error of Mean	0.386
Median	24.600
Mode	23.200
Std. Deviation	2.471
Range	11.200
Minimum	18.400
Maximum	29.600
Sum	1017.400

Figure 1 <The Description of Students' Cultural Awareness>

Based on the data in table 1, the total score of cultural awareness is 1017. The average score is 24.81, with SD 2.47 and SE 0.38 being in the medium category. The highest score for cultural awareness is 29.6 while the lowest score is 18.4 with a score range of 11.2. Cultural awareness owned by students is still not as expected in the implementation of cross-cultural counseling activities. There is still an inability to appreciate the differences between a culture and others. There is still selfishness in the application of the culture adopted while the students are outside of the region and feeling that the culture adopted is the most correct and underestimates the culture adopted by others, eventually make it difficult to adapt to the different cultures.

Table 2 <The Percentage Score of Cultural Awareness Per Aspect>

No	Aspect	% score
1	Sensitive to their own culture	73,8
2	Sensitive to other cultures	69,78
3	Preserving the cultural heritage	70,88
4	Sensitive to characteristics that harm diversity	71,7
5	Respecting differences	71,12
	An overage	71,8

Table 2 describes the level of cultural awareness of students per aspect. The average cultural awareness of students is in the medium category (71.8%). In general, students have been sensitive to their own culture (73.8%). More than half of students have been sensitive to foreign culture (69.78%). Many students have been able to maintain their cultural heritage (70.88%). Most students are sensitive to the detrimental nature of diversity (71.7%). Many students have been able to respect differences (71.12%). This means that there are many students who are sensitive to their own culture, able to be sensitive to foreign cultures, able to maintain cultural heritage, sensitive to traits that are detrimental to diversity, and able to respect differences.

Table 3 <Respondents' Demographics and the Overall Cultural Awareness Rating>

Variabel	Category	N	%	Cultural Awareness M ± SD	Tes Value	*p*-Value
Gender	Male	2	4,87	24,94±2,45	T = 1,562	0,126
	Female	39	95,12	22,20±0,56		
Age	20year	2	4,87	28,20±0,84	F = 1.031	0,404
	21year	21	51,21	24,52±2,52		
	22year	11	26,82	24,87±2,38		
	23year	4	9,75	24,75±1,77		
	24year	3	7,31	24,46±3,47		
Tribes	Banjar	1	2,43	22,60±0,00	F = 0,696	0,776
	Batak	2	4,87	25,20±0,00		
	Gayo	1	2,43	29,00±0,00		
	Jawa	2	4,87	27,30±1,83		
	Kubu	1	2,43	25,20±0,00		
	Mandailing	1	2,43	24,00±0,00		
	Melayu	3	7,31	24,66±2,04		
	Minang	30	73,17	24,58±2,59		
Region	Agam	8	19,5	25,42±2,15	F = 0,855	0,551
	Binjai	1	2,43	28,60±0,00		
	Bukittinggi	7	17,1	24,31±1,90		
	Dharmasraya	3	7,31	25,06±4,06		
	Dumai	2	4,87	26,00±3,39		
	Gayo Aceh	1	2,43	29,00±0,00		
	Mandailing	1	2,43	25,20±0,00		
	Mandailing Natal	1	2,43	23,20±0,00		
	Medan	1	2,43	22,60±0,00		
	Padang Panjang	2	4,87	21,30±4,10		
	Pasaman	5	12,19	25,04±2,91		
	Pasaman Barat	3	7,31	24,80±1,41		
	Payakumbuh	1	2,43	22,80±0,00		
	Perawang Riau	1	2,43	26,00±0,00		
	Pesisir Selatan	1	2,43	22,80±0,00		
	Tapanuli	1	2,43	25,20±0,00		
	Tanah Datar	2	4,87	24,80±2,82		

M ± SD = score per groupcompared tototal score. Test value = statistic test score including t-test (t) dan Anova (F)

