

Culturally Responsive Counseling Practices in Senior and Vocational High Schools: A Systematic Literature Review

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Abstrak

Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis penerapan konseling berbasis budaya pada jenjang Sekolah Menengah Atas (SMA) dan Sekolah Menengah Kejuruan (SMK) di Indonesia. Penelitian menggunakan metode systematic literature review dengan sumber artikel yang diperoleh melalui database Google Scholar dan Garuda. Penelusuran awal menghasilkan 10 artikel, kemudian dilakukan seleksi berdasarkan kriteria inklusi dan eksklusi sehingga diperoleh 4 artikel yang layak dianalisis. Kriteria inklusi mencakup penelitian mengenai penerapan atau pengembangan konseling berbasis nilai budaya pada jenjang SMA/SMK di Indonesia yang dipublikasikan pada periode 2016–2026. Hasil kajian menunjukkan bahwa nilai budaya telah diintegrasikan dalam layanan konseling individual maupun kelompok. Budaya yang ditemukan meliputi budaya Sasak, Masohi, Panton Aceh, dan budaya Jawa. Penerapannya dilakukan melalui pengembangan model atau produk konseling serta integrasi dengan teknik focus group discussion dan pendekatan person-centered. Hasil penelitian pengembangan menunjukkan bahwa produk konseling berbasis budaya memiliki tingkat kelayakan untuk digunakan dalam layanan bimbingan dan konseling. Sementara itu, penelitian eksperimen berbasis budaya Masohi menunjukkan penurunan perilaku bullying secara signifikan. Temuan ini menunjukkan bahwa integrasi nilai budaya memiliki potensi dalam mendukung efektivitas layanan konseling di SMA dan SMK.

Kata Kunci: *Konseling Responsif Budaya; Praktik Konseling; Sekolah Menengah Atas; Sekolah Menengah Kejuruan; Tinjauan Literatur Sistematis*

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Abstract

This study aimed to identify and analyze the implementation of culturally responsive counseling in senior high schools and vocational high schools in Indonesia. A systematic literature review was conducted using studies retrieved from Google Scholar and the Garuda database. The initial search identified 10 potentially relevant studies, of which four met the predetermined inclusion criteria and were included in the analysis. The main inclusion criteria comprised studies published between 2016 and 2026 that examined the implementation or development of counseling approaches integrating Indonesian cultural values at the senior or vocational high school level. Studies conducted at other educational levels or published before 2016 were excluded. The findings revealed that several local cultural values had been integrated into individual and group counseling services, including Sasak culture, Masohi values, Acehnese Panton, and Javanese cultural values. These cultural elements were incorporated into counseling models and interventions combined with techniques such as focus group discussions and the person-centered approach. Development studies generally reported that the culturally based counseling products were feasible for use in school counseling services. Meanwhile, an experimental study integrating Masohi cultural values reported a significant reduction in bullying behavior. These findings highlight the potential of integrating local cultural values into counseling services to support culturally responsive and contextually relevant practices in Indonesian secondary schools.

Keywords: Culturally Responsive Counseling; Counseling Practices; Senior High School; Vocational High School; Systematic Literature Review



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INTRODUCTION

Culture plays a central role in shaping how individuals understand themselves, interpret their experiences, build relationships, and respond to psychological and social challenges. Consequently, counseling practices that overlook clients' cultural backgrounds may fail to fully capture the meanings, values, and social contexts underlying their concerns. In culturally diverse societies, the integration of cultural awareness into counseling is therefore essential for developing services that are relevant, respectful, and responsive to clients' lived experiences.

