



**THE 2nd INTERNATIONAL CONFERENCE ON GUIDANCE AND COUNSELING
“COUNSELING RESONANCES ON
MENTAL HEALTH EMERGENCIES AND AWARENESS”**

APPLICATION OF MULTICULTURAL COUNSELING IN ACEH CULTURE

Dinda Aulia Rinjani D.S¹, Alicia Ariani², Fina Idarotus Sa’dah³, Putri Sania⁴, Nita Fitriani⁵

¹State University of Surabaya, Lidah Wetan, Sub-District Lakarsantri, Surabaya, Indonesia,
dinda.22118@mhs.unesa.ac.id

²State University of Surabaya, Lidah Wetan, Sub-District Lakarsantri, Surabaya, Indonesia
alicia.22079@mhs.unesa.ac.id

³State University of Surabaya, Lidah Wetan, Sub-District Lakarsantri, Surabaya, Indonesia
fina.22100.@mhs.unesa.ac.id

⁴State University of Surabaya, Lidah Wetan, Sub-District Lakarsantri, Surabaya, Indonesia
putrisania.22081@mhs.unesa.ac.id

⁵State University of Surabaya, Lidah Wetan, Sub-District Lakarsantri, Surabaya, Indonesia,
nitafitriani052@gmail.com

ABSTRACT

This study explores the potential of Acehese local wisdom in the context of multicultural counseling. By focusing on Aceh's cultural and religious diversity, the study aims to strengthen cultural identity and build a harmonious and inclusive society. By analyzing the values, norms, and traditions of Acehese local wisdom, this research highlights the importance of understanding and respecting these values in counseling practice. The research method used is a literature study by critically analyzing various scientific articles and previous research. The results show that Acehese local wisdom, such as the value of kinship, gotong royong, and consensus deliberation, can be a valuable resource in multicultural counseling. The integration of Acehese local wisdom in multicultural counseling can increase the effectiveness of counseling services for counselees from various cultural backgrounds. The implication of implementing Acehese multicultural counseling is that counselors need to pay attention to and integrate local wisdom values in multicultural counseling practices to strengthen relationships with counselees and facilitate a deeper understanding of cultural differences.

Keywords: Aceh local wisdom, Multicultural counseling, Aceh culture, Cultural diversity, Values integration

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INTRODUCTION

Indonesia is a country that has an area of more than 1 million km². Each region of Indonesia has various kinds of culture which causes culture in Indonesia to be so diverse. One region in Indonesia that also has a very strong culture is Aceh. Aceh is a province rich in history, culture and ethnic diversity, making it an interesting stage for discussing multicultural counseling. Culture is defined by Soemardjan and Soemardi (Roza et al., 2022) as a container for the work, feelings and creations of society. Culture often influences behavior, beliefs, ways of thinking and the way individuals face problems. Therefore, an individual's culture cannot be underestimated, especially in the implementation of guidance and counseling services. Counselors must not simply ignore the cultural diversity of each of their clients. With this urgency, counselors must have an understanding of various cultures outside the counselor's own culture with the aim of counselors being able to understand the sensitivities and stereotypes of each culture (Roza et al., 2022)

With a background full of social, political and cultural changes, Aceh shows a complex portrait in the context of counseling that pays attention to diversity. Multicultural counseling highlights the importance of recognizing cultural differences, values, and beliefs in the process of helping individuals achieve psychological well-being. In Aceh, where historical and religious heritage plays a central role in everyday life, a counseling approach that is sensitive to these factors is becoming increasingly important.

In its application, it is hoped that multicultural counseling is not just a concept, but is the basis for providing inclusive and sustainable mental health services. By recognizing ethnic, linguistic and cultural diversity, counselors in Aceh can build strong and deep relationships with their clients, creating a safe space where they feel heard, understood and valued.

