

## The Dynamics Of Value Imposition In Counseling: Ethics And Implications For The Therapeutic Relationship

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**Abstract:** *The phenomenon of value imposition in counseling is a dynamic counseling process. Value imposition refers to counselors directly trying to influence clients to adopt the counselor's values, attitudes, beliefs, and behaviors. This article highlights the importance of counselors understanding the professional code of ethics applicable in the country where they practice and how value imposition is viewed from the ethics of the guidance and counseling profession in general. The research method uses a systematic literature review method, where this technique reviews articles and research systematically and explicitly, to evaluate, identify, a topic, and understand the material in depth. The conclusion of this research is that the existence of value imposition can harm the professional ethics that must be lived and is not in accordance with the existing counseling objectives.*

**Keywords:** *Code of Ethics, Counselor, Ethics, Value, Value imposition*

### INTRODUCTION

Humans are basically individuals whose behavior is governed by the value system they adhere to, differences and diversity between individuals are usually formed from the value system or beliefs that the individual believes in. When a value has become part of a person, it is the basis for thinking and behavior. According to Arifin (2023), values have a significant influence on human actions and behavior, be it individually, in groups, or in the context of society as a whole, related to the assessment of good-bad, right-wrong, appropriate or inappropriate.

The value system of each person may not always be the same, so during the counseling process, it is not impossible for the counselor to find differences in the values held by the counselee (Sanyata, 2006). This is in line with the opinion of (Corey, 2005) where in the counseling therapy relationship, there will always be elements involved: 1) the problems and systems that the counselee embraces, 2) the philosophy and beliefs that the counselor believes in and 3) the counselor's actions. Interactions in the counseling process will always be related to the client's objective conditions, which can be identified as problems in his beliefs and value systems. This situation provides an opportunity for the counselee to express his problem by

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referring to the value framework he believes in. But on the other hand, the difference in values between the counselee and the counselor can also lead to a conflict where the counselor is worried about forcing the values he believes in for the success of the counseling process.

According to (Miharja, 2020) counseling is a process carried out by the counselor to assist the counselee in overcoming the problems he faces. In the counseling process, the counselor must pay attention to certain ethics and morals that have been established so as not to be misguided in providing guidance to the counselee (Alawiyah, 2020). So in this context, the competency dimension of a counselor is very crucial, because the counseling process cannot be equated with lectures or indoctrination. And when looking at the work that counselors carry, counselors play an important role in the course of a counseling process, counselors actually have the main task of helping and providing assistance to counsees who are in need of help and experiencing certain problems. (Syukur, 2019)

The phenomenon of value imposition in counseling becomes a separate dynamic in the course of the counseling process, about how a counselor can influence, perform persuasive techniques to influence the personal values of the counselee. One of the ethical issues that often arise in counseling practice is the extent to which the counselor can influence the values of the counselee. Should the counselor respect the values of the counselee, or try to change them according to the counselor's values? Can the imposition of a counselor's values on a counselee be considered a form of professional assistance or a violation of human rights? In line with that (Kress et al, 2005) argues that value imposition in counseling can be considered as a process of providing assistance to improve the well-being and success of counseling. However, value imposition can also be considered as a form of the counselor taking over decisions that should be taken and made by the counselee (Williamson, 1961). Therefore, the topic of the ethical dynamics of value imposition in the counseling relationship will be thoroughly discussed through the author's analysis.

## **THEORETICAL STUDIES**

Every profession must have its own code of ethics and policies that regulate how the profession runs and operates. Code is a method to provide advice on a particular issue, the code can be a symbol or writing with a certain meaning (Nurfuadi, 2012). While ethics according to (Suherman, 2007) ethics are the principles that underlie an action, based on a value system that generally applies in a particular region or environment. Thus, a code of ethics can be interpreted as an ethical guide in carrying out an activity or being an individual guide in behavior. If it is associated with a profession, then the code of ethics is a rule or procedure that regulates how a member of the profession carries out his duties.