Siti (2022) explained that culture refers to various aspects of life, including patterns of behavior, beliefs, attitudes, and the products of human activities that are characteristic of a particular society or group. Indonesia is characterized by considerable heterogeneity, with cultural diversity emerging from communities that possess different characteristics, social patterns, and ways of life. This diversity is reflected in variations in religion, ethnicity, language, race, social traditions, and cultural practices. In this context, *Bhinneka Tunggal Ika*, meaning "Unity in Diversity," represents an important national principle emphasizing unity amid differences (Fuziani et al., 2021). Within such diversity, counselors are expected to possess multicultural competencies. Multicultural counseling requires counselors to develop the knowledge, awareness, and skills needed to establish effective therapeutic relationships with clients from different cultural and ethnic backgrounds.

The field of guidance and counseling has continued to develop, including through increasing attention to cultural elements within counseling practices. Counseling can be understood as a professional helping relationship involving a counselor and one or more clients, with the purpose of assisting clients in understanding and addressing the problems they experience (Evi, 2020). Counseling services may be provided in individual or group formats. Individual counseling involves a direct helping relationship between a counselor and a client, whereas group counseling involves several members who participate in a structured counseling process.

Culturally based counseling refers to counseling services that acknowledge individuals as both participants in and creators of culture. In practical terms, culturally based counseling involves responding to clients by considering the cultural values, meanings, and experiences that shape their lives. This approach seeks to reconnect clients with their cultural value systems so that they can better understand themselves, accept themselves, develop self-direction, and construct meaningful identities and life goals (Harahap et al., 2020).

Within culturally diverse contexts, guidance and counseling processes often involve counselors and clients from different cultural backgrounds. This situation is commonly addressed through cross-cultural or multicultural counseling. Clients inevitably bring different social environments, cultural traditions, beliefs, and lived experiences into counseling; therefore, cultural elements are inseparable from the counseling process (Anton & Rahmad, 2022). Cross-cultural counseling emphasizes the importance of understanding and respecting differences in clients' cultural backgrounds and religious beliefs.

Counselors adopting a multicultural perspective seek to create safe environments in which clients can openly express their beliefs, values, identities, and cultural experiences. Respectful and empathic dialogue becomes the foundation of communication and can help clients feel acknowledged, valued, and accepted without judgment (Sue, 2019, as cited in Bimbingan et al., 2023). This principle is consistent with the concept of unconditional positive regard proposed by Carl Rogers, which refers to accepting and valuing individuals without imposing conditions on their worth (Qolbiyah & Tsaniyah, 2025).

Regardless of clients' cultural backgrounds or personal circumstances, counselors are expected to demonstrate unconditional positive regard in order to respect clients' dignity and support an effective counseling process. Within multicultural counseling, unconditional positive

regard may serve as an important relational foundation that enables counselors to recognize clients as persons whose cultural backgrounds are integral to their identities and life experiences.

Indonesia's cultural diversity provides a substantial source of values that can potentially be integrated into counseling practices. Human life is inseparable from values, which function as important principles and sources of meaning in personal and social life. Culture itself is created and developed through human thought, experience, interaction, and collective practices. As a country consisting of numerous ethnic and cultural communities, Indonesia possesses diverse local values that may offer constructive resources for counseling.

The richness of Indonesian culture also influences the identification of social values, expectations, needs, and forms of interpersonal relationships that are unique to particular communities (Harahap et al., 2020). Accordingly, examining how Indonesian cultural values are incorporated into counseling practices is important, particularly in senior and vocational high schools, where students face diverse developmental and psychosocial challenges. Such a review can provide an overview of how cultural values have been adapted, developed, and implemented in school counseling services.

Senior high school students are generally in late adolescence, a developmental stage marked by significant personal and social changes. During this period, students are expected to develop a more consistent sense of identity, greater independence, responsibility, and psychological resilience. However, they may also experience difficulties in determining their interests, values, and future goals. Efforts to find meaning and direction in life may result in confusion, psychological pressure, and uncertainty (Addzaky, 2024).