However, in its implementation multicultural counselors will certainly encounter various complex challenges. Among them, there is still a stigma towards mental health services in some communities, as well as a lack of understanding of the importance of multicultural counseling. Therefore, efforts to raise awareness, train counselors with relevant skills, and develop counseling models appropriate to Aceh's cultural context are crucial. Thus, this article aims to explore the cultural aspects that multicultural counselors must pay attention to, as well as identify the obstacles that may lie ahead.

METHOD

This research adopts a literature study method to investigate the contribution of Acehese local wisdom in the context of multicultural counseling. Literature study, also known as literary criticism, is the way we study and understand written works such as stories, essays, poems, and plays. It involves analysis and interpretation to understand their artistic value and cultural meaning. The field is vast and involves many disciplines such as history, philosophy, and culture. The study of literature helps people develop critical and analytical thinking skills. It also helps us gain insight. This research is expected to provide valuable insights and important contributions in improving the implementation of multicultural counseling programs in Aceh, by referring to existing literature (Earley, 2014).

RESULT AND DISCUSSION

Acehnese Cultural Context

Living a wise life that is passed down from generation to generation either through oral traditions, such as proverbs or folk tales or writings such as a knowledge discovered by certain local communities through a collection of experiences in trying and integrated with an understanding of culture and manuscripts or written rules and objects used (ethnography). Local wisdom about the natural conditions of a place (Nuzliah, 2016).

Local wisdom, such as that of Aceh, does not only belong to one region, but can be preserved and adopted by other regions, and even becomes the property of the nation. The richness of Aceh's local wisdom, which has been passed down from generation to generation and covers various aspects of life, is proof that local wisdom has great potential to be preserved and adopted.

For example, in the cultural sector, Aceh has various traditional ceremonies, traditional dance and music, and a unique Acehnese language. In the fields of politics and government, there is a system of consensus deliberation and traditional leadership. In the economic and livelihood sectors, there is a profit sharing system and a tradition of mutual cooperation. In the social and community sector, there is a tradition of friendship and mutual respect between neighbors. In the field of worship and muamalah, Islamic law is applied in everyday life. In the field of education, there is a tradition of Islamic boarding schools and Islamic studies. In the field of natural environmental conservation, there is local wisdom in protecting forests and seas (Abadi et al., 2024).

Preserving local wisdom is a shared responsibility. By understanding the richness of Aceh's local wisdom, we can learn a lot about noble values that can be applied in modern life, including in multicultural counseling. Multicultural counseling is a counseling approach that considers the client's culture in the counseling process. The noble values in Aceh's local wisdom, such as family values, mutual cooperation, and deliberation for consensus, can be valuable resources in multicultural counseling. Family values can help counselors understand and build relationships with clients who come from Acehnese culture. The value of mutual cooperation can encourage clients to build social networks and help each other with members of their community. The value of deliberation and consensus can be used by counselors to help clients resolve problems in a peaceful and collaborative way.

By integrating local Acehnese wisdom in multicultural counseling, counselors can provide more effective and relevant services for clients who come from Acehnese culture. Aceh is rich in culture and has been in the spotlight because of its progress in the past. Local wisdom is embedded in various aspects of life, including work. For example, farmers, traders and fishermen have rules and norms that they adhere to firmly. Fishermen, for example, do not go to sea on Fridays so they can perform Friday prayers. This rule is maintained by Panglima Laot, a traditional leader who is responsible for the safety and welfare of fishermen (Yusuf, 2016).

In trading, Acehnese people uphold Islamic values. They avoid the practice of usury and always adhere to the principles of halal-haram, permissible and makruh. Customs and culture based on Islam encourage them to trade honestly and fairly. Aceh's local wisdom is a cultural heritage that needs to be

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preserved. Its values can become a life guide for people in various aspects of life, both in work, worship and social interactions.

