

Incorporating *Keruntung* into Solution-Focused Counseling for Strengthening Multicultural Self-Efficacy of High Schools Students: Fuzzy Delphi Validation

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INTRODUCTION

In a pluralistic society, high school students need to possess multicultural competence in order to interact confidently with peers from diverse cultural backgrounds. Mastery of this competence is essential for their academic success, social well-being, and participation in an increasingly globalized range of careers (Chu et al., 2022; Valls-Figuera et al., 2023). Multicultural competence can develop when students believe in their ability to deal with diverse situations a belief known as self-efficacy (Bandura, 1977). At this point, because of its nature, school counseling services are in strategic position to help students develop their multicultural self-efficacy (MSE). Unfortunately, assessment results revealed that in some public and Islamic high schools in South Sumatera their students still lack adequate MSE (Yosef, 2022). Avoiding this situation may negatively affect students' mental health (Rippon et al., 2024), as it is correlated with low self-esteem (Matthews et al., 2018; Solanki, 2022), low self-confidence (Pignault et al., 2023), reduced academic engagement (Zhao et al., 2021), and created unhealthy learning atmosphere (Abacioglu et al., 2023). Therefore, school counselors need to help students overcome issues related to MSE.

Based on Bandura's self-efficacy theory (1997), counseling interventions can be directed toward strengthening multicultural self-efficacy by activating internal and external sources, such as mastery and vicarious experiences, social persuasion, and emotional states. One potential

counseling approach to address this issue is Solution-Focused Counseling (SFC). School counselors can utilize SFC as it has been proven effective in various settings both within and outside the school environment (Abdulla, 2023; Franklin et al., 2023; Jerome et al., 2023; Mulawarman et al., 2022; Park et al., 2024; Zatloukal, 2024). Nevertheless, SFC still has certain therapeutic limitations, particularly in the use of its main technique, the *miracle question* (MQ) (de Shazer et al., 2021). The MQ tends to reduce negative impacts rather than enhance positive ones (Neipp et al., 2021). Furthermore, the MQ technique has limitations when applied to students who still think concretely, as they may struggle to form deep mental imagery (Takagi et al., 2021). This condition creates conceptual ambiguity regarding the extent to which SFC techniques can optimally facilitate future-oriented change among school-aged students. Consequently, there is a practical need to develop or adapt SFC techniques that makes it more concrete and experiential to enhance students' engagement and positive outcome construction.

Efforts to address the limitations of the *miracle question* (MQ) have been made, for example, through the use of the circle technique (Huibers & Furman, 2022), and the ecologically valid approach (Kayrouz & Hansen, 2020). These solutions are considered quite innovative as they accommodate cultural aspects. However, their effectiveness for high school students in cases related to multicultural self-efficacy (MSE) has not yet been proven. They recommend further studies to enhance the therapeutic aspects of SFC. One promising response to this limitation is integrating cultural tools to SFC in the form of local cultural crafts or artifacts. This approach is conceptually comparable to art counselling (Case, 2023), in which images or art objects function as mediating tools that bridge counselees' inner experiences and external reality, enabling unarticulated thoughts, emotions, ambivalence, and conflicts to be expressed and contained without reliance on verbal language. Through the use of this culturally embedded medium, which is assumed to contain therapeutic elements, students' internal resources for overcoming MSE-related problems through SFC can be strengthened (Guterman, 2015).

