

# Multicultural Group Counseling Based on Malay Cultural Values "Saprahan" in Cultivating Attitudes of Tolerance in Adolescents

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**Abstract.** *The existence of various youth conflicts carried out in groups has an impact on other members to be carried away by negative thought patterns that cause a lack of tolerance for mutual respect and acceptance of others. To create harmony, group counseling is needed to overcome multicultural problems and ensure that each member must feel heard and understand a problem that occurs so that it is hoped that they will realize the importance of mutual respect in every cultural difference. This study aims to be able to determine efforts to instill an attitude of tolerance through multicultural group counseling based on Saprahan Malay cultural values and the implementation of group counseling based on Saprahan Malay traditional cultural values to create an attitude of respecting differences, accepting others, and of course having an attitude of tolerance. The research method used is a literature review study, which involves analysis of various literature, including journals, articles, and relevant documents that discuss Saprahan Malay cultural values, multicultural group counseling, and tolerance. The results of the study show that group counseling based on Saprahan Malay traditional cultural values is able to teach members to understand equality through ways of interacting, being harmonious, establishing intimacy, and being civilized, as well as building togetherness in humanity without looking at levels of status and cultural differences.*

**Keywords:** *Saprahan Malay Tradition, Multicultural Group Counseling, Tolerance*



## **INTRODUCTION**

Every individual and culture is a complete unity so that the psychological, biological, social, and spiritual conditions of humans will be influenced by the culture in their environment, so that individuals will not be separated from the culture around them. In this regard, individuals as cultural beings certainly need education in their lives. Culture-based education needs to be implemented in the process of providing guidance and counseling services in schools. Culture in an environment will influence the process of forming an individual's personality in education, this concept is not only identified as learning activities in schools but also the process of acculturation in families and communities (Putri, 2019). Education should be able to provide lessons in the form of local wisdom so that adolescents obtain the potential values of personality formation in traditional messages. Likewise, in the counseling process, counselors need to realize that integrating cultural values adjusted to the environment can be done with the aim of students being able to understand and foster an attitude of tolerance and character formation so that they are not separated from culture. Ministerial Regulation No. 74 in article 7 paragraph 1 explains that educational units must submit material on local wisdom based on an analysis of the environmental, socio-cultural context, and identification for additional subjects at the regional government level (Peraturan Menteri Pendidikan dan Kebudayaan, 2014).

In practice, counselors not only encounter adolescents with diverse backgrounds and perspectives, but also encounter clients with diverse cultures, perspectives, ideas, characters, customs, languages, and so on (Hidayat et al., 2018). Therefore, counselors must understand their characteristics and instill cultural values within themselves so that when conducting counseling, they can implement local cultural values by incorporating multicultural-based counseling. However, the diversity of cultures, races, ethnicities, and religions presents a challenge for counselors to adapt to their clients. With the diversity of clients, counselors can utilize this opportunity to develop guidance and counseling knowledge that will later be adapted to the client's culture. It is appropriate that the implementation of guidance and counseling services in Indonesia is oriented towards cultural values, because Indonesia is a country that has many cultural diversities and has very strong cultural characteristics (Zamroni, in Eka Yurika et al., 2022). Adaptation to local culture makes it easier for counselees to understand each other and condition the situation according to their circumstances with the environment, thus the interaction between counselees and others can be easily understood and avoid social disparities that exist in the school environment.

Implementing multicultural-based guidance and counseling services will guide the process of providing effective counseling assistance. Without an understanding and knowledge of local wisdom, it is very possible that rejection will occur between individuals, because it is considered contrary to the culture of the local community so that the implementation of guidance and counseling cannot run as expected (Lestari et al., 2020). In this regard, adolescents tend to be

negligent and indifferent in the development of cultural values, so that the character and attitudes of Indonesian adolescents do not depict as cultured individuals. The description of the condition of adolescents in social interactions in this era is very concerning, adolescents tend to ignore customs that are in accordance with norms, the shift in civilization values believed by adolescents today does not reflect eastern cultural attitudes. This can be proven through the attitudes and manners of adolescents who are far from cultural values, the process of adolescent development is the determination of their identity as humans, adolescents develop according to the influence of their environment so that the formation of adolescent attitudes that are concerning because they are free from parental control. Knowing about incidents like this, counselors need to act by providing interventions that are appropriate to adolescent problems and include a multicultural-based counseling model with the aim of improving adolescents' manners and attitudes to be in accordance with cultural values in the environment.

