

The Implementation of Multicultural Counseling through P5 PPRA at *Al Murabby* Integrated Boarding School

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Abstract

In this study, discusses the implementation of multicultural counseling through Projek Penguatan Profil Pelajar Pancasila and Profil Pelajar *Rahmatan Lil Alamin* (P5 PPRA) implemented at the *Al Murabby* Integrated Islamic Boarding School MAN 1 Kota Bandung. This research uses a qualitative method with a descriptive approach that aims to qualitatively examine the implementation pattern of multicultural counseling at MAN 1 Kota Bandung. In Profil Pelajar, several dimensions and values show that Profil Pelajar does not only focus on cognitive abilities but also attitudes and behaviors following who we are as Indonesians and citizens of the world: (1) believing, fearing God, and having a noble character; (2) global diversity; (3) cooperation; (4) independent; (5) critical reasoning, and (6) creative. Values of religious moderation include; civilization, exemplary, citizenship and nationality, taking the middle way, balancing, straight and firm, equality, deliberation, tolerance, dynamic, and innovation.

Keywords: multicultural counseling, profil pelajar pancasila, boarding school

Abstrak

Dalam penelitian ini, membahas mengenai implementasi konseling multikultural melalui Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan Lil Alamin (P5 PPRA) yang dilaksanakan di Pondok Pesantren Terpadu Al Murabby MAN 1 Kota Bandung. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif yang tujuan untuk mengkaji secara kualitatif pola implementasi konseling multikultural yang ada di MAN 1 Kota Bandung. Dalam Profil Pelajar terdapat beberapa dimensi dan nilai yang menunjukkan bahwa Profil Pelajar tidak hanya fokus pada kemampuan kognitif, tetapi juga sikap dan perilaku sesuai jati diri sebagai bangsa Indonesia sekaligus warga dunia yang: (1) beriman, bertakwa kepada Tuhan Yang Maha Esa, dan berakhlak mulia; (2) berkebhinekaan global; (3) bergotong-royong; (4) mandiri; (5) bernalar kritis; serta (6) kreatif. Nilai moderasi beragama meliputi; berkeadaban, keteladanan, kewarganegaraan dan kebangsaan, mengambil jalan tengah, berimbang, lurus dan tegas, kesetaraan, musyawarah, toleransi, serta dinamis dan inovatif.

Keywords: konseling multikultural, profil pelajar pancasila, pondok pesantren

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INTRODUCTION

Indonesia with its multiculturalism makes a nation that is unique with its diversity. But with its diversity of various cultures, races, ethnicities, and religions, Indonesia has its own advantages and also has its own challenges in maintaining and preserving the multicultural that exists in Indonesia. With the existence of multiculturalism, horizontal or vertical conflicts arise in the community either against the background of cultural conflict, intolerance, injustice, or conflict in religion. This condition is certainly a challenge that must be faced by the government and the Indonesian people themselves. The need for solutions should be a policy of the government in preserving the multicultural life of Indonesian society for a more peaceful future, tolerance, respect for each other's differences even though different in culture, taste, ethnicity, and religion. (Elizar, 2018)

The diversity of the Indonesian Nation is like a double-edged knife, on the one hand, this wealth is a treasure that should be preserved and provides nuances and dynamics for the Nation, but it can be a starting point for disputes, and vertical and horizontal conflicts. The multidimensional crisis that began in mid-1997 and was characterized by the collapse of the national economy is difficult to explain monocausally. Education should be able to play an active role in resolving conflicts that occur in society. At least it can make people realize that conflict is not a worthy thing that should be cultivated. Education must also be able to provide a grand design that educates. The grand design is in the form of; materials, methods, and curriculum that build awareness of the importance of tolerance, respect for differences, and understanding cultural diversity, especially in Indonesia. So that education can play an active role as a medium for social transformation, culture, and multiculturalism. (Indah Wahyu Ningsih et al., 2022)

The right solution to maintaining and preserving multiculturalism in Indonesia is multicultural education or learning that must be applied to Indonesian society, especially to the nation's generation who are still in school or college. Multicultural learning is critical for all Indonesian people to achieve noble goals, maintain the integrity of the Unitary State of the Republic of Indonesia, foster a high sense of tolerance, and appreciate the differences in culture, race, ethnicity, and religion in the community so that the life of this multicultural Indonesian nation is well preserved. The Unitary State of the Republic of Indonesia that we expect will be achieved following the philosophical foundation of the Indonesian nation. (Nuhraini Palipung, 2016)