Table 3 shows that the number of female respondents is greater than the number of male respondents (95.12%). The majority of respondents are 21 years old (51.21%). The number of respondents from Minang is higher than other ethnic groups (73.17%). The cultural awareness of male and female respondents does not show a significant difference with t = 1.562 and p-value 0.126. This can be seen from the average score of cultural awareness in male respondents of 24.94 and by female students of 22.20, where the average score is in the same range. This means that the cultural awareness of male and female respondents is at the

same level. Male and female students have the same potential for understanding cultural awareness. The distribution of cultural awareness by gender can be seen in Figure 2.
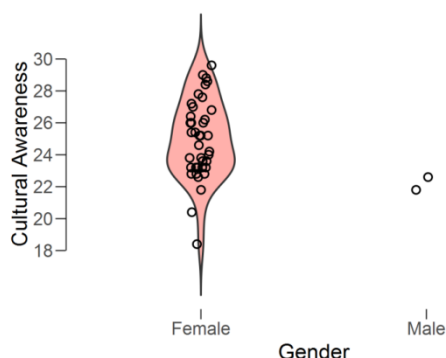

Figure 2 <The Distribution of Cultural Awareness Scores based on Gender>

Based on their age, the respondents for cultural awareness also do not show a significant difference with the value of F = 1.031 and p-value = 0.404. This is indicated by the average score of cultural awareness in respondents aged 20 years of 28.20; respondents aged 21 years amounted to 24.52; respondents aged 22 years amounted to 24.87; respondents aged 23 years amounted to 24.75; and respondents aged 24 years amounted to 24.46. All respondents' average scores by age were in the same range. This means that the cultural awareness of respondents aged 20, 21, 22, 23, and 24 years old are at the same level. The distribution of cultural awareness scores based on age can be seen in Figure 3.
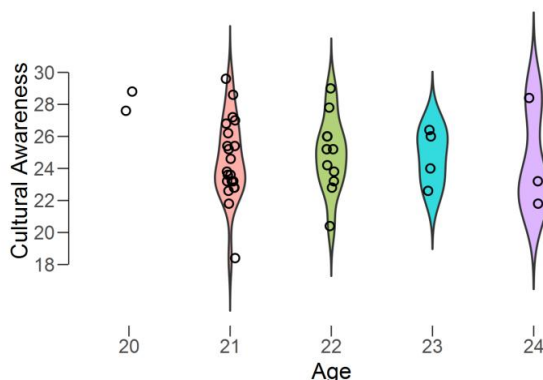

Figure 3 <The Distribution of Cultural Awareness Scores based on Age>

Cultural awareness based on the area of residence does not have a significant difference with the value of F = 0.855 and p-value = 0.551. This can be seen from the average score of respondents living in Agam is 25.42; respondents who live in Binjai is 28.60; respondents who live in the Bukittinggi is 24.31; respondents who live in Dharmasraya is 25.06; respondents who live in Dumai is 26.00; respondents who live in Gayo Aceh is 29.00; respondents who live in Mandailing Natal is 25.20; respondents who live in Mandailing is 23.20; respondents who live in Medan is 22.60; respondents who live in Padang Panjang is 21.30; respondents who live in Pasaman is 25.04; respondents who live in West Pasaman is 24.80; respondents living in Payakumbuh is22.80; respondents who live in Perawang Riau is 26.00; respondents who live in Pesisir Selatan area is 22.80; respondents living in Tapanuli is 25,20; and respondents who live in Tanah Datar is 24.80. All respondents' average scores by area of residence are in the same range. This means that the cultural awareness of respondents based on where they live is at the same level. The distribution of cultural awareness scores based on the respondent's residence area can be seen in Figure 4.

Figure 4 <The Distribution of Cultural Awareness Scores based on Residence>

Cultural awareness based on ethnicity has no significant difference with F = 0.696 and p-value = 0.776. This can be seen from the average score of Banjar respondents is 22.60; the average score of Batak respondents is 25.20; the average score of Gayo respondents is 29.00; the average score of Javanese respondents is 27.30; the average score of Kubu respondents is 25.20; the average score of respondents from Mandailing is 24.00; the average score of Malay respondents is 24.67; and the average score of Minang respondents is 24.58. This means that the respondents' cultural awareness based on ethnicity is at the same level. The distribution of cultural awareness scores based on the ethnicity of the respondents can be seen in Figure 5.

Figure 5 <The Distribution of Cultural Awareness Scores based on Ethnicity>

Students' cultural awareness tends to be similar. The cultural awareness of guidance and counseling study program students needs to be increased to improve the quality of cross-cultural counseling. A good understanding of prospective counselors about the differences possessed by various cultures has a positive impact on the implementation of cross-cultural counseling activities. Therefore, fast and appropriate action is needed to improve student cultural awareness so that the quality of cross-cultural counseling implementation also increases.