In today's era, adolescents socialize in groups, so the influence of group interactions is significantly related to changes in adolescent attitudes in acting. Thus, generally speaking, adolescents have the same problems as others, especially those in the same group. Therefore, counselors need to provide effective counseling services to face and overcome current adolescent problems. Group counseling is needed in providing interventions. In group counseling, members will contribute to each other and foster interest in building better social relationships and interacting to solve the problems they experience (Wibowo, 2019). Within the group, each adolescent will understand and correct their attitudes that are far from the provisions of cultural norms. Modern adolescents today do not reflect attitudes and behaviors that reflect local culture, namely Malay culture. According to the researcher's experience, while teaching at a junior high school in Pontianak, the researcher encountered many concerning adolescent attitudes. There are attitudes of a group of adolescents who have no tolerance for cultural, racial, and even religious differences. Because the majority of youth culture is Malay culture, when they see friends who have different ethnicities and religions, they often mock other youth who are different from them, this is one of the problems that arise in youth groups.

Providing group counseling services is an effort to increase tolerance toward cultural diversity, especially in schools. Rosyidi (2021) explains that tolerance is related to the acceptance and appreciation of the differing views, beliefs, values, and practices of individuals or groups. Multicultural-based group counseling services are expected to empower students to understand cultural differences. Kartikasari et al., (2023) He explains that for counseling to be effective, counselors are required to be culturally sensitive, free from cultural biases, understand and appreciate culture, and possess culturally responsive skills.

In implementing multicultural counseling, researchers incorporate Malay cultural values through the Saprahan tradition. The Saprahan tradition is a Malay custom of enjoying food served

on the floor by sitting in a circle and facing each other. According to Riansyah (2023), Saprahan means good behavior, usually understood in society, which defines a high sense of togetherness. This tradition embodies an attitude in building spirit and tolerance by "sitting at the same low, standing at the same height." The meaning of Saprahan in sitting with the same low standing height signifies togetherness, hospitality, a high social spirit, and strong values of brotherhood among cultured communities (Utami, 2021). Thus, understanding the above understanding explains that by implementing group counseling based on the Saprahan Malay culture, it is hoped that it can foster tolerance and an understanding of equality in adolescents, as well as foster a strong spirit of brotherhood among fellow human beings. Despite the diverse ethnic differences in schools, students can have a high attitude of tolerance without discriminating between existing ethnic groups.

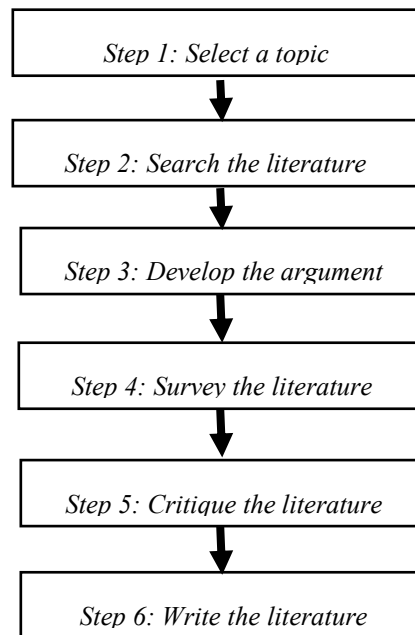
## **METHODOLOGY**

In this study, the author uses a literature review method. The literature review method according to Creswell (Habsy, in Eka Yurika et al., 2022) defining that a literature review is a written summary of articles obtained from various sources such as journals, books, or other documents that can describe the information and theories needed by reviewing the literature into a particular topic or theme according to the documents needed. In collecting and analyzing sources for this study, there are several criteria used as literature in this study. The criteria are articles published in the last 10 years, related to three keywords, and related to multicultural counseling. This literature review technique is carried out with the aim of examining various theories that are relevant to the problems and topics being studied as reference material in discussing the research results.