The use of traditional crafts familiar to students presents an opportunity to be incorporated into counseling practices (Hays, 2022; Krau, 2020; Tanaka-Matsumi, 2022). One such traditional crafts is *Keruntung*. The *Keruntung* is a basket made from rattan, bamboo, or other plant materials, woven into a cylindrical shape, and carried on the back using sturdy straps (Vaughan, 2015). It is a type of traditional carrying tool widely used among Austroasiatic cultural communities (Wikipedia, 2023). In the local culture of South Sumatera, the *Keruntung* continues to be crafted and utilized in daily life. Socio-culturally, the *Keruntung* is rich in familiar and meaningful cultural values (Gauvain, 2001; Jin et al., 2023; Mulawarman et al., 2021), representing responsibility, self-confidence, cultural continuity, respect for nature, and the collective awareness of cultural practitioners (Borona, 2018; Carballo-Pérez et al., 2025). These embedded values that has not been deeply explored suggest that the *Keruntung* has strong potential to function as a culturally responsive counseling medium that supports meaning-making, engagement, and the activation of students' internal resources within SFC interventions.

Rational of the Study

The *keruntung*, as a traditional cultural artifact, holds considerable therapeutic potential for addressing students' psychosocial concerns. Nevertheless, its application has not yet been systematically examined in relation to its cultural-symbolic meaning, particularly as a cultural tool that can function metaphorically within Solution-Focused Counseling (SFC). Although the *keruntung* is widely recognized in South Sumatera and embodies strong symbolic and cultural value (Zatloukal et al., 2019), its integration into therapeutic practice remains underexplored. Conceptualizing the *keruntung* as a symbolic medium within SFC may enable school counselors to transform solution-building processes typically abstract and verbally mediated, such as those relying on miracle questioning (Kawahara, 2021), into experiences that are more concrete, experientially

grounded, and culturally resonant. This approach may be particularly meaningful for counselees whose cultural identities are closely connected to the *keruntung*, thereby enhancing engagement, and facilitating culturally responsive intervention.

Considering multicultural self-efficacy as a crucial dimension of adolescent development (Semião et al., 2023), the development of culturally responsive counseling strategies to strengthen this capacity should be prioritized in school counseling practice. Although Solution-Focused Counseling (SFC) is theoretically aligned with self-efficacy theory (Kim & Franklin, 2009), its predominant reliance on abstract and verbally mediated techniques particularly the miracle question may limit its effectiveness in high school counseling settings. Consequently, school counselors may have fewer opportunities to effectively facilitate the development of students' multicultural self-efficacy. The *keruntung* by its nature offers symbolic and experiential richness that can render future-oriented change processes more concrete, culturally situated, and developmentally attuned. By positioning the *keruntung* as a mediational cultural tool, the proposed K-SFC model represents an innovative strategy that integrates cultural craft into SFC practice. Therefore, this study is significant for school counselors seeking effective and culturally responsive intervention strategies to enhance their students' multicultural self-efficacy.

Study Aim

This study aims to validate the *keruntung*-incorporated Solution-Focused Counseling (K-SFC) as a culturally responsive intervention for enhancing multicultural self-efficacy among high school students in South Sumatera.

METHODS

Design

For validating the K-SFC, we adopted steps of Fuzzy Delphi Methods outlined by Astalini et al. (2019) and Roldán López de Hierro et al. (2021) as they portrayed clear procedures. They were: (a) preparing the prototype of *keruntung*-incorporated solution-focused counseling (K-SFC) as therapeutic tool in counseling multicultural self-efficacy, (b) developing a questionnaire assessing the components of K-SFC as clearly as possible, (c) selecting an expert panel in an acceptable number that had expertise on the subject that agreed to participate in the validation, (d) administering the questionnaire to the expert panel and collecting the answers, which refer (measure) to the level of consensus with each of the items, and (e) computing the agreement among expert panel by using FDM. The procedures ensured a systematic and consensus-based validation of the K-SFC.

Participants

In this study, we invited participants as an expert panel consisting of 12 school counselors currently employed in public and private high schools. They were selected through purposive sampling based on professional experience in high school counseling practices since getting certification in school counseling, familiarity with SFC approach, and practicing multicultural counseling. Their professional counseling experience ranged from 5 years 6 months to 15 years 5 months, with an average of approximately 10 years. This level of experience demonstrated that all experts possessed substantial professional backgrounds, making them well-qualified to provide informed judgments during the validation process. The demographic characteristics of the panelists are presented in the following table.