Discussion

Based on the results of the study, it was generally revealed that the cultural awareness of the respondents is in the moderate category. The cultural awareness possessed by the respondents has not been implemented well in cross-cultural counseling activities, so it needs to be improved (Sudarmin, S., 2018); (Smith, 2018). Loving and maintaining the culture that is owned is important to be realized. A sense of love and a sense of maintaining the culture that is owned must appear in accordance with the wishes and awareness from inside of ourselves.Without a sense of love and care for culture, it is impossible to maintain the existence of the culture we have.Cultural awareness is a positive attitude towards responding to the differences that exist in society (Shen, 2015); (Sue, 2018). Cultural awareness is needed in managing existing cultural differences. This is due to the frequent cultural differences that lead to conflicts in society. With the awareness created by community members, it is hoped that social integration will be maintained

(Kaihlanen, A. M., 2019); (Balasubramaniam N, Kujala S, Ayzit D, Kauppinen M, Heponiemi T, Hietapakka L, 2018).

The cultural awareness of respondents based on gender does not show a significant difference. This means that both male and female respondents have cultural awareness in the same range. Gender as an inherent trait of men and women is built through social and cultural means, so that the cultural awareness needed to be able to be positive in responding to the differences that exist in society between men and women will tend to be the same (Jalil, A dan Aminah, 2018); (Altugan, 2015); (Chang, D. F., & Yoon, 2011). Cultural awareness is needed in managing existing cultural differences to avoid unwanted conflicts. People sometimes forget that basically every society has different cultural patterns each other, so they tend to treat every form of culture in the same way (Wuryaningrum, 2020); (Beaumont, 2016). Whereas culture itself is formed according to the pattern of the community concerned. This kind of attitude often triggers misunderstandings that lead to the ethnical conflicts. By applying the cultural awareness in the community, it is hoped that social integration will be maintained(Foulidi, X., Papakitsos, 2021); (Choi, G., Mallinckrodt, B., & Richardson, 2015).

Cultural awareness based on age has no difference. This means that respondents aged 20, 21, 22, 23 and 24 years old have the same cultural awareness, so that they often cause misunderstandings. Cultural socialization through educational institutions with the inclusion of local culture in the educational curriculum as local content is a wise step to better maintain the existence of local culture (Lestari, I., Mahfud, A., 2020); (Choi, G., Mallinckrodt, B., & Richardson, 2015). The younger generation today is starting to be reluctant to pay attention to their culture, which is actually a valuable asset that is mandatory and must be preserved (Sudarmin, S., 2018); (Rahmawati, Y., Ridwan, A., Chyana, U., 2020). The similarity in age and stage of development as well as cultural insight obtained in the school environment makes the culturalawareness they have tend to be similar. Various training and activities related to culture can be carried out to increase cultural awareness among the students. This training and activity is very important for students who are living in multicultural areas, especially prospective counselors who will work with counselees from different cultural backgrounds (Vines, N. L. D., 2018); (Altugan, 2015).

There is no difference in cultural awareness based on the area of residence. The cultural awareness owned by respondents from various areas of residence is in the same score range. This means that respondents based on their area of residence have the same cultural awareness. Basically, cultural identity is formed accidentally through a process of interaction that occurs in the environment. The clear data and information about a culture obtained from interaction with the society create an understanding of culture and what factors are the values of a particular culture (Cheung, Y., Shah, S., & Muncer, 2002); (Joo Hyung-Chul, 2011). This will give consideration to the concepts possessed by a culture in general and it can interpret the meaning of the culture code that exists in the local environment. These cultural considerations will help to strengthen the cultural awareness process itself. Cultural awareness can be increased when there is interaction among individuals from different cultures, so that mutual respect can be established (Kaukab, 2020); (Medvide, 2022).