According to Utami (2015), the objectives of a literature review are as follows:

1. Explain the relationship between one written material and another that is appropriate to the topic being discussed.
2. Identifying new ways of translating distances that exist in previous research.
3. Resolving conflicts between previous contradictory studies.
4. Guiding steps for further research.
5. Placing the original side in the context of existing literature studies.

The following is the systematics and process for making a literature review according to Lawrence, et.al (2012):



In collecting the literature to be used as a research study, the author obtained a large amount of literature, but only took a few sources that were adjusted to the inclusion criteria. The keywords used were "Saprahan," "Multicultural Group Counseling," and "Tolerance." Each of these keywords was used separately due to the difficulty of finding studies that perfectly matched the desired objectives. Therefore, the author first collected relevant sources, then developed them based on arguments. Then, adjustments were made between the arguments and the sources obtained. After that, writing and concluding the appropriate sources based on the expected research were carried out.

## RESULT AND DISCUSSION

Current problems relate to adolescent attitudes that do not reflect those of cultured beings. Adolescents tend to discriminate against friends who have different cultures, do not display a tolerant attitude, and ridicule adolescents who have different cultures. Yusra et al., (2018) Evidence shows that adolescents from certain regions will only associate with adolescents from the same region. This occurs because differences that give rise to the potential for conflict. Students in adolescence should be able to create an attitude of tolerance among each other, including culture, ethnicity, race, and religion in their environment. Ideally, adolescents should respect, accept, and honor differences to create a sense of security and peace. Based on the problems that arise, the role of counselors is needed to address such issues. In line with research conducted by Diana & Mataram, (2022) explaining that in schools, counseling has an important role in guiding and directing adolescents to be able to respect one another.

In this case, counseling needs to provide understanding to the counselee regarding tolerance between cultures. However, to provide understanding related to tolerance, the counselor himself must be able to understand his counselee to achieve the success of counseling services. According to Yaniasti (in Eka Yurika et al., 2022) there are concepts related to understanding the counselee, namely: (1) Understanding specific culture, namely the counselor must understand, understand and analyze the culture that is brought and influences the counselee so that the counselor will be easier in understanding the counselee; (2) Understanding the uniqueness of the counselee, namely the counselor must understand each developmental task; (3) Understanding humans universally, namely the counselor must understand universally applicable values such as respect for life. It is necessary to instill an attitude of tolerance in adolescents so that adolescents become individuals who respect and accept existing differences. According to Arredondo, et.al (in Sulfikar & Fitriana, 2023) with an attitude of tolerance it will create a framework for respecting, accepting, and appreciating religious and cultural differences which are elements in understanding, supporting, supporting, and providing effective guidance to individuals who come from various backgrounds.

In relation to tolerance within a group, it is hoped that a group of teenagers will no longer discriminate between existing cultures and without putting down other cultures. The majority of ethnicities and cultures that develop in Pontianak are Malay, but other ethnicities and cultures have also entered West Kalimantan, including the ethnicities that develop in Pontianak, namely the Chinese and Dayak ethnicities. Differences like this require an attitude of tolerance within a group. Instilling this attitude of tolerance can be done by implementing counseling based on the Malay cultural values of Saprahan. Saprahan means to spread, meaning carrying out meals together by adjusting the procedures for spreading out in a prepared group line. The philosophy of the Saprahan tradition is to sit at the same low and stand at the same height, with the Saprahan tradition growing a sense of equality with limits of politeness and increased awareness of respect across generations will be well established (Riansyah, 2023). In this case, through multicultural counseling in group counseling services, it is hoped that individuals can learn the attitude of respecting the opinions of fellow groups, directing groups to respect each other, and understanding each other's equality in their position as human beings. Hemafitria et al., (2018) added that the Saprahan tradition can teach individuals to maintain social traits. This Saprahan tradition is carried out in order to celebrate the embodiment of tolerance and egalitarianism.