Aceh's Cultural Diversity

Aceh is famous for its cultural diversity. The mixture of ethnicities, religions, races and groups gives rise to a unique diversity of customs. Aceh's culture is heavily influenced by Malay and Middle Eastern culture, due to its strategic location on trade routes. This cultural combination produces traditions and a unique face of society. Aceh Province has a variety of native languages, including Acehnese, Gayo, Aneuk Jamee, Singkil, Alas, Tamiang, Kluet, Devayan, Sigulai, Pakpak, Haloban, Lekon, and Nias. The majority of Aceh's population adheres to Islam, except for the Nias tribe, some of whom do not follow this religion. Christianity is embraced by immigrants from the Batak tribe and some Chinese, especially the Hakka tribe, while others continue to adhere to the Confucian religion. Aceh is unique because it applies Islamic Sharia for Muslim citizens, which differentiates it from other provinces. The history and development of the Acehnese ethnic group has attracted the attention of anthropologists such as Snouck Hurgronje (Nasution, N., 2019). On the other hand, the diversity of arts and culture makes this province have its own charm. In literary arts, this province has 80 folk tales found in Acehnese, Gayo, Aneuk Jamee, Tamiang and Semelue. Another form of literature is poetry known as saga, with one of the famous saga being the Sabi War (Sabil War) (Mukhlisuddin, M. 2018).

Local wisdom in Aceh is reflected in various social values which are the foundation of people's lives. One of the main values is religion, where Islam is the main pillar that influences various aspects of daily life. Apart from that, solidarity and mutual cooperation are the hallmarks of society here, where helping each other and working together in agricultural, plantation and other social activities is an inseparable part of everyday life. Honor and tradition are also values that are highly valued and upheld by society. Ethics and social norms play an important role in maintaining harmony and order in society. Respect for these values reflects the rich culture and local wisdom that has been passed down from generation to generation.

In counseling, understanding cultural and religious diversity in Aceh is important for counselors. This allows them to provide appropriate and understanding service to clients from a variety of different backgrounds. Understanding and respecting these values is key to strengthening cultural identity and building a harmonious and inclusive society.

Values, Norms and Local Wisdom Traditions of the Acehnese People

Local wisdom is a community's cultural heritage that has been passed down from generation to generation and contains wisdom and goodness. The results of the identification of the values, norms and traditions of local wisdom of the Acehnese people are presented in the following table (Nucifera & Taufik Hidayat, 2019).

Local Knowledge	Value of Local Wisdom
<i>Meulat</i> , the main occupation of the Acehnese people in coastal areas	Hard work

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<i>Khanduri Laot</i> is a thanksgiving before going to sea for a blessing of sustenance	Gratitude
<i>Unrest Pantang Laot</i> namely the days when fishermen are prohibited from going to sea	Commitment, Care for the Environment
<i>Tarek Pukat</i>	Hard Work, Commitment
<i>Meukat</i> , the days when fishermen are prohibited from going to sea.	Well-being
<i>Jak U blang</i> namely rice fields/farming	Hard work
<i>Khanduri Blang</i> namely the thanksgiving held after the harvest	Gratitude
<i>Meugang</i> namely cutting the animal's flesh before entering	Gratitude
<i>Catur Aceh</i> is one of the traditional Acehnese games, using a small board then played by passing opponents with an odd count.	Cultural Preservation and Creativity
<i>Panton Seumapa</i> is a rhyme whose content is related to marital matters. In other words, pantun seumapa is a rhyme delivered by the lintô barô party and the dara barô party in the marriage procession.	Cultural Preservation and Creativity
<i>Neurajah</i> is a traditional medicine method by reciting prayers	Health
<i>Keude Kupi</i> is a gathering place for men to drink coffee and exchange information.	Social Solidarity
<i>Maulod</i> is the anniversary of the birth of the Prophet Muhammad with thanksgiving and prayers with orphans	Gratitude
<i>Reusam</i> is a customary rule or custom in Acehnese society.	Commitment
<i>Peuyoen Aneuk</i> is the tradition of swinging children accompanied by singing and reciting prayers / salawat Prophet	Education
<i>Hadih maja</i> is education through proverbs, expressions, folklore, and written traditions.	Education