The school is the right institution to ground multicultural education in concerns about the danger of national disintegration. In multicultural education organized in schools, all elements of the school have a central role. A teacher is not only required to master and be able to professionally teach the subjects taught. More than that, an educator must also be able to instill the core values of multicultural education such as democracy, humanism, and pluralism, or instill inclusive religious values in students. (Etmi Hardi & Mudjiran, 2022)

One of the strategic efforts that can be made to build a future generation that is aware of culture is cultivating the value of diversity through multicultural education in schools. It should be understood that the educational process is a process of acculturation and the ideals of national unity which are elements of national culture. Education also contributes to the formation of tolerance. It is not easy to revitalize and strengthen multicultural education in schools during complex educational issues like today. (Endang Yuliana, 2023)



In Kurikulum Merdeka, these individual differences are tried to be facilitated through differentiated learning, which is a systematic approach to designing curriculum and learning instructions for learners who have diverse abilities, interests, and learning styles. (Heny Khristiani et al., 2021) In the learning process under the curriculum formulation, it is expected that learners can develop optimally at school. However, sometimes some learners face various learning problems or personal and social problems that need to be solved by the learners themselves or with the help of counselors. (Wardati et al., 2011) Thus, the Guidance and Counseling function and the role of the Guidance and Counseling Teacher determine the development of learners' ability, independence, and courage in solving problems and determining alternative solutions to the problems they face so that learners become individuals who are responsible for their future and lives. (Syafaruddin & Nurmawati, 2011)

Multicultural counseling, also known as cross-culture counseling, is a form of counseling to be able to understand counselees with different background characteristics. In schools, it is very appropriate for a Guidance and Counseling Teacher as a counseling officer who faces students from different cultural backgrounds. (Derald Wing Sue et al., 2019)

Madrasah Aliyah Negeri 1 Kota Bandung is an upper-secondary education institution under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia. In the beginning, this institution was named Pendidikan Guru Agama Negeri (PGAN) which was established in 1956 on Jl. Obey. In 1972, it moved to Jalan Terusan Haji Alpi - Cijerah, Cibuntu Village, Bandung Kulon District, Bandung City. In 1990, PGAN Bandung changed its function to Madrasah Aliyah under the name MAN Bandung, then to MAN 1 Bandung in 1994, and now to MAN 1 KOTA BANDUNG. This school has become a role model for other madrassas due to its various facilities and more professional management compared to other madrassas. This is proven by having a Skills Programme since 1998. In 2016 with the Decree of the Director General of Islamic Education No. 4924, it became a Regular MAN that organises the Skills Programme until now. In 2012, MAN 1 Kota Bandung refined the Boarding School Programme for MAN 1 Kota Bandung into *Al Murabby* Integrated Islamic Boarding School with a certificate numbered: KD.10.18.19/I/PP.00.7/0190/2012 dated 10 May 2012 which was determined by the Head of the Bandung City Ministry of Religious Affairs Office with a statistical number: 51003273014. This is very remarkable compared to other Madrasahs in Bandung City.

Then in terms of students, MAN 1 Kota Bandung has 1308 active students, 36 classes, and 88 teachers in 2023. (man1kotabandung.sch.id) In addition, MAN 1 Kota Bandung was named a Madrasah Skills and Research Madrasah by the Ministry of Religious Affairs of the Republic of Indonesia, which has nine skills classes and three research classes. Many factors make MAN 1 Kota Bandung a Madrasah that is full of achievements and is much contested in Bandung City. One of them is the management and leadership of the Head of the Madrasah and the implementation of Guidance and Counseling properly and correctly so that it can support the vision and mission of MAN 1 Kota Bandung. It is not surprising that this Madrasah has become a role model for other Madrasahs due to various facilities and management that are more professional than other Madrasahs. (Nursyamsi, 2015)

Interestingly, in the recruitment of Guidance and Counseling Teachers at MAN 1 Kota Bandung, they will only recruit Guidance and Counseling Teachers who are purely graduates of the Guidance and Counseling (Education) department. The Madrasah does



not accept Guidance and Counseling Teachers from non-BK (Education) majors, including BKI (Islamic Guidance and Counseling). It does not even accept PPL students from the BKI department. This is to maintain the quality and professionalism of Guidance and Counseling Teachers at MAN 1 Kota Bandung.