Vocational high schools are equivalent to senior high schools in educational level, although they differ in terms of educational orientation and curriculum structure (Suwanto, 2018). As late adolescents, vocational high school students also encounter developmental challenges related to identity, peer relationships, emotional adjustment, academic demands, career preparation, and future planning. Counseling services are therefore needed to support students in addressing these concerns, with school counselors serving as facilitators of personal, social, academic, and career development.

Despite the growing attention to multicultural counseling, studies examining the concrete implementation of Indonesian cultural values in counseling practices at the senior and vocational high school levels remain limited and fragmented. Existing studies tend to examine particular cultural traditions, counseling techniques, or intervention models separately. Consequently, there is still limited understanding of what cultural values have been integrated into counseling, how they have been implemented, what types of counseling services have been used, and what outcomes or implications have been reported for school guidance and counseling practice.

Based on this gap, the present study aims to systematically review the implementation of culturally based counseling in Indonesian senior and vocational high schools. Specifically, the review seeks to identify the cultural values integrated into counseling practices, examine the types of counseling services and approaches employed, and analyze the reported outcomes and implications for school guidance and counseling. By synthesizing existing studies, this review is expected to provide a clearer understanding of the extent to which Indonesia's cultural resources have been incorporated into school counseling and to identify directions for the further development of culturally responsive counseling practices.

The examination of culturally based counseling is particularly relevant because education in Indonesia is closely connected to the cultural traditions, values, and social practices of its communities (Hidayah, 2022). Therefore, understanding how cultural values are incorporated into counseling services may contribute to the development of approaches that are not only theoretically grounded but also contextually relevant to the needs and realities of Indonesian students.

METHOD

This study employed a Systematic Literature Review (SLR) design. A systematic literature review is a research method used to identify, evaluate, and interpret available research evidence related to a particular research question, topic, or phenomenon of interest (Kitchenham, 2004, as cited in Nugroho et al., 2021). An SLR is conducted through a structured and transparent process designed to identify, assess, synthesize, and interpret empirical evidence relevant to a specific topic in order to answer predetermined research questions (Marliana et al., 2026).

The structured procedures of a systematic literature review generally include: (a) formulating the research problem, (b) collecting relevant information, (c) evaluating the eligibility and quality of the information, (d) analyzing and interpreting relevant evidence, and (e) organizing and presenting the findings. The review procedures adopted in this study were adapted from Francis and Baldesari (2006, as cited in Nugroho et al., 2021), as presented in Table 1.

Table 1. Systematic Literature Review Procedures

Review Procedure According to Francis and Baldesari (2006)	Procedures Conducted in the Present Study
Formulating the review question	The research questions were formulated to identify which Indonesian cultural values have been integrated into counseling practices in senior and vocational high schools and how these values have been implemented within counseling services.
Conducting a systematic literature search	Relevant literature was searched through Google Scholar and the Garuda database, with particular attention to Indonesian-language studies and publications in the field of guidance and counseling. Search terms included combinations of keywords such as “konseling berbasis nilai budaya,” “konseling berbasis budaya,” “Sekolah Menengah Atas,” “SMA,” and “SMK.” The search was limited to studies published between 2016 and 2026 and available in full-text format to enable further screening and eligibility assessment.
Screening and selecting appropriate research articles	Studies were screened based on their relevance to the implementation or development of culturally based counseling in senior and vocational high schools. Only studies consistent with the objectives and predetermined eligibility criteria were retained for analysis.
Analyzing and synthesizing qualitative findings	The findings of each included study were examined, compared, categorized, and synthesized to identify patterns in the cultural values applied, counseling formats used, intervention approaches, and reported outcomes.
Maintaining quality control	Quality control was conducted through consultation with the academic supervisor and by assessing each study according to the clarity of its research objectives, methodological appropriateness, participant characteristics, instrument validity where applicable, and appropriateness of the data analysis procedures.
Presenting findings	The findings were organized and reported in the form of a scientific article intended for publication.