Profession itself comes from the Latin "professues" which means "an activity or job that is specifically linked to religious oaths and promises" (Hakiki, M., & Fadli, R., 2021). An individual who has been bound by a profession means that he already has a "Promise" that must be carried out in accordance with his profession. Van Hoose and Kottler (Anriani et al, 2021) explain that there are three reasons why the existence of a code of ethics is very important, including:

- a) Codes of ethics serve as protection for the profession from government interference. Codes of ethics allow professions to self-regulate and function autonomously rather than being controlled by legislation.
- b) Codes of ethics help control internal dissent and conflict, thereby maintaining stability within the profession.
- c) Codes of ethics protect practitioners from negative societal responses, especially in relation to malpractice complaints. With the counselor acting in accordance with ethical boundaries, his/her behavior is considered to have complied with general standards.

The main purpose of the presence of a code of ethics is to focus on setting standards and expectations so that practitioners can jointly reduce the potential risk of harm to clients and society in general (Sinaga, 2020). Speaking of ethics in general, the discussion of ethics is usually close to what is allowed, and what is not allowed, what is good, and what is bad (Sujadi, 2018), and this is the focal point of a counselor in acting and doing something. According to (Nusliah, 2018) moral values are usually more focused on social and cultural contexts, which ultimately become a reference to form a belief system in the individual socializing or building relationships with others, while ethics are more professional in nature, ethics are usually an ethical standard of behavior that focuses on morality and certain value systems. The existence of ethical principles is based on moral thoughts and considerations that eventually become a decision.

According to (Sue, 2006) the terminology used in describing ethics can sometimes be confusing, as the technical meanings used by philosophers and the concepts used by the general public and mental health professionals are not always the same, in philosophy. Ethics is often concerned with beliefs about what constitutes acceptable behavior, and when the word philosophical ethics is used, it refers to a theoretical conversation, and many theories pertain to ethics, and behaviors described as "good" or "right" by one theory, can be very different from behaviors considered "good" or "right" by another theory.

Counselors are a profession bound by many codes of ethics that emphasize professionalism and integrity. These codes of ethics aim to provide guidance and high

standards of behavior for counselors in carrying out their duties. Quoted from (Ahman, 2007) In the United States, professional counselors and psychotherapists are led and required to carry out the ethical norms of the professional organization or organization to which they belong, most counselors in the United States are members of the ACA, and most psychologists are also members of the APA. This is certainly in line with what is in Indonesia, in Indonesia counselors are usually sheltered by the ABKIN organization (Indonesian Guidance and Counseling Association). In ABKIN itself there is a code of ethics that regulates and becomes the basis for how counselors act (Irmayanti, 2018). The code of ethics of a professional organization must specifically explain to its members the principles that govern the behavior of members and become the basis for overcoming ethical situations faced by members. Therefore, the code of ethics usually covers aspects such as service relationships, confidentiality, professional responsibility, interaction with other professions, evaluation and interpretation, education and training, research, publications, and handling or resolving ethical issues (Nurrahmah, 2023).

Guidance and counseling in Indonesia has a professional code of ethics that has been developed by the professional organization ABKIN (Indonesian Guidance and Counseling Association). Although better known as a field of science that focuses on formal education, guidance and counseling can also be active in the scope of non-formal education (Nursalim, 2022). With this code of ethics, the practice of guidance and counseling, both in the context of formal and non-formal education, still follows the same ethical guidelines or code of ethics. According to ABKIN (2010), the purpose of the code of ethics of the Indonesian guidance and counseling profession can be summarized into five points, namely:

- a) Provide direction on characteristic and professional behavior for members of the organization in providing guidance and counseling services.
- b) Assist members of the organization in developing professional services.
- c) Support the mission of the professional organization, namely the Indonesian Guidance and Counseling Association (ABKIN).
- d) To serve as a basis and guide in addressing and resolving problems arising from and recognized by members of the profession.
- e) Protect association members and service targets or counselees.

Ideally, a counselor needs to fully understand the professional code of ethics that runs in the country where he practices (Pranajaya, 2020). One of the dynamics in the counseling process is the existence of ethical and moral considerations in the interaction between the counselor and the counselee, differences in beliefs and even conflicting values between the counselor and the counselee can be a challenge in the success of the counseling process. Some

believe that counselors need to implement their positive values to influence and impact what the counselee should do. Counselors who believe in this will usually impose values that they believe are good, and lead the counselee to attitudes and behaviors, which the counselor believes are the best thing for the counselee (Hotmauli, 2021).