There is no difference in cultural awareness based on ethnicity. Cultural awareness owned by respondents from various ethnic groups is in the same score range. This means that respondents based on ethnicity have the same cultural awareness. The highest level of cultural awareness is cultural competence. Cultural competence is an understanding of cultural flexibility (Coleman, H. L. K., Morris, D., & Norton, 2006); (Keith, 2011). This is important because cultural intelligence focuses more on understanding planning and decision-making for a particular situation. The implication of cultural competence is an intensive understanding of certain groups. Culture itself has three basic forms, named ideas, behavior, and physical form (Sue, 2018); (Davide, 2019). These three forms of culture exist in society. This should be preserved and considered because culture is an identity. Therefore, cultural awareness needs to be developed from an early age in order to interact with individuals from different cultures.

Conclusion

Students' cultural awareness does not differ by gender, age, ethnicity, or place of residence. This happens because basic cultural awareness is formed unconsciously through interaction among society. It is easier for students to have an awareness of their own culture because they are always in touch with that culture in their place of residence. The awareness of other cultures can only be acquired by students when there is an interaction with the individuals from the different cultures. The way to grow cultural awareness is by inculcating an attitude of multiculturalism from an early age, cultural socialization through educational institutions, organizing various cultural performances, loving and maintaining the culture.

Cultural awareness is a person's ability to look outside himself and be aware of the cultural values and habits of other cultures. There are five levels of cultural awareness, namely data and information, cultural consideration, cultural knowledge, cultural understanding, and cultural competence. Cultural awareness is important for prospective counselors in carrying out cross-cultural counseling. Therefore, it is necessary to carry out various relevant activities to increase the cultural awareness of students in Guidance and Counseling Study Programs.

References

Altugan, A. S. (2015). The relationship between cultural identity and learning. *Procedia - Social and Behavioral Sciences*, *186*(1), 1159–1162. https://doi.org/https://doi.org/10.1016/j.sbspro.2015.04.161

Annajih, M. Z. H., Fakhriyani, D. V., Sa'idah, I. (2021). Konseling Indigenous: Kajian pada Kepatuhan Masyarakat terhadap Protokol Kesehatan. *Edu Consilium: Jurnal BK Pendidikan Islam*, *2*(1), 1–11. https://doi.org/https://doi.org/10.19105/ec.v2i1.4255

Arifin. (2013). Konseling indigenous Berbasis Pesantren. *Jurnal Lisan Al- Hal*, *5*(1), 93–115.

Ariswanti, D. (2009). *Konseling Lintas Budaya*. Ae Media Grafika.

Azzopardi, C., & McNeill, T. (2016). From cultural competence to cultural consciousness: Transitioning to a critical approach to working across differences in social work. *Journal of Ethnic & Cultural Diversity in Social Work*, *25*, 282–299. https://doi.org/http://dx.doi.org/10.1080/15313204.2016.1206494

Balasubramaniam N, Kujala S, Ayzit D, Kauppinen M, Heponiemi T, Hietapakka L, K. A. (2018). Designing an E-Learning Application to Facilitate Health Care Professionals' Cross-Cultural Communication. *Stud Health Technol Inform*, *247*, 196–200.

Beaumont, E. (2016). Gender Justice v. The "Invisible Hand" of Gender Bias in Law and Society. *Hypatia*, *31*(3), 668–686. https://doi.org/https://doi.org/10.1111/hypa.12260

Chan, C. D., Cor, D. N., & Band, M. P. (2018). Privilege and oppression in counselor education: An intersectionality framework. *Journal of Multicultural Counseling and Development*, *46*(1), 58–73. https://doi.org/http://dx.doi.org/10.1002/jmcd.12092

Chang, D. F., & Yoon, P. (2011). Ethnic minority clients' perceptions of the significance of race in cross-racial therapy relationships. *Psychotherapy Research*, *21*(5), 567–582. https://doi.org/http://dx.doi.org/10.1080/10503307.2011.592549

Cheung, Y., Shah, S., & Muncer, S. (2002). An exploratory investigation of undergraduate students' perceptions of cultural awareness. *British Journal of Occupational Therapy*, *65*(12), 543–550. https://doi.org/https://doi.org/10.1177/030802260206501203

Choi, G., Mallinckrodt, B., & Richardson, J. D. (2015). Effect of international student counselors' broaching statements about cultural and language differences on participants' perceptions of counselors. *Journal of Multicultural Counseling and Development*, *43*, 25–37. https://doi.org/https://doi.org/10.1002/j.2161-1912.2015.00062.x