The systematic literature review process involved collecting and examining publications in the field of guidance and counseling indexed in Google Scholar and Garuda. The studies were assessed according to the objectives of the review and the predetermined inclusion and exclusion criteria. These criteria were used to ensure that the selected studies were directly relevant to the implementation and development of counseling practices incorporating Indonesian cultural values at the senior and vocational high school levels.

Table 2. Inclusion and Exclusion Criteria

Exclusion Criteria	Inclusion Criteria
Systematic literature review studies, as the present study did not include secondary reviews as primary evidence	Studies published between 2016 and 2026
Studies conducted at elementary or junior high school levels	Studies indexed in Google Scholar or Garuda
Studies published before 2016	Studies written in Indonesian
Development studies intended for educational levels other than senior or vocational high schools	Studies targeting students or counseling services at senior high school or vocational high school level
Studies that did not address Indonesian cultural values	Studies examining the implementation of culturally based individual or group counseling in Indonesia
Studies unrelated to counseling practices or counseling model development	Development studies designed for or tested with senior or vocational high school students
Secondary review studies, including systematic literature reviews	Empirical qualitative, quantitative, experimental, or development studies
Studies conducted outside the SMA/SMK context	Studies focusing on senior or vocational high schools
Studies not involving Indonesian cultural elements	Studies discussing, developing, or implementing Indonesian cultural values in counseling

The literature selection process was conducted in several stages. First, records were identified through keyword searches in Google Scholar and Garuda. Second, potentially relevant studies were screened based on their titles and abstracts. Third, full-text articles were assessed according to the predefined inclusion and exclusion criteria. Studies that met all relevant criteria were retained for further analysis.

Data extraction focused on the main characteristics of each study, including the type of cultural value integrated into counseling, the counseling format used, the intervention or development approach, participant characteristics, research design, and main findings. The extracted data were then compared and synthesized descriptively to identify common patterns, differences, and trends in the implementation of culturally based counseling in Indonesian senior and vocational high schools.

RESULTS AND DISCUSSION

Results

Table 3 presents the studies included in the review after the application of the predetermined inclusion and exclusion criteria. The initial search identified 10 potentially relevant studies; however, several were excluded during the screening process because they focused on educational levels other than senior high schools or vocational high schools. Consequently, four studies met the eligibility criteria and were included in the final analysis.

Table 3. Characteristics and Main Findings of the Included Studies

No.	Title	Year	Method	Author(s)	Main Findings
1	Internalization of Javanese Cultural Values in the Implementation of Individual Counseling by Guidance and Counseling Teachers	2023	Qualitative	Ayuningtyas, Wibowo, and Pranoto	Several Javanese cultural values were integrated into guidance and counseling practices, particularly individual counseling, and were reported to have been implemented appropriately.
2	Adoption of the Moral Values of Acehnese Panton in Focus Group Discussion as a Counseling Technique within the KIPAS Model	2021	Descriptive qualitative	Afriadi, Mappiare-AT, and Muslihati	Acehnese Panton values were integrated into a focus group discussion technique involving several students and a guidance and counseling teacher as the group leader.
3	Masohi Culture-Based Group Counseling Services to Reduce Bullying Behavior Among Vocational High School Students	2025	Quantitative experimental design	Touwe, Muhiwar, and Teslatu	Masohi cultural values were integrated into group counseling for vocational high school students, with the intervention associated with a reduction in bullying behavior.
4	Development of Person-Centered Counseling Incorporating Sasak Cultural Values	2018	Research and Development	Yusron, Hidayah, and Atmoko	A person-centered counseling model incorporating Sasak cultural values was developed and was judged feasible in terms of format, content, and material.

Based on the review of the 10 initially identified studies, four were considered relevant and met the established selection criteria. These studies specifically examined the integration of Indonesian cultural values into counseling practices or counseling model development at senior and vocational high school levels. The review identified four cultural contexts represented in the selected studies: Javanese culture, Acehnese Panton, Masohi culture, and Sasak culture. These cultural values were incorporated into individual counseling, group counseling, counseling techniques, and counseling model development.

