



## Visualization of the Implementation of Cross-Cultural Counseling in the “Serawai” Tribe Based on Multimedia

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### Abstract

Visualization of the application of cross-cultural counseling is a counseling approach that involves counselors and clients from different cultural backgrounds, where cultural information is presented explicitly. In this process, the potential for cultural prejudice is very high, so counselors must have cultural sensitivity to ensure the effectiveness of counseling services. Each client carries a self-development cycle influenced by the local wisdom of their culture, including in the context of the Serawai tribe culture, especially in the relationship between young people known as "berayak." This study focuses on applying multimedia-based cross-cultural counseling in the context of Serawai culture. Counselors use various media, such as PowerPoint presentations, videos, films, and other content relevant to clients' needs, to create a more inclusive and culturally responsive counseling environment. The use of multimedia not only helps in conveying counseling messages more clearly but also becomes a bridge between counselors and clients in understanding each other's cultural perspectives. The study results indicate that this approach effectively reduces barriers to cultural communication, increases client comfort, and deepens the client's self-reflection process. In addition, the use of multimedia strengthens the counselor's ability to accommodate cultural differences and helps clients understand counseling concepts through visualizations that are relevant to their culture. These findings provide new contributions to developing adaptive and contextual cross-cultural counseling models, especially in improving the quality of counseling services in areas with high cultural diversity.

Keywords: Culture; Counseling; Multimedia; Sukuserawai; Visualization

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## INTRODUCTION

Humans have diverse cultures, and counselors must understand them as experts because problems in clients' lives are not only caused by psychological factors but are also influenced by the culture they

adhere to. Culture influences the way and attitude of clients in interacting, which is often colored by their habits and cultural values. Culture encompasses all aspects of life, including behavior, beliefs, attitudes, and the results of human activities typical of a particular society or group (Levin & Mamlok, 2021; Lansford, 2022; Abbas et al., 2024; Simamora et al., 2024; Maymuna et al., 2025). Culture is the whole idea, action, and result of human work in the life of society, which is made human property by learning (Lee, 2022; Marginson & Yang, 2022; Markauskaite et al., 2022; Sofyan & Tlali, 2024; Spytyska, 2025).

One form of local wisdom closely related to the life cycle is a cultural tradition encompassing various stages of life, such as the culture of giving birth, the culture of female circumcision, the culture of youth association, the culture of marriage, and the culture of death. This tradition is a form of cultural preservation and a guideline for values and social norms in society (Elster & Gelfand, 2021; Ihemezie et al., 2021; Xu & Wang, 2021; Fang & Li, 2022; Sulaiman et al., 2024; Hindriati et al., 2025). In this context, the focus will be on local wisdom in youth interactions, namely the “Berayak” tradition and self-development through counseling. When counselors talk to counsees regarding youth relationships from the Serawai tribe, they can utilize the cultural customs of “Berayak” or “Bersenandutan” in counseling, primarily through a home visit approach involving people closest to the counselee, such as parents or siblings.

Counselors are required to have cultural sensitivity to understand the background of the counselee because culture can influence the behavior and response of the counselee to counseling services. Cross-cultural counseling is a counseling process that considers the cultural context of the counselee in understanding the problems they face (Ridley et al., 2021; Serra, 2022; Levin et al., 2023; Karaman & Ozbek, 2024; Eshiev et al., 2025). The counselors' failure to understand the counselee's culture can cause cultural bias and result in ineffective counseling services. Therefore, counselors need to be competent in implementing cross-cultural counseling. Cross-cultural counseling adopts various traditions and scientific principles from psychology, anthropology, sociology, social psychology, and other social sciences (Berry et al., 2022; Gabrenya & Glazer, 2022; Tanaka-Matsumi, 2022; Anjum & Aziz, 2024; Spaska et al., 2025).