### **The Cultural Values of the Saprahan Malay Tradition in Cultivating an Attitude of Tolerance in Multicultural Counseling**

The Saprahan tradition originates from the Sambas Malay culture, which has spread throughout West Kalimantan. Therefore, the Saprahan tradition is now not only carried out in Sambas but also in various regions with a majority Malay ethnicity, one of which is the city of

Pontianak. The word Saprahan as a whole means "to spread." This tradition is interpreted as togetherness, tolerance, brotherhood, tolerance, and unity. The meaning of the Saprahan tradition is to eat together without any status or level of equality, because in carrying out eating together in this tradition, everyone with different ranks, even different age levels are seen as equal, sitting spread out without any age or position restrictions, therefore the meaning of Saprahan is interpreted as "sitting at the same low and standing at the same height", which means there is no level of position, everyone is equal and deserves to get a portion of food that has the same portion. This opinion is supported by Riansyah (2021) who states that the Saprahan tradition is regulated without differentiating between commoners, leaders and clerics, and traditional leaders. Utami, (2021) also added that the Saprahan tradition has the meaning of "sitting in line, standing in line" which seems very thick with a sense of togetherness and social solidarity, sitting cross-legged while enjoying various Malay culinary flavors. The Saprahan tradition is carried out by eating together in a circular sitting position consisting of six people to surround the food that has been served at an event. Arpan (in Wahab et al., 2020) defining this circular formation is formed by six people who symbolize the number of elements of belief in the Pillars of Faith and the number of menus consisting of five types symbolized by the Islamic elements in the Pillars of Islam.

The rules of the Saprahan tradition are literally adapted to Maslow's theory which explains that individuals need food needs in a fixed position or system. Ramadhan, (2019) explains that there are Islamic educational values in the Saprahan tradition of the Malay community, namely first, simplicity, namely eating Besaprah by sitting together on the floor served with a menu of food that has been provided. Second, togetherness and kinship, namely the establishment of ties between fellow humans, both officials and ordinary people, by interacting with each other. Third, togetherness becomes a unifier in society. In the values contained in the Saprahan tradition, it can be interpreted that the Saprahan tradition can create close relationships between people, respect and foster an attitude of tolerance because the Saprahan tradition has the meaning of equality through interaction and civilized ways, and build togetherness in humanity without looking at the level of position. (Putri, 2019) adds that the values of local wisdom in the Saprahan tradition include religious values, values of mutual respect, values of social and environmental care, values of tolerance, and communicative values.

Understanding the meaning of the cultural values of the Saprahan tradition, realizing that in life, every individual needs reinforcement from cultural values, so that individuals need to realize that attitudes, actions, and thoughts cannot be separated from cultural values. The Saprahan tradition teaches individuals to respect each other, tolerate, care for others, togetherness, and politeness in life. If he adapts to the problems of this era, the Saprahan tradition reminds individuals of good attitudes in dealing with a group. In facing situations like this, the values of the Saprahan tradition have similarities with group counseling, so that the implementation of group

counseling can be integrated into the values of the Malay culture of the Saprahan tradition. Gazda stated that group counseling can provide valuable experiences for group members to learn and function effectively, develop tolerance to stress and anxiety conditions so as to gain satisfaction in working and living together with others (in Kartikasari et al., 2023). The implementation of counseling is associated with multicultural counseling so that individuals can respect others despite their differences, and tolerate each other. Counseling education through multiculturalism for adolescents is important, because if it is instilled from an early age, it will produce the next generation of the nation who are easy to understand and respect something different from themselves.

Kartikasari et al., (2023) explains that counselors need to truly understand multicultural counseling theory and relevant techniques, as well as understanding existing cultural differences so that the counseling process avoids counselor encapsulation, or counselors who are confined by their own culture. This is important in dealing with individuals who do not describe themselves as cultural beings. It is important to note that counselors must be able to understand themselves and understand the characteristics of their clients, the goal of which is for counselors to implement appropriate assistance processes for clients. Rahmi & Neviyarni (in Fauzi, et.al, 2024) explain that group counseling conducted in multicultural counseling-based schools requires adapting techniques to ensure that each individual feels heard and understood. Therefore, counselors need to master competencies in implementing multicultural counseling. The competence of multicultural counselors is structured based on three areas, namely: (1) the counselor's belief in their own cultural values and biases, (2) the counselor has an awareness of the client's outlook on life, and, (3) counseling strategies that are culturally appropriate (Lewis, et.al, in Sari, 2023). The counselor's competence in implementing multicultural counseling is believed to be able to instill an attitude of tolerance in adolescents, if linked to the cultural values of the Saprahan Malay tradition, then group counseling services as an intervention of multicultural counseling will be more effective and relevant according to local culture, so that it is hoped that adolescents will be able to apply an attitude of tolerance between individuals and be able to appreciate every difference that exists in their environment.