Integration of Javanese Cultural Values into Individual Counseling

Ayuningtyas et al. (2023) examined the integration of Javanese cultural values into individual counseling at SMAN 4 Metro. The cultural values identified in the study included *gotong royong*, *Guyub*, *Tepa Selira*, and *Unggah*. The value of *gotong royong* was reflected in cooperation and collective participation, whereas *Guyub* emphasized togetherness, solidarity, and a sense of brotherhood among members of the school community. Within individual counseling, *Guyub* was reflected in efforts to foster unity, mutual support, and collaborative problem-solving.

Tepa Selira emphasized the importance of understanding the conditions and circumstances of others. In counseling practice, this value encouraged counselors to understand students' situations without imposing personal wishes or perspectives. Meanwhile, *Unggah* was associated with appropriate attitudes, moral conduct, respect, and appreciation of others. According to the study, these cultural values had been incorporated into counseling practices at SMAN 4 Metro. The findings suggest that Javanese cultural values can provide a contextual foundation for counselor attitudes and counseling relationships. In particular, values emphasizing empathy, respect, mutual assistance, and social harmony may be relevant to the establishment of supportive counseling interactions.

Integration of Acehnese Panton Values into Focus Group Discussion

Afriadi et al. (2021) examined the adoption of Acehnese cultural values through the integration of Panton Aceh moral values into focus group discussion within the KIPAS counseling model at SMAN 5 Banda Aceh. The focus group discussion was facilitated by a guidance and

counseling teacher acting as group leader and involved approximately 8–12 participants. Five moral values were identified in the Pantan Aceh texts: humility, honesty, hard work, self-management, and willingness to share.

These values were used as moral foundations in the development of focus group discussion activities intended to strengthen students' character and normative decision-making. The approach encouraged participants to consider personal values, collective interests, expectations of others, and social norms before making decisions or taking action. The integration of Pantan Aceh values into the focus group discussion technique was intended to create a counseling process that was more culturally familiar and contextually relevant to students. The study also suggested that incorporating local cultural content may increase student participation and engagement because the counseling material is closely related to their cultural environment and everyday experiences.

Masohi Culture-Based Group Counseling

Another reviewed study examined the implementation of Masohi cultural values from Maluku in group counseling at SMK Negeri 8 Seram Bagian Barat. The intervention was designed to reduce bullying behavior among vocational high school students. The Masohi cultural values integrated into the counseling process included brotherhood, solidarity, mutual assistance, cooperation, togetherness, social concern, unity, and religiosity. These values emphasize social equality, mutual responsibility, and collective relationships within the Maluku community (Touwe et al., 2025).

The study employed a one-group pretest-posttest design. The findings showed decreases in bullying behavior scores across several dimensions following the intervention. For example, the score for name-calling decreased from 84 to 50, insulting behavior from 97 to 51, mocking from 96 to 65, swearing from 96 to 52, shouting from 98 to 56, and accusing others from 95 to 60 (Touwe et al., 2025). These findings indicate that group counseling incorporating Masohi values was associated with reductions in the measured dimensions of bullying behavior in the participating group. However, because the study employed a one-group pretest-posttest design, the findings should be interpreted cautiously, as causal conclusions are limited without a control or comparison group.

Development of Person-Centered Counseling Incorporating Sasak Cultural Values

Sasak cultural values were also integrated into counseling model development. Etymologically, the expression *Sa'sa' Lomboq* has been associated with the meanings of unity and straightness, reflecting principles such as honesty, sincerity, and moral integrity in Sasak social and cultural life (Hermeneutika, 2018). The study by Yusron et al. (2018) developed a Person-Centered counseling approach incorporating Sasak cultural values. The development was based on perceived compatibility between the principles of Carl Rogers' Person-Centered approach and several Sasak cultural concepts.