Coleman, H. L. K., Morris, D., & Norton, R. A. (2006). Developing multicultural counseling competence through the use of portfolios. *Journal of Multicultural Counseling and Development*, *34*, 27–37. https://doi.org/http://dx.doi.org/10.1002/j.2161-1912.2006.tb00024.x

Colledge, R. (2002). *Mastering Counseling Theory*. Palgrave Macmillan. https://doi.org/https://doi.org/10.1007/978-0-230-62957-8

Constantine, et al. (2015). Developing Cultural awareness. *Procedia, Social and Behavioral Science*, *191*, 696–699. https://doi.org/https://doi.org/10.1016/j.sbspro.2015.04.228

Davide, C. (2019). State, Nationalism and Globalization. *Journal of Culture, Politics and Innovation*, *1*(2).

Foulidi, X., Papakitsos, E. C. (2021). Intercultural Counseling with a Gender Perspective and Counseling Skills. *Journal of Research in Humanities and Social Science*, *9*(1), 11–13.

Hawkins, B. P and Zuiker, V. S. (2019). Financial Counselor's Experience Working With Clients of Color: Lessons of Cultural Awareness. *Journal of Financial Counseling and Planning*, *30*(1), 6–17. https://doi.org/http://dx.doi.org/10.1891/1052-3073.30.1.6

Jalil, A dan Aminah, S. (2018). Social Conflict Resolution Through Empowerment Of Local Wisdoms. *Jurnal Yustisia*, *11*(2), 278–300. https://doi.org/https://doi.org/10.35905/almaiyyah.v11i2.659

Jamin, M. (2020). Social Conflict Resolution Through Empowerment Of Local Wisdoms. *Jurnal Yustisia*, *9*(1), 1–20. https://doi.org/https://doi.org/10.20961/yustisia.v9i1.39430

Jannes, A. (2016). *Filsafat Kebudayaan*. Pustaka Pelajar.

Joo Hyung-Chul, E. (2011). The Relationship among Social Support, Acculturation Stress and Depression of Chinese Multi-cultural Families in Leisure Participations. *Procedia - Social and Behavioral Sciences*, *2015*, 201–210. https://doi.org/https://doi.org/10.1016/j.sbspro.2015.09.059

Kaihlanen, A. M., et al. (2019). Increasing cultural awareness: qualitative study of nurses' perceptions about cultural competence training. *BMC Nursing*, *18*(23). https://doi.org/https://doi.org/10.1186/s12912-019-0363-x

Kaukab, M. E. (2020). *Cross Cultural Understanding: Literasi Pencegah Gagap Budaya*. FBS UNSIQ Wonosobo.

Keith, K. D. (2011). *Cross-Cultural: Contemporary Themes and Perspectives*. Blackwell Publishing Ltd.

Koch J. M., Knutson D., Loche L., Loche R. W.III, Lee H. S., F. D. J. (2020). A qualitative inquiry of microaffirmation experiences among culturally diverse graduate students. *Current Psychology*, *41*(5), 2883–2895. https://doi.org/https://doi.org/10.1007/s12144-020-00811-3

Lee, H. S., Knutson, D., & Keyes, C. (2022). The Cross Cultural Practicum Training Experiences of Asian International Counseling Students. *The Counseling Psychologist Journal*, *50*(6). https://doi.org/https://doi.org/10.1177/00110000221100825

Lestari, I., Mahfud, A., & M. (2020). The Value of Local Wisdom in Developing Indigenous Counseling. *Jurnal Pendidikan Progresif*, *10*(3), 396–403. https://doi.org/http://dx.doi.org/10.23960/jpp.v10.i3.202002

Logan S, Steel Z, H. C. (2015). Investigating the effect of anxiety, uncertainty and ethnocentrism on willingness to interact in an intercultural communication. *Journal Cross-Cult Psychol*, *46*(1), 39–52. https://doi.org/https://doi.org/10.1177/0022022114555762

Matsumoto. (2008). *Pengantar Psikologi Lintas Budaya*. Pustaka Pelajar.