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<i>Seulaweut</i> is the prophet's prayer	Education
<i>Do da Idi</i> is a traditional lullaby song for Acehnese children.	Education
<i>Dayah</i> is an Islamic educational institution in Aceh	Education, Politeness
<i>Qanun</i> is a law that regulates the government and life of the people of Aceh.	Commitment
<i>Meurukon</i> is a form of oral literature such as debating in the form of verses, usually about religion	Commitment
<i>Meudikee</i> is the Acehnese tradition of dhikr with movement.	Education, Politeness
<i>Muzakarah</i> is a meeting of scholars throughout Aceh to deliberate on various community issues.	Mutual Cooperation, Harmony and Conflict Resolution
<i>Tueng Dara Baro</i> is a ceremony after marriage to bring the dara baro to the linto baro's house.	Politeness, Commitment
<i>Intat Linto</i> is delivering the groom to the bride's house with relatives, friends, and neighbors.	Politeness, Commitment
<i>Cah ret</i> is a conversation between the two parents about the woman for the boy's soul mate.	Politeness, Commitment
<i>Meminang (meulakee oleh seulangke)</i> is an intermediary in resolving interests between prospective linto baro and prospective dara baro..	Politeness, Commitment
<i>Ranub Kong Haba</i> is an official proposal ceremony. In this ceremony both parties negotiate the dowry, a good time to get married, and other things related to the marriage.	Politeness, Commitment
<i>Cupeng</i> is a tool that protects women's genitals and maintains honor. From a cultural aspect, there is local wisdom related to protection and respect for women which is expressed in the form of maintaining women's private parts from an early age (toddlers) in the form of wearing jewelry.	Respect for women

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<i>Boh Dokma</i> s a female shock weapon. Meanwhile for teenage and adult women complement their clothes with gold buttons	Respect for women
<i>Peusijek</i>	Harmony and Conflict Resolution
<i>Rumoh Panggong</i>	Hard Work, Prosperity, Care for the Environment
<i>Tuha Peut</i>	Commitment, Harmony and Conflict Resolution
<i>Tuha Lapan</i>	Commitment, Harmony and Conflict Resolution
<i>Geuchik</i>	Commitment, Harmony and Conflict Resolution
<i>Teungku Imum</i>	Commitment, Harmony and Conflict Resolution

From the table data that has been described, local knowledge and local wisdom values are examples of several Acehese local wisdom values, norms and traditions that are still used and the dissemination of information is still available in the media in Aceh (Nucifera & Hidayat, 2016). Local wisdom, which is a manifestation of the culture possessed by the people of Aceh, can be used as a basis for living in society and carrying out daily life. In the practice of multicultural counseling in Aceh, it is important for counselors to respect local wisdom which is an integral part of the culture of the Acehese people. Counselors need to understand the influence of social environments such as family and friendship networks on their clients. Local wisdom can function as a filter for clients in facing changing times and the influence of mass media. Counselors can utilize close social relationships with clients, such as family and community, to support the client's process of change and growth.

Theories and concepts of multicultural counseling

Providing guidance and counseling services certainly involves individuals from backgrounds who bring different points of view. This is influenced by the culture and background of the individuals brought into the environment. These differences must be managed wisely by the counselor. Attitude, as a tendency that is not directly visible, will encourage individuals to act or respond positively or negatively to certain objects or situations. The counselor's emotional intelligence will make it easier to solve problems, especially in dealing with issues related to background differences, such as multiculturalism. Intelligence in providing services will be reflected in behavior or words that will not hurt someone's feelings or background. The counselor will try to understand the individual's perspective and background influence a person's thought patterns and behavior. Counselors have various methods to help students in counseling and guidance, both

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in general and by considering religious or multicultural aspects. As quoted by Haryadi (2020), Mufrihah (2014) proposed that the implementation