Three main cultural concepts were integrated into the model. First, *Jari Diri Mesak* was associated with authenticity and presenting oneself genuinely, together with the principle of *Saling Besemeton*, which emphasizes brotherhood and kinship. Second, *Saling Tulung* reflected sincerity in accepting and helping others without discrimination. Third, *Saling Asek* represented deep empathy and sensitivity toward the condition of the counselee. The counseling dialogue within the Sasak cultural context was also described through the concept of *Ngenduh Rerasan*, referring to a process of in-depth dialogue and exchange of thoughts that may be used when family or community deliberation has reached an impasse (Yusron et al., 2018).

The developed counseling guide received a validity index of .88 from a media expert, .81 from a cultural expert, .90 from prospective users, and .76 from a guidance and counseling expert.

These evaluations suggest that the developed guide was considered feasible for further use and development from both theoretical and practical perspectives.

Thematic Synthesis of Culturally Based Counseling Practices

The synthesis of the four included studies revealed several recurring themes underlying culturally based counseling practices in Indonesian senior and vocational high schools.

Togetherness and Mutual Cooperation

The first theme concerned togetherness and mutual cooperation. These values appeared in Javanese culture through *Guyub* and *gotong royong*, in Acehnese Panton through sharing and hard work in group contexts, and in Masohi culture through cooperation and collective togetherness. These findings indicate that culturally based counseling may extend beyond individual problem-solving by emphasizing interpersonal connectedness, shared responsibility, and mutual support. Such values may strengthen counseling practices that encourage students to develop more constructive and harmonious social relationships.

Empathy and Respect for Others

The second theme involved empathy and respect for others. In Javanese culture, *Tepa Selira* and *Unggah* emphasize understanding others' circumstances, respecting others, and maintaining socially appropriate behavior. Similarly, in Sasak culture, *Saling Asek* emphasizes sensitivity to and understanding of the emotional condition of others. The recurrence of these values suggests that local cultural traditions may provide relevant conceptual resources for developing empathy, respect, and social sensitivity within school counseling practices.

Solidarity and Brotherhood

The third theme concerned solidarity and brotherhood. Masohi culture emphasized fraternity, solidarity, social concern, and unity, whereas Sasak culture expressed similar principles through *Saling Besemeton*, which emphasizes kinship and acceptance of others. These findings suggest that local cultural values may serve as relational resources for strengthening interpersonal support and fostering more inclusive and supportive school environments.

Moral Character Development

A further theme identified across the studies was moral character development. Values such as honesty, humility, hard work, self-management, responsibility, sincerity, cooperation, and social concern were incorporated into counseling activities and intervention models. This indicates that culturally based counseling may function not only as an intervention for addressing student problems but also as a medium for strengthening moral and social development in ways that are closely connected to local cultural contexts.

Discussion

The findings of this review show that culturally based counseling in Indonesian senior and vocational high schools has been implemented through diverse counseling formats and approaches. The included studies demonstrated the integration of cultural values into individual counseling, group counseling, focus group discussion techniques, and counseling model development.

Despite differences in cultural contexts and intervention formats, the reviewed studies shared several common characteristics. The cultural values integrated into counseling generally emphasized togetherness, mutual assistance, empathy, solidarity, respect for others, social responsibility, and moral development. This pattern suggests that Indonesian local cultures may

provide a valuable contextual foundation for developing counseling services that are more closely connected to students' social experiences and cultural environments.

The use of Javanese cultural values in individual counseling illustrates how culturally embedded principles can influence counselor attitudes and the quality of the counseling relationship. Values such as *Tepa Selira* and *Unggah* are relevant to empathic understanding, respect, and non-imposing counselor behavior. These principles are particularly important in counseling relationships where students need to feel understood and respected.