The Preamble of the 1945 Constitution states that the structure of the Unitary State of the Republic of Indonesia, which is based on the sovereignty of the people, is based on; the belief in the One and Only God, justice and civilized humanity, the unity of Indonesia, democracy guided by the inner wisdom of deliberations amongst representative, and the realization of social justice for all of the people of Indonesia.

This shows that although the Indonesian nation consists of various ethnicities, races, and religions, it must still uphold the values of religion, humanity, unity, statehood, and justice. These values are expected to foster awareness of living together in harmony, cooperation, harmony, justice, prosperity, and welfare.

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in article 3 states that national education functions to develop abilities and form the character and civilization of a dignified nation to educate the nation's life, aims to develop the potential of participants learners to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, responsible and democratic citizens. Along with the development of information flows and globalization in various aspects of life, it is feared that it can harm the negative impact on the order of the Nation's life based on Pancasila, Bhineka Tunggal Ika, NKRI, and the 1945 Constitution.

The order of the nation's life, if not cared for and preserved from generation to generation, can cause various concerns about the situation of the nation in the form of threats of disintegration, horizontal conflicts, conflicts between religious and ethnic groups, blasphemy against certain community groups, corruption, acts of terrorism, and so on. What also needs to be anticipated is the proliferation of radicalism in the name of religion that overrides human values and self-righteousness is often one of the triggers for the birth of terrorism, and this group often uses social media as a propaganda and agitation tool that tends to be destructive.

In the face of this, national commitment, understanding, and application of Pancasila values and the substance of Islam *Rahmatan Lil Alamin* in the life of the nation and state must be a top priority to be preserved between generations, including through education. With this, it is hoped that more and more moderate generations will be born and will be able to realize a harmonious national life, upholding tolerance and tolerance. That is harmonious and upholds tolerance, democracy, national spirit, love for the country, love of peace, social care, justice, and global diversity.

METHOD

This research uses a qualitative method with a descriptive approach that aims to qualitatively examine the implementation pattern of multicultural counseling in the Integrated Islamic Boarding School Al Murabby MAN 1 Kota Bandung. Respondents in the study were Guidance and Counseling Teachers at MAN 1 Kota Bandung who had implemented P5 PPRA as a multicultural counseling method. The data collection method in this study uses methods that refer to this type of research, namely; interviews, observation, and documentation. Data from interviews, observations, and documentation were analyzed simultaneously through data reduction, presentation, and verification. From the results of data analysis, conclusions can then be drawn, based on this



explanation, conclusions are drawn and data verification is carried out. (Irwan Fathurrochman et al., 2020)

RESULT AND DISCUSSION

In implementing Multicultural Counseling at Al Murabby Integrated Boarding School MAN 1 Kota Bandung, the Guidance and Counseling Teacher at MAN 1 Kota Bandung applies P5 PPRA. P5 PPRA is *Projek Penguatan Profil Pelajar Pancasila and Profil Pelajar Rahmatan Lil Alamin*, hereinafter referred to as the “*Profil Pelajar*”, is a student who has a mindset, attitude, and behavior that reflects the noble values of universal Pancasila and upholds tolerance for the realization of national unity and integrity and world peace. *Profil Pelajar* also knows and has thinking skills including; critical thinking, problem-solving, metacognition, communication, collaboration, innovation, creativity, literate information, piety, noble character, and moderate in religion.

Profil Pelajar has a strong national commitment, is tolerant towards others, has principles of acts of violence both physically and verbally, and respects tradition. The presence of *Profil Pelajar* in the center of life can realize the order of the world which is peace and compassion. *Profil Pelajar* always calls for the realization of peace, happiness, and salvation in the world and hereafter for all groups of mankind, even the entire universe. *Profil Pelajar* is designed to answer one big question, which is the student with profile (competence) like what wants to be produced by the Indonesian education system.