### **Implementation of Group Counseling Services Based on the Values of Saprahan Malay Tradition Culture**

Rahmi and Neviyarni (2022) point out that group counseling conducted in multicultural schools requires technical adaptations to ensure that each individual feels heard and understood. These techniques include paying attention to body language, tone of voice, and word choice that respects cultural differences . In this case, individuals who feel heard and understood are expected to realize the importance of understanding others, especially individuals from different cultures. Understanding respect for differences and mutual understanding between humans can be achieved

through group counseling services. In group counseling services, each member in the group will understand, comprehend, accept, and tolerate each other. A group of individuals who experience problems in the form of an intolerant attitude by mocking other people's cultures can be given intervention in the form of group counseling services. Wibowo (2019) explains that counselors use group processes in providing interventions because individuals seem to be able to communicate, reflect, and clarify feelings and attitudes for more effective interpersonal relationships. So that by connecting individuals with other individuals, an attitude of mutual respect and understanding will be formed among each other in the group, and it is hoped that there will no longer be a group of individuals who have negative thoughts about individuals who have a different culture from them.

When associated with the values of the Saprahan Malay culture, it can be seen that the meaning of this tradition can be implemented in counseling services, because Saprahan contains the meaning of equality, so that in its cultural values it teaches that every individual is equal, meaning not to see and judge other individuals from their position, level, and age limits. Utami, (2021) supporting this statement, everyone with a rich or poor background, young or old, has a position or not will eat the same food, no one is distinguished or privileged. Group counseling also teaches individuals that the counselor must be neutral without comparing and favoritism to group members, so that it will show a sense of comfort and conduciveness. In the implementation of the Saprahan tradition, Riansyah (2023) explains that the sitting position by one group is usually filled by six people who sit facing each other as a group in a circle. This is the same as when a counselor carries out group counseling services, which are generally carried out in a circle or facing each other to find solutions to problems in a group. Wahab et al., (2020) stated that moral education in the Saprahan tradition is shown in cooperation, tolerance and mutual tolerance as well as helping each other shoulder to shoulder. Therefore, when implementing interventions in the form of group counseling services based on the Saprahan Malay culture, the goal of overcoming intolerant individual attitudes will be achieved, because in moral education studied in the Saprahan tradition, one of them is cultivating an attitude of tolerance so that the cultivation of tolerance between humans can be increased in group counseling services based on the values of the Saprahan Malay culture. Hemafitria et al., (2018) explained that the Saprahan tradition teaches people how to maintain social nature through communication during Saprahan. This communication can also be linked to building a warm atmosphere in group dynamics, and leads to emotional interactions that make group counseling run effectively.

## **CONCLUSION**

Based on the research findings in this study, it is concluded that the instilling of tolerance in adolescents based on Saprahan Malay cultural values in multicultural counseling can be implemented in educational settings, this is based on Saprahan Malay cultural values that contain

meaning in close relationships between people, togetherness, respect and fostering tolerance. For this reason, it can be concluded that the Saprahan tradition teaches individuals to understand equality through interaction and civilized ways, as well as building togetherness in humanity without looking at the level of position. So by using Saprahan Malay cultural values in multicultural counseling can increase tolerance in a group of adolescents. Associated with the implementation of multicultural counseling, researchers conclude that services that can be provided on this problem can use multicultural-based group counseling services, group counseling services and Saprahan Malay traditions have similarities in their implementation, namely by sitting face to face or in a circle in a group of individuals to interact and communicate positively in togetherness. Multicultural-based group counseling services in the application of Saprahan Malay cultural values are expected to teach attitudes of respecting the opinions of fellow groups, directing groups to respect each other, and understanding equality in their position as human beings.

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