The cross-cultural counseling process in this study uses the visualization method. Visualization is processing information in the form of images, diagrams, or animations to facilitate understanding (Aysolmaz & Reijers, 2021; Kamal et al., 2021; Korkut & Surer, 2023; Abdillah et al., 2025). Counselors also use multimedia-based supporting activities to implement cross-cultural counseling. Multimedia is essential in the guidance and counseling service process because it can help counselors obtain new information and increase service effectiveness. Multimedia is a method of delivering messages and information that helps clients achieve guidance and counseling goals. Multimedia can increase client understanding and involvement in the counseling process through interactive and engaging information presentations (Deady et al., 2023; Hwang, Shim, & Cheon, 2023; Abrianto et al., 2024; Shete et al., 2024). Using appropriate multimedia can improve the efficiency and effectiveness of services, so counselors need to develop skills in creating relevant and proper media for cross-cultural counseling needs.

Although there has been a lot of research on cross-cultural counseling and the use of multimedia in counseling services, there are still limitations in studies that specifically discuss the application of multimedia-based counseling in the Serawai tribe, especially in the context of the “Berayak” tradition. Several previous studies have focused more on the technical aspects of multimedia in counselling or cultural elements in cross-cultural counseling without involving interactive media (Lee, Greenblatt, & Hu, 2021; Lee et al., 2022; Atzor et al., 2024; Bing et al., 2024; Calaguas & Dungca, 2025). This study aims to fill this gap by exploring how multimedia-based cross-cultural counseling applications can improve the effectiveness of counseling services for Serawai tribe counsees. This study is expected to provide practical contributions for counselors in understanding local culture and applying it appropriately in the counseling process. Based on the description above, the author is interested in discussing how to apply multimedia-based cross-cultural counseling to the Serawai tribe. Hopefully, this study can provide new insights into a more adaptive counseling approach to local culture and support the development of

more effective and innovative counseling methods.

## **RESEARCH METHODS**

The approach used in this theoretical study is a qualitative approach with a descriptive analytical method with the aim of the study to explore various theories, concepts, and previous research relevant to the visualization of the application of cross-cultural counseling in the Serawai tribe based on multimedia. The data sources used in the theoretical study include primary and secondary sources, including scientific journals, books, previous research, and other documents that discuss cross-cultural counseling, Serawai tribe culture, and multimedia technology in presenting information. The data collection technique is carried out through literature studies by identifying, collecting, analyzing, and synthesizing the theories studied. The data analysis technique uses the content analysis method.

## **RESULTS AND DISCUSSION**

Visualization is the management of creating images, diagrams, or animated forms to display information (Firat, Joshi, & Laramée, 2022; Jiang, 2022; Liu et al., 2023; Doranggi & Rizka, 2025). Visualization can also be interpreted as information transmission that explains things through images, animations, or diagrams that can be explored, calculated, and analyzed (Guo & Wang, 2021; He, 2022; Zhu et al., 2024; Ihyauddin et al., 2025). Visualization is an intermediary for counselors in conveying information to clients in an engaging and easy-to-understand way, so it is expected to support the development of the client's self, especially in cross-cultural counseling. Cross-cultural counseling is a relationship between counselors and clients that requires support. Counseling can be considered an applied science that uses scientific principles to intervene in helping individuals or groups (Saragih et al., 2022; De Witte et al., 2024; Mokoginta, Suparli, & Mokwena, 2024). Cross-cultural counseling occurs between counselors and clients with different cultural backgrounds.