In this context, (Kemendikbudristek, 2022) *Profil Pelajar* has a competency formulation that complements the focus on achieving the competency standards of graduates at each level of the education unit in terms of instilling character following the noble values of the Indonesian nation and religious moderation. In *Profil Pelajar*, several dimensions and values show that *Profil Pelajar* does not only focus on cognitive abilities but also attitudes and behaviors following who we are as Indonesians and citizens of the world:

1. Believing, Fearing God, and Having a Noble Character

Indonesian students with faith, fear of God, and noble character are students who are moral in his or her relationship with God Almighty. He/she understands the teachings of his/her religion and beliefs and applies this understanding in his/her daily life. There are five key elements of faith, fear of God, and noble character: (a) religious morals; (b) personal morals; (c) morals toward humans; (d) morals toward nature; and (e) state morals.

2. Global Diversity

Indonesian students maintain their noble culture, locality, and identity, and remain open-minded in interacting with other cultures, thus fostering mutual respect and the possibility of forming a positive new culture that does not conflict with the noble culture of the nation. Key elements of global diversity include (a) recognizing and appreciating cultures; (b) intercultural communication skills in interacting with others; (c) reflection and responsibility for the experience of diversity; and (d) social justice.

3. Cooperation

Indonesian students can cooperate, which is the ability to do activities together voluntarily so that the activities undertaken can run smoothly, easily, and lightly. The elements of cooperation include (a) collaboration; (b) caring; and (c) sharing.



4. Independent

Indonesian students are independent learners, learners who take responsibility for their learning process and outcomes. The key elements of independence consist of (a) awareness of self and situation; and (b) self-regulation.

Students at MAN 1 Kota Bandung, especially those who reside in *Al Murabby* Integrated Boarding School need the ability to filter themselves so they need to intend to complete their assignments. Regarding the strict schedule and the pattern that must be followed consistently, students in *Al Murabby* Integrated Boarding School should have a higher level of independent learning compared to students who do not live in the Boarding School. (Wanda Widiya & Ahmad Syarqawi, 2023)

(Susan Sa'adah, 2019) Forms of the spirit of independence of students at *Al Murabby* Islamic Boarding School, such as; managing themselves in terms of washing clothes, cleaning up school supplies, maintaining school supplies, managing their finances, and managing their feelings in terms of associating with friends, with conditions away from parents. This is following the indicators of independence put forward by Schult's Theory, that a person is said to be independent if he can physically be free / choose his actions, be responsible for the behavior of life and the attitude adopted towards his destiny, not determined by external forces. Student independence following Steinberg's Theory includes three characteristics of independence, namely:

- a) Emotional Independence; which is an aspect of independence that expresses changes in emotional sensitivity between individuals, such as students' emotional relationships with their parents or with their teachers.
- b) Behavioural Independence; the ability to make decisions without depending on others and to do so responsibly.
- c) Value Independence; the ability to interpret a set of principles about right and wrong, about what is important and what is not important.

5. Critical Reasoning

Critically reasoning learners can objectively process both qualitative and quantitative information, establish links between different pieces of information, analyze information, evaluate, and conclude. The elements of critical reasoning include: (a) acquiring and processing information and ideas; (b) analyzing and evaluating reasoning; and (c) reflecting on thoughts and thought processes.

6. Creative

Creative learners can modify and produce something original, meaningful, useful, and impactful. The key elements of creativity consist of (a) generating original ideas; (b) producing original works and actions; and (c) having flexibility of thought in finding alternative solutions to problems in making decisions.

(Direktorat KSKK Madrasah, 2022) At the same time, students also practice moderate religious values, both as Indonesian students and as global citizens. This value of religious moderation includes:

1. Civilization (*ta'addub*)
2. Exemplary (*qudwah*)
3. Citizenship and Nationality (*muwatanah*)
4. Taking the Middle Way (*tawassu'*)
5. Balancing (*tawāzun*)
6. Straight and Firm (*i'tidāl*)
7. Equality (*musāwah*)
8. Deliberation (*shūra*)



9. Tolerance (*tasāmuh*)
10. Dynamic and Innovative (*taṭawwur wa ibtikār*)

In implementing *Projek Penguatan Profil Pelajar Pancasila* and *Profil Pelajar Rahmatan Lil Alamin* (P5 PPRA), education units implement the following principles:

1. Holistic, which means designing activities as a whole within a theme and seeing the connection of various things to understand them deeply.
2. Contextual, meaning efforts to base learning activities on real experiences encountered in daily life.
3. Learner-centred, meaning that learning scenarios encourage learners to become the subject of learning, who actively manage the learning process independently, including having the opportunity to choose and propose project topics according to their interests.
4. Explorative, meaning the spirit to open a wide space for the process of self-development and inquiry, both structured and free.
5. Togetherness, means all activities are carried out collaboratively by collaboratively by Madrasah residents with cooperation.
6. Diversity, means that all activities in Madrasah are carried out while respecting differences, creativity, innovation, and local wisdom inclusively within the framework of the Republic of Indonesia.
7. Independence, means all activities in Madrasah are initiatives from, by, and for Madrasah residents.
8. Beneficence, meaning that all activities in the Madrasah must have a positive impact on learners, the Madrasah, and the community.
9. Religiosity, meaning that all activities in Madrasah are carried out in the context of devotion to Allah SWT.

The strengthening *Projek Penguatan Profil Pelajar Pancasila* and *Profil Pelajar Rahmatan Lil Alamin* (P5 PPRA) project benefits all members of the education unit community, namely for:

1. Education Unit
 - a) Making the education unit contribute to the environment and the surrounding community.
 - b) Making the education unit open to community participation in developing learning.
2. Educators
 - a) Develop competence as an open educator, collaborating with educators of other subjects to enrich learning outcomes.
 - b) Develop competence as a learning researcher and developer.
 - c) Actively contribute to strengthening character education.
3. Students
 - a) Provide space for students to develop their potential, and competence, and strengthen their character and profile.
 - b) Provide real experience to form a concern for the environment and surrounding communities.
 - c) Understand the multiculturalism that exists in the surrounding environment.

P5 PPRA can also be used as a means for students to become learners who are a blessing to all mankind. It can maintain traditions and sow friendly and moderate religious ideas in Indonesian diversity without having to uproot existing traditions and cultures based on human values. Between *Projek Penguatan Profil Pelajar Pancasila* and *Profil*



Pelajar Rahmatan Lil Alamin is one breath that strengthens each other. Both stand on the philosophy of Pancasila, which respects diversity and humanity to create a safe, peaceful, and prosperous Indonesia.

CONCLUSION

In conclusion, in implementing Multicultural Counseling at *Al Murabby* Integrated Boarding School MAN 1 Kota Bandung, the Guidance and Counseling Teacher at MAN 1 Kota Bandung applies P5 PPRA. P5 PPRA is *Projek Penguatan Profil Pelajar Pancasila* and *Profil Pelajar Rahmatan Lil Alamin*. In *Profil Pelajar*, several dimensions and values show that *Profil Pelajar* does not only focus on cognitive abilities but also attitudes and behaviors following who we are as Indonesians and citizens of the world: believing, fearing God, and having a noble character, global diversity, cooperation, independent, critical reasoning, and creative

At the same time, students also practice moderate religious values, both as Indonesian students and as global citizens. This value of religious moderation includes; civilization (*ta'addub*), exemplary (*qudwah*), citizenship and nationality (*muwāṭanah*), taking the middle way (*tawassuṭ*), balancing (*tawāzun*), straight and firm (*i'tidāl*), equality (*musāwah*), deliberation (*shūra*), tolerance (*tasāmuh*), dynamic and innovative (*taṭawwur wa ibtikār*)

Projek Penguatan Profil Pelajar Pancasila and *Profil Pelajar Rahmatan Lil Alamin* (P5 PPRA), is a means of providing opportunities for students to "experience knowledge" as a process of strengthening character as well as an opportunity to learn from the surrounding environment. In this P5 PPRA activity, learners have the opportunity to study important themes or issues such as climate change, anti-radicalism, mental health, culture, entrepreneurship, technology, and democratic life so that learners can take real action in answering these issues according to their learning stages and needs. P5 PPRA is expected to inspire learners to contribute to the surrounding environment and can be an optimal means of encouraging learners to become lifelong learners who are competent, characterized, and behave following the values of Pancasila, and Islam *Rahmatan Lil Alamin*.

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