Medvide, M. B. (2022). Teaching Cultural Competence and Social Justice in a Mental Health Counseling Graduate Course: Reflection and Review of the Literature. *Journal for Social Action in Counseling & Psychology*, *14*(1), 94–105. https://doi.org/https://doi.org/10.33043/JSACP.14.1.94-105

Oluwole-Sangoseni, O., Jenkins-Unterberg, M. (2017). Cultural awareness and Sensitivity of Students in a Physical Therapy Program – A Pilot Survey. *The Internet Journal of Allied Health Sciences and Practice*, *16*(1). https://doi.org/https://doi.org/10.46743/1540-580X/2018.1668

Pérez-Rojas A. E., G. C. J. (2020). International counseling students: Acculturative stress, cultural distance, and the process of counseling with US clients. *Counselling Psychology Quarterly*, *33*(3), 352–274. https://doi.org/https://doi.org/10.1080/09515070.2018.1553145

Prasasti, S. (2020). Konseling Indigenous dalam Masa New Normal. *Widya Wacana: Jurnal Ilmiah*, *Widya Waca*(2).

Quappes. Cantatoreg. (2005). *What is cultural awareness anyway? How do I build it?* RetriviedfromCulturosity.com

Rahmawati, Y., Ridwan, A., Chyana, U., W. (2020). The Integration of Ethnopedagogy in Science Learning to Improve Student Engagement and Cultural Awareness. *Universal Journal of Educational Research*, *8*(2), 662–671. https://doi.org/http://dx.doi.org/10.13189/ujer.2020.080239.

Shen, Z. (2015). Cultural competence models and cultural competence assessment instruments in nursing: a literature review. *J Transcult Nurs*, *26*(3), 308–321. https://doi.org/https://doi.org/10.1177/1043659614524790

Smith, et al. (2018). *Raising Cultural Awareness In Undergraduate Students Throughan Online Pen Pal Program*. University of Montana.

Sudarmin, S., et al. (2018). The influence of inquiry learning model on additives theme with ethnoscience content to cultural awareness of students. *Journal of Physics: Conf. Ser.* https://doi.org/http://dx.doi.org/10.1088/1742-6596/983/1/012170

Sue, D. W. dan S. D. (2018). *Conseling the Culturally Diverse Thoery and Practice*. Jhon Wiley & Sons.

Sugiyono. (2011). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.

Suhada, I. (2016). *Ilmu Sosial Budaya Dasar*. Remaja Rosdakarya.

Sukmadinata, N. (2006). *Metode Penelitian Pendidikan*. Remaja Rosdakarya.

Supriatna, M. (2009). *Bimbingan Konseling Lintas Budaya*. UPI Bandung Press.

Tegeh, IM, D. (2014). *Model Penelitian Pengembangan*. Graha Ilmu.

Thompkins, D., Galbraith, D., Tompkins, P. (2006). Universalisme, Particularism, and cultural self-awareness: a comparison of American and Turkish university Students. *Journal of International Business and Cultural Studies.*

Torino, G. C. (2015). Examining biases and white privilege: Classroom teaching strategies that promote cultural competence. *Women & Therapy*, *38*(3–4), 295–307. https://doi.org/http://dx.doi.org/10.1080/02703149.2015.1059213

Vacc, N. A., DeVaney, S. B., & Brendel, J. M. (2003). *Counseling multicultural and diverse populations: Strategies for practitioners*. Brunner-Routledge. https://doi.org/https://doi.org/10.4324/9780203427521

Vines, N. L. D., et al. (2018). Getting Comfortable with Discomfort: Preparing Counselor Trainees to Broach Racial, Ethnic, and Cultural Factors with Clients during Counseling. *International Journal for the Advancement of Counseling*, *40*, 89–104. https://doi.org/https://doi.org/10.1007/s10447-017-9308-9

Wendt, D. C., & Gone, J. P. (2016). Integrating professional and indigenous therapies: An urban American Indian narrative clinical case study. *The Counseling Psychologist*, *44*(5), 695–729. https://doi.org/https://doi.org/10.1177/0011000016638741

Wunderle, W. (2006). *Through the Lens of Cultural Awareness: A Primer for US Armed Forces Deploying to Arab and Middle Eastern Countries*. Combat Studies Institute Press.

Wuryaningrum, R. (2020). Learning Dimensions of Teachers Talk: Knowledge and Value Within Cultural Awareness. *Advances in Social Science, Education and Humanities Research*, *421*. https://doi.org/https://doi.org/10.2991/assehr.k.200323.046

Yusuf, A. (2013). *Metodologi Penelitian Kualitatif, Kuantitatif dan Penelitian Gabungan*. Rineka Cipta.