Table 1. Demographic characteristics of the panelists

Expert	Position	Academic Qualification	Gender	Certified	Institution	Work Experience (Years, Months)
E1	SC	B in GC	F	Yes	Public HS	10,10
E2	SC	M in GC	M	Yes	Public HS	7,7
E3	SC	B in GC	F	Yes	Private HS	15,5
E4	SC	B in GC	F	Yes	Public HS	8,11
E5	SC	B in GC	F	Yes	Public HS	14,0
E6	SC	M in GC	M	Yes	Public HS	10,5
E7	SC	B in GC	F	Yes	Public HS	5,6
E8	SC	B in GC	F	Yes	Public HS	9,3
E9	SC	B in GC	F	Yes	Public HS	9,3
E10	SC	B in GC	M	Yes	Public HS	12,6
E11	SC	B in GC	F	Yes	Private HS	10,6
E12	SC	B in GC	F	Yes	Public HS	10

Note:

SC = School Counselor

B in GC = Bachelor' degree in guidance and counseling

M in GC = Master' degree in guidance and counseling

Public HS = Public High School

Private HS = Private High School

Material

The primary material examined in this study was a hypothetical counseling model titled Keruntung-Incorporated Solution-Focused Counseling (K-SFC). The model comprised six core components: (A) Introduction, (B) Key Concepts, (C) Goals, (D) Syntax, (E) Cultural Craft, and (F) Evaluation. The Introduction component outlined the rationale for developing the K-SFC model for school counseling settings. The Key Concepts component elaborated on multicultural self-efficacy, the principles of solution-focused counseling, and the cultural craft as a tool employed in the counseling. The Cultural Craft component described the primary counseling tool used in K-SFC, namely the *keruntung* a traditional rattan basket commonly used by Indigenous communities in South Sumatera with an accompanying image and technical specifications. The Goals component specified the expected developmental and therapeutic outcomes of implementing the model in counseling practice.

The subsequent component, the Syntax, outlined the procedural flow of the counseling process, which included the following stages: (a) engagement and goal setting, (b) problem description, (c) exception finding, (d) scaling questions, (e) *keruntung* metaphor exploration, (f) strategic planning and goal refinement, and (g) closure. The physical *keruntung*, introduced to the counselee, served as the primary counseling tool, supporting visualization, and reinforcing the cultural meanings embedded within the intervention. During the *keruntung* metaphor exploration, the *keruntung* operated as a therapeutic medium for metaphorical expression. A counselee was asked to use the *keruntung* as a basket for his/her journey in which he/she placed figures representing individuals from their own life. In the subsequent phase, the counselee symbolically set aside this initial basket, along with the familiar individuals inside, and prepared a new *keruntung* for a new journey with figures representing culturally diverse and unfamiliar backgrounds inside. The counselee then described and reflected on the actions or qualities that motivated these new individuals to voluntarily join him/her in the journey. This process clarified the application of the *keruntung* metaphor and its role in strengthening multicultural self-efficacy. Based on the outcomes of this stage, the following interview focused on strategic planning, during which the counselor and counselee collaboratively refined goals by identifying specific, concrete, and manageable steps for the counselee to achieve the intended outcomes. The final component, the Evaluation, provided a

framework for assessing the model's effectiveness, including procedures for measuring change and monitoring the counselee's progress during and after the counseling process.

Instrument

We developed the Content Validity Questionnaire (CVQ) to validate of the proposed K-SFC model. It had 42 items derived from the K-SFC core components and was organized into six components: (A) Introduction (3 items: A1–A3), (B) Key Concepts (4 items: B4–B7), (C) Goals (5 items: C8–C12), (D) Syntax (21 items: D13–D33), (E) Cultural Craft (3 items: E34–E36), and (F) Evaluation (5 items: F37–F42). We measured content validity by using the Item Content Validity Index (I-CVI) and Scale Validation Index (S-CVI) method (Lynn, 1986). Three validators rated the relevance of items to the K-SFC components on a 4-point Likert scale (1 = not relevant, 2 = somewhat relevant, 3 = quite relevant, 4 = highly relevant). Items rated as 3 or 4 were considered acceptable, and with three validators, an I-CVI value of 1.00 was required to meet the content validity criterion. Overall, the I-CVI value for each item was 1.00, and so the S-CVI. According to Polit et al. (2007), these values indicated acceptable content validity. Following this validation process, we distributed the finalized CVQ and the K-SFC model to experts for evaluation of model validity using a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree).

Data Analysis

We used Fuzzy Delphi Method (FDM) to analyze data, in which a twelve expert panel independently rated each item of questionnaire for several round until they reached consensus by using CVQ. First, to minimize ambiguity in the experts' judgments and to represent the degree of agreement more accurately, we transformed each linguistic response on the Likert's scale into a Triangular Fuzzy Number (TFN). This transformation allowed expert evaluations to analyze using fuzzy set theory (Voskoglou, 2025), providing a more flexible and precise assessment compared to traditional numerical scoring. The TFN mapping used in this study was presented in Table 2.

Table 2. Triangular Fuzzy Number (TFN)

Likert Score	Linguistic Meaning	TFN (m, n, o)
1	Strongly Disagree	(0.00, 0.00, 0.25)
2	Disagree	(0.00, 0.25, 0.50)
3	Neutral	(0.25, 0.50, 0.75)
4	Agree	(0.50, 0.75, 1.00)
5	Strongly Agree	(0.75, 1.00, 1.00)

Following TFN mapping, the average fuzzy score for each statement of K-SFC was computed and subsequently defuzzified using the centroid method $(l + m + u)/3$. Acceptance to each statement was determined based on two criteria: (1) the cut-off for threshold value ($d \leq 0.20$) indicating an acceptable level of expert agreement and (2) a consensus percentage of at least 75% among experts (Zhang et al., 2014), statements that met both criteria were retained, whereas those that failed to meet either criterion were revised and reassessed in the subsequent round using the same procedures.

RESULTS AND DISCUSSION

Results

The results of the Fuzzy Delphi Method (FDM) analysis are summarized using aggregated triangular fuzzy numbers (TFN), defuzzified values, d-values, and consensus percentages across two Delphi rounds. In Round 1, all statements met the minimum acceptance criteria, with defuzzified values ranging from 0.66 to 0.84 and consensus levels between 75% and 100%. Nevertheless, ten K-SFC statements B6 and B7 (Key Concepts); C8, C11, and C12 (Goals); D24, D26, D30, and D33

(Syntax); and E34 (Evaluation) exhibited relatively higher d-values (approximately 0.19–0.20), indicating that expert agreement had not yet fully converged. This pattern was particularly evident in statements related to the articulation and integration of core conceptual foundations. This suggests that, while experts generally in consensus to the conceptual relevance of these statements, further clarification and refinement were necessary to enhance shared understanding and theoretical coherence.

Following a systematic review of expert feedback on the identified components, the K-SFC model underwent targeted revisions. Table 3 summarizes the components that were revised in response to the experts' comments or suggestions.

Table 3. Expert Feedback and Follow-Up Revisions of the K-SFC Model

Statement	Comments/Suggestions	Revisions
B6	The concept of cultural tools related to Vygotsky's theory needs to be clarified by providing examples from various regions.	The paragraph on the concept of cultural tools was paraphrased, and relevant contextual examples were added.
B7	The explanation of the integration of multicultural self-efficacy, solution-focused counseling, and cultural tools needs to be operationalized through relevant examples.	The paragraph was paraphrased and supplemented with relevant examples.
C8	The formulation of K-SFC objectives aimed at fostering multicultural self-efficacy should be clarified by using the term <i>strengthening</i> .	The word <i>fostering</i> was replaced with <i>strengthening</i> .
C11	The formulation of K-SFC objectives should be clarified by explicitly incorporating respect for local cultural wisdom, rather than culture in general.	The phrase <i>local cultural wisdom</i> was added, and the objective was paraphrased.
C12	The formulation of K-SFC objectives should be clarified by adding the phrase <i>the use of the Keruntung metaphor technique</i> .	The phrase <i>the use of the Keruntung metaphor technique</i> was added to the fifth objective.
D24	Scaling questions should be expanded to assess not only clients' motivation for change but also their emotional states, such as fear, anxiety, and doubt.	The suggestion was accommodated and adjusted to the emerging issues.
D26	The use of the <i>Keruntung</i> metaphor needs to be illustrated with more detailed examples.	The paragraph was paraphrased and supplemented with relevant examples.
D30	Questions related to planning strategies should be supported with direct examples.	The paragraph was paraphrased and enriched with examples.
D33	More detailed explanations of multicultural principles are needed, including sensitivity to the client's context, perspectives, and identity.	Multicultural principles were added.
D34	Consideration is needed regarding whether the <i>Keruntung</i> must always be physically present and how the technique can be applied when it is unavailable; further narrative explanation is required.	The paragraph was paraphrased and expanded to explain the use or non-use of the physical <i>Keruntung</i> .

After revising and administrating the K-SFC in Round 2, a clear improvement in consensus was observed across. Defuzzified values increased consistently, ranging from 0.73 to 0.79, while d-values declined substantially to between 0.11 and 0.14. In parallel, consensus percentages rose markedly, with most statements exceeding 91.7% and several achieving full consensus (100%). Collectively, these shifts indicate a stronger central tendency and reduced dispersion of expert judgments following the second Delphi iteration. Figure 1 illustrates this convergence through a comparison of aggregated TFN between Round 1 and Round 2 for each refined statement of K-SFC.

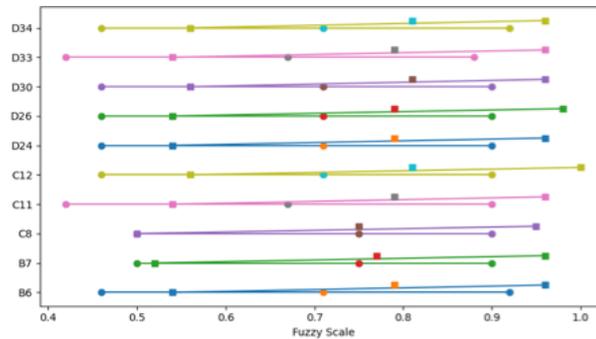


Figure 1. Comparison of Aggregated TFN of the KSFC between Round 1 and Round 2

Consequently, for those results no additional Delphi rounds were required. The final findings indicated that all 42 statements achieved strong expert agreement after two rounds of the fuzzy Delphi. Each statement recorded an average threshold value (d_{avg}) below the established consensus criterion of 0.20, and the level of expert agreement for all items reached or exceeded 75%. Table 3 presents the results after the second-round FDM analysis.

Table 3. Summary of Fuzzy Delphi Results after Second Round

Item	Aggregated TFN (l, m, u)	Defuzzified Value (A)	d-value	Consensus (%)	Decision
A1	(0.50, 0.75, 0.95)	0.73	0.18	91.7	Accept
A2	(0.50, 0.75, 0.92)	0.72	0.17	91.7	Accept
A3	(0.54, 0.79, 0.96)	0.76	0.16	100	Accept
B4	(0.50, 0.75, 0.93)	0.73	0.15	100	Accept
B5	(0.63, 0.88, 1.00)	0.84	0.13	100	Accept
B6	(0.54, 0.79, 0.96)	0.76	0.12	91.7	Accept
B7	(0.52, 0.77, 0.96)	0.75	0.11	91.7	Accept
C8	(0.50, 0.75, 0.95)	0.73	0.12	91.7	Accept
C9	(0.50, 0.75, 0.92)	0.72	0.14	91.7	Accept
C10	(0.50, 0.75, 0.92)	0.72	0.14	91.7	Accept
C11	(0.54, 0.79, 0.96)	0.76	0.13	91.7	Accept
C12	(0.56, 0.81, 1.00)	0.79	0.12	100	Accept
D13	(0.50, 0.75, 0.95)	0.73	0.15	100	Accept
D14	(0.54, 0.79, 0.96)	0.76	0.15	100	Accept
D15	(0.50, 0.75, 0.92)	0.72	0.16	91.7	Accept
D16	(0.54, 0.79, 0.96)	0.76	0.14	91.7	Accept
D17	(0.52, 0.77, 0.96)	0.75	0.15	83.3	Accept
D18	(0.58, 0.83, 0.98)	0.80	0.14	100	Accept
D19	(0.50, 0.75, 0.92)	0.72	0.15	100	Accept
D20	(0.50, 0.75, 0.92)	0.72	0.15	100	Accept
D21	(0.58, 0.83, 0.98)	0.80	0.14	100	Accept
D22	(0.52, 0.77, 0.96)	0.75	0.16	83.3	Accept

D23	(0.58, 0.83, 0.98)	0.80	0.14	100	Accept
D24	(0.54, 0.79, 0.96)	0.76	0.13	91.7	Accept
D25	(0.54, 0.79, 0.96)	0.76	0.14	91.7	Accept
D26	(0.54, 0.79, 0.98)	0.77	0.13	100	Accept
D27	(0.58, 0.83, 0.98)	0.80	0.14	100	Accept
D28	(0.50, 0.75, 0.92)	0.72	0.15	100	Accept
D29	(0.58, 0.83, 0.98)	0.80	0.15	91.7	Accept
D30	(0.56, 0.81, 0.96)	0.78	0.13	91.7	Accept
D31	(0.54, 0.79, 0.96)	0.76	0.12	91.7	Accept
D32	(0.54, 0.79, 0.96)	0.76	0.12	91.7	Accept
D33	(0.54, 0.79, 0.96)	0.76	0.13	91.7	Accept
E34	(0.56, 0.81, 0.96)	0.78	0.14	91.7	Accept
E35	(0.67, 0.92, 1.00)	0.86	0.12	100	Accept
E36	(0.58, 0.83, 0.98)	0.80	0.13	100	Accept
F37	(0.54, 0.79, 0.98)	0.77	0.14	91.7	Accept
F38	(0.54, 0.79, 0.98)	0.77	0.14	91.7	Accept
F39	(0.54, 0.79, 0.92)	0.75	0.15	83.3	Accept
F40	(0.58, 0.83, 0.98)	0.80	0.14	91.7	Accept
F41	(0.63, 0.88, 1.00)	0.84	0.13	100	Accept
F42	(0.54, 0.79, 0.98)	0.77	0.14	91.7	Accept

From Table 3. It is clear that all revised items demonstrated improved expert agreement in the second Delphi round. Each item recorded a d-value below the threshold of 0.20, with expert consensus ranging from 83.3% to 100%, indicating strong convergence of expert judgments. Consequently, no further Delphi rounds were required, and all revised items were retained without additional modification.

Discussion

The present study validates the Keruntung-Incorporated Solution-Focused Counseling model (K-SFC) using the Fuzzy Delphi Method (FDM). Findings reveal a high degree of expert panel agreement across all 42 statements assessing the model's validity, as indicated by threshold (d) values of 0.20 or less. This low dispersion of expert opinions suggests consistent judgments regarding statements to the intervention model. Consensus percentages of 75% or higher surpass the minimum threshold typically recommended in Delphi-based validation studies. Additionally, moderate to high defuzzified values (A approximately 0.66 to 0.86) indicate that experts considered the items substantively important for representing the K-SFC construct.

These quantitative validation results provide a strong foundation for interpreting the conceptual and theoretical significance of the K-SFC model. The findings indicate that the K-SFC approach is conceptually potent, culturally significant, and theoretically consistent with contemporary counseling frameworks. The strong consensus among expert panel further demonstrates that incorporating the keruntung, a culturally embedded object, into solution-focused interventions is both feasible and regarded as practically relevant. In alignment with Wagener's (Wagener, 2017) on the therapeutic function of metaphors, employing keruntung as a metaphorical medium enables counselors to facilitate counselees' externalization of experiences, emotional processing, and generation of solution-focused strategies. This cultural tool may also function as an alternative to the miracle question, a hallmark of traditional SFC. Beyond the integration of cultural tools observed in this study, SFC has been widely recognized as an effective model for school counseling. For instance, prior research utilizing SFC to support adolescent mental health has yielded positive outcomes (Söderqvist et al., 2025). Furthermore, a comprehensive meta-analysis by M. C. Neipp & Beyebach (2024) and Franklin et al. (2022) found that the effect sizes of

SFC interventions across diverse international contexts are generally adequate, thereby supporting the model's broad applicability and effectiveness.

Moreover, these findings are consistent with prior literature highlighting the importance of cultural adaptation in counseling, as emphasized by Sue and Sue (2013), in which culturally grounded counseling approaches enhance trust, rapport, and treatment engagement, factors that are particularly critical in youth counseling settings. Nagayama Hall et al. (2019) suggested that counselors to incorporate elements of theoretical models that are relevant to their counsees' cultures. Similar findings also support the incorporating of cultures into counselling practice, including assessment, language, metaphors, cultural content and context, expression and communication of distress, cultural variations in dysfunctional beliefs (Naeem et al., 2023). Meanwhile, in the mental health context, positive impacts can be generated when digital health interventions are designed to be responsive to the cultural and socioeconomic context of their intended audiences (Naderbagi et al., 2024). Another similar finding in intervention for individuals with special needs shows that more efficacy for culturally adapted counselling (Basri et al., 2024). Although they indirectly align with self-efficacy issues and utilizing cultural tools, these studies prove that counseling interventions are more effective when they are culturally adapted, responsive to counsees' sociocultural contexts, and intentionally aligned with their cultural values, communication styles, and lived experiences.

In applying the Fuzzy Delphi Method (FDM) to validate the K-SFC, the findings align with prior research demonstrating that FDM is an acceptable and rigorous approach within counseling research, serving as a valuable alternative to purely qualitative expert validation. The use of FDM strengthens the credibility of this study by ensuring systematic expert consensus and reducing subjectivity in decision-making. Recent studies have also employed FDM for similar purposes in intervention development, including Hussain et al. (2025), who identified core crisis coping strategies for psychological distress programs; Basri et al. (2024), who validate essential components for a virtual reality-based social skills training module for youth with high-functioning autism, He et al. (2024), who design a music-based mental health intervention model, and Khalid et al. (2025), who focus on reinforcement activities for addressing adolescent self-concept with disciplinary issues. Consistent with these studies, the present research applied established FDM criteria, including defuzzification ≤ 0.20 and expert agreement $\geq 75\%$, suitable to determine the final content of the intervention.

Overall, the findings from this study demonstrate that the Keruntung-Integrated Solution-Focused Counseling (K-SFC) model meets expert validation standards and shows strong conceptual, cultural, and practical relevance. The high defuzzification scores and consensus rates indicate that experts recognize the model's clarity, appropriateness, and potential effectiveness in supporting students' multicultural self-efficacy. These outcomes align with existing literature supporting both SFC as an effective school-based intervention and culturally adapted counseling models as essential for improving engagement and outcomes. The application of the FDM further strengthens the importance of this validation process and corresponds with recent trends in counseling research that utilize FDM to refine and confirm intervention frameworks. Collectively, the results position the K-SFC model as a promising culturally grounded counseling approach ready for the next stage of empirical testing and field implementation.

Implications

The findings of this study have important implications for the advancement of multicultural counselling in high school. Theoretically, the validation of the *Keruntung*-Incorporated Solution-Focused Counseling (K-SFC) model extends the theoretical scope of Solution-Focused Counseling (SFC) by demonstrating that cultural tool in the form of craft can function as mediational and metaphorical tools within established counseling frameworks. By incorporating the *keruntung* into

the solution-building process, the model operationalizes core SFC principles such as externalization, future orientation, and strengths-based change in ways that are more concrete, experiential, and culturally situated. This contribution is particularly significant for enhancing students' multicultural self-efficacy, as it provides a culturally grounded mechanism through which adolescents can construct meaning, negotiate identity, and strengthen their confidence in engaging with culturally diverse peers.

Practically, the decisive expert consensus achieved through the Fuzzy Delphi Method (FDM) ensures that the K-SFC model is conceptually acceptable, culturally appropriate, and feasible for implementation in counseling of multicultural self-efficacy issues. Moreover, the model offers school counselors an innovative way helps students who find it difficult to verbalize their emotions and thoughts, potentially increasing student engagement, feeling expression, and therapeutic relevance especially in multicultural self-efficacy issues. Moreover, the use of FDM strengthens the rigor of intervention validation in counseling research, demonstrating a systematic approach to refining culturally adapted models before field testing. Future concerns should be beyond expert validation to empirical evaluation through field testing the effectiveness of K-SFC in enhancing students' multicultural self-efficacy across diverse educational settings.

Limitations and Further Research

This study involved 12 experts, all of whom were school counselors from public and private senior high schools. While their expertise strengthens the credibility of the findings, the results may not generalize to counselors in other settings, such as middle school, higher education, or clinical contexts. Additionally, FDM evaluates expert consensus but does not measure the effectiveness of the K-SFC, but feasibility. Therefore, further empirical testing is necessary. Future studies should empirically test the model with high school students or adolescents to determine its effectiveness in improving multicultural self-efficacy and relating issues such as managing emotional tension, reducing bullying behavior, or supporting procrastination issues areas aligned with ongoing research needs. Designing a more structured intervention module based on this model would be a logical next step. Qualitative investigations could also explore how counselees interpret the symbolic meaning of keruntung during counseling. Comparative studies examining standard SFC versus K-SFC would further clarify the added value of this cultural tool. Finally, examining the adaptability of keruntung in other Indonesian cultural groups could expand its application within multicultural counseling contexts.

CONCLUSION

Based on the analysis using the Fuzzy Delphi Method (FDM), all statements addressed to K-SFC by the panel of experts achieve consensus levels above the established threshold, indicating adequate agreement regarding their relevance and clarity. The defuzzification values for each item surpassed the minimum accepted cut-off point, confirming that the components are valid and should be retained. The low values of threshold (d) and the high percentage of expert agreement demonstrate that the experts reached a stable and consistent consensus, with no further rounds of evaluation required. Overall, the FDM results show that the conceptual components derived from experts particularly those related to the cultural meaning, symbolic role, and therapeutic potential of keruntung are appropriate, relevant, and theoretically adequate. These validated components can therefore be confidently used as the foundation for developing a culturally grounded counseling model that incorporates keruntung as a meaningful therapeutic tool.

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AUTHOR CONTRIBUTIONS STATEMENT

All authors made adequate contributions to this study. The first author conceptualized the research, developed the study design and materials, and led the manuscript writing. The second and third authors contributed to instrument development, data collection, data analysis, and the preparation of data displays for the manuscript. The fourth and fifth authors, who are students, assisted with data collection, data organization, and preliminary data analysis under supervision. All authors approved the final manuscript and take responsibility for the integrity and accuracy of the work.

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