The integration of Panton Aceh values into the KIPAS model demonstrates another form of cultural adaptation. In this case, cultural values were not merely discussed as background knowledge but were incorporated into a structured counseling technique. The use of humility, honesty, hard work, self-management, and willingness to share within focus group discussion illustrates how cultural narratives may be transformed into counseling content for character and decision-making development.

Masohi-based group counseling provides preliminary evidence of the potential use of cultural values in behavioral intervention. The decrease in bullying behavior scores following the counseling intervention indicates that local values emphasizing solidarity, mutual assistance, and collective responsibility may be relevant to interventions targeting interpersonal behavior. Nevertheless, because the study employed a one-group pretest-posttest design, stronger experimental designs are needed before firm conclusions can be drawn regarding intervention effectiveness.

The development of Person-Centered counseling incorporating Sasak cultural values provides an example of theoretical integration between a widely established counseling approach and local cultural concepts. Concepts such as authenticity, brotherhood, mutual assistance, and empathy were aligned with core relational principles of the Person-Centered approach. The feasibility assessments reported in the study indicate that culturally adapted counseling models may have practical potential, although further field testing and outcome evaluation are necessary.

Taken together, the findings suggest that culturally based counseling can be developed through at least three pathways: the integration of cultural values into counselor attitudes and counseling relationships, the incorporation of local values into specific counseling techniques or group processes, and the development of culturally adapted counseling models.

The thematic synthesis further indicates that local cultural values may contribute to more contextualized counseling services. However, the evidence base remains limited. Only four studies met the eligibility criteria, and the included studies differed in design, cultural context, intervention format, and outcomes. Therefore, the findings should be interpreted as an initial mapping of existing practices rather than as evidence that culturally based counseling is universally effective across school settings.

Overall, this review suggests that Indonesian cultural diversity provides meaningful resources for the development of school counseling practices. Cultural values can potentially support students' personal development, interpersonal relationships, moral character, and problem-solving processes. Each cultural community has distinctive values that may be considered in designing counseling services according to student needs and local contexts.

Nevertheless, further studies are needed to expand the evidence base. Future research should involve more diverse cultural groups, stronger experimental designs, larger samples, and clearer evaluations of counseling outcomes. Comparative research may also help determine which cultural components are most relevant for particular counseling goals and how cultural adaptation can be implemented without reducing complex traditions to simplified intervention techniques.

CONCLUSION

Based on the literature reviewed, the integration of cultural values into counseling practices in senior high schools and vocational high schools represents a distinctive approach within the field of guidance and counseling. It reflects the potential of Indonesia's cultural diversity to serve as a contextual resource for counseling practice. The reviewed studies demonstrated the integration of Javanese, Acehnese, Masohi, and Sasak cultural values into counseling processes, indicating that local cultural traditions can be meaningfully incorporated into school counseling services.

These cultural values were implemented through individual counseling, group counseling, focus group discussion techniques, and Person-Centered approaches. Development studies reported that culturally adapted counseling products were considered feasible for use, while the study involving Masohi culture reported significant reductions in bullying behavior following the intervention. Taken together, these findings suggest that local cultural values have the potential to enrich counseling practices by making them more contextually relevant to students' social and cultural environments. The findings of this review may provide practical insights for school counselors seeking to integrate local cultural values into counseling services. Counselors are encouraged to strengthen their cultural competence and explore culturally relevant values within their local communities that may be appropriately incorporated into individual or group counseling.

However, this review has several limitations. The literature search was restricted to a limited number of databases, only four studies met the eligibility criteria, no PRISMA flow diagram was presented, no formal quality appraisal was conducted, and the synthesis remained relatively descriptive. Future reviews should expand the search across a wider range of academic databases, include more studies, apply systematic quality appraisal procedures, present the study selection process using a PRISMA flow diagram, and employ a more rigorous synthesis approach. Further empirical studies are also needed to examine the implementation and outcomes of culturally responsive counseling across a broader range of Indonesian cultural contexts and school settings.

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