Cultural differences often cause conflict or strengthen relationships. Intercultural communication in this counseling is essential so that cultural bias does not occur and services remain effective. Effective cross-cultural counseling services consist of five components: (1) the counselor identifies the values and beliefs held regarding expected human behavior; (2) the counselor is aware of the client's cultural qualities and traditions; (3) the counselor understands the client's socio-political environment; (4) the counselor can see various client perspectives without judging; and (5) the counselor is creative in counseling practice. Culture comes from the Sanskrit word "buddhayah," which means mind or thought. Culture reflects the results of human reason in dealing with nature and time to achieve an orderly and peaceful life (Fukuda & Chavez, 2021; Thekaekara et al., 2021; Teff-Seker et al., 2022; Ndatyapo et al., 2024). Culture has universal and unique characteristics. Universal cultural values include human rights, peace, and freedom, while unique cultural values are owned by certain groups. Local Wisdom Local wisdom includes life values passed down from generation to generation through religion, culture, or customs. Local wisdom is a foundation in forming individuals with strong character (Primayanti & Puspita, 2022; Susanto, Rudyanto, & Rahayuningsih, 2022; Rachmatika & Salighehdar, 2024). In the Serawai tribe in South Bengkulu, local wisdom is reflected in the tradition of "berayak", which is an activity of young men visiting the homes of young women as a form of communication and social interaction. In addition, the values of self-development in Serawai culture include hard work (Belaeam), high commitment (Neman or Benasu), motivation from seeing the progress of others (Ibau), and good economic management (Himat).

Multimedia is a tool for presentation that mixes text, sound, images, animation, and video using computers. Counselors with knowledge and skills in multimedia can increase the effectiveness of guidance and counseling services (Altarawneh & Alomoush, 2022; Ugwulor-Onyinyechi et al., 2022; Majjate et al., 2023; Rahmayanti & Kwalat, 2024; Mbilinyi, 2025). Multimedia's advantages include simplifying the communication process, saving time, and simplifying counseling services (Zubala, Kennell, & Hackett, 2021; Haleem et al., 2022; Javaid, Haleem, & Singh, 2023; Setyaningsih et al., 2024). Implementation of

**Multimedia-Based Cross-Cultural Counseling in the Serawai Tribe** The local wisdom of the Serawai tribe, who adhere to the “berayak” tradition, shows openness and a spirit of deliberation, as well as a culture of hard work and good self-management. This is essential information for counselors when implementing cross-cultural counseling. Cross-cultural counseling uses group guidance services, group counseling, classical format counseling services, and home visits as supporting activities. Home visits aim to collect, analyze, and align views on the importance of parental involvement in overcoming client problems. In the process, multimedia and visualization greatly help convey counseling messages, including through videos or behavioral models that follow behavioral counseling theory, providing tangible examples of behavioral change (Chernick et al., 2022; O’Donnell, Jerin, & Mu, 2023; Zhang et al., 2024; Siddique, Nahar & Mahmood, 2025).

**Implications and Recommendations** Implementing multimedia-based cross-cultural counseling has positive implications in increasing the effectiveness of counseling services in the Serawai tribe community. However, there are limitations regarding access to technology and counselor skills in utilizing multimedia. Therefore, it is recommended that counselors be trained in the use of technology and provide adequate multimedia facilities. Thus, counselors can be more sensitive to the client's culture and provide sufficient services following the concept of “berayak” in the Serawai tradition.

## **CONCLUSION**

Visualization of the cross-cultural counseling process between counselors and clients is greatly influenced by the client's cultural background, which influences their attitudes and actions. Counselors must have cultural sensitivity in the counseling process, especially by considering the local wisdom of a particular culture. In the context of the Serawai Tribe culture, for example, the concept of “berayak” in the relationship between young people and self-development cycles can be modified and integrated into group counseling services, group guidance, and information services in a classical format. This can be strengthened by supporting activities such as home visits to help clients improve their living conditions and move towards a practical daily life. Using multimedia to implement guidance and counseling services is an effective strategy for conveying information. Multimedia can stimulate clients’ thoughts, feelings, attention, and motivation to understand themselves better, make decisions, and solve problems. Through attractive visuals and audio, counselors can create an interactive and contextual learning environment according to the client's culture, thereby increasing the effectiveness of counseling services.

The implications of this study indicate that a local wisdom-based counseling approach supported by multimedia not only increases the connection between counselors and clients but also positively impacts the process of solving clients’ problems. In addition, this approach helps clients feel more understood in their cultural context, making them more open in the counseling process. The application of this method can be expanded to other cultures with relevant adjustments to create more inclusive, adaptive, and culturally based guidance and counseling services. This also contributes to developing a technology-based and contextual counseling model, which can answer the challenges of providing effective counseling services in the digital era.

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