However, it should be noted that errors in handling and assistance made by the counselor can have a negative impact on the counseling results that the counselee will receive. This is in line with the opinion of (Nurismawan, 2022) where when a counselor begins to not maintain a professional attitude when conducting the counseling process, this needs to be watched out for so that there are no errors in providing assistance, and the integrity of the counseling session is maintained (Fatchurahman, 2018).

## RESEARCH METHOD

The research method of this article uses the Systematic Literature Review Technique, where this technique reviews articles and research systematically and explicitly, to evaluate, identify, a topic, and understand the material in depth. (Fink, 2019). The systematic literature review method examines and discusses research findings related to the topic specifically, and in depth including steps such as: 1) collecting information related to the topic; 2) designing an outline; 3) reading and discussing existing research notes. Data collection carried out by researchers is by collecting relevant data such as: articles, books, journals that have relevance to the topic. The material review was carried out in detail, searching for research materials according to the material aspects and discussion of the topic, using *GoogleScholar*, *Taylor and Francis Online*, *ScienceDirect*.

## RESULTS AND DISCUSSION

The dilemma of whether a counselor can impose his/her values on a counselee can be an interesting discussion. Value imposition refers to the counselor directly attempting to influence the client to adopt the counselor's values, attitudes, beliefs, and behaviors. This may be done by the counselor either actively or passively (Cottone et al. 2021). While some counselors may believe that value imposition on counselees can be viewed from two perspectives, a counselor's value imposition on counselees can be considered a form of professional assistance that aims to improve the psychological and social well-being of counselees on several principles. Under the principle of non-maleficence: The counselor may argue that value imposition is a way to prevent or reduce harm or suffering experienced by the counselee. This principle argues that the counselee needs protection, intervention, or correction from the counselor to change or eliminate the harmful values (Ishak, 2012).

However, in addition to the principle of non-maleficence explained earlier, the imposition of a counselor's values on a counselee can be considered a form of human rights violation that threatens the freedom and dignity of the counselee. Counselees certainly have the right to determine their own values, without interference or pressure from other parties. They also have the right to obtain professional services that are in accordance with their needs, expectations and goals. Value imposition can be considered as a way to impose the counselor's personal views, beliefs, or agenda on the counselee (Mickleburgh, 2012). The counselee is usually a person who is at a point of being disempowered where the individual in that position is feeling a loss of power, control in certain situations. The task of a counselor is to be a facilitator to help guide the individual to solve the problem.

In line with this, Welfel (2010) argues that without realizing it, counselors have a critical influence in counseling activities, so counselors must be well aware of their crucial position in the eyes of the counselee. This is also evidenced by the results of research conducted by Brace (1997) which suggests that it is not uncommon during counseling sessions, counselees tend to change in a consistent manner, in accordance with the values of their therapists, and counselees often adopt the values of their counselors without realizing it. For example, goals are usually based on values and beliefs, and the counselee may adopt goals that the counselor finds helpful. But if counselees are encouraged to change the direction of their values without realizing what they are doing, they are being denied the right to self-determination (Raminah, 2021). Further implications of value imposition can also be seen from the shift in the purpose of counseling itself where the counselee should be able to make decisions or choices independently based on full awareness, whereas if the counselor takes over the part that should be the responsibility of the counselee, the purpose of the counseling process can already be considered defective, because the focus of interest has changed.

## **CONCLUSION**

The clash or even clash of values, between the counselor and the counselee is one of the many dynamics in the counseling process that cannot be avoided, and this can cause confusion, especially for counselors who face similar cases. The imposition of values also ultimately results in negative implications, namely harming the purpose of counseling itself, the transfer of interests, where decisions that should be taken by the counselee, are instead taken over by the counselor. To deal with this, the counselor should from the beginning embrace and apply a neutral attitude, ideally the mind of a counselor should be like a "blank canvas" that is ready to receive all the anxiety and beliefs and values that the counselee

believes, the counselor must be open, neutral, and without prejudice like a canvas that has not been filled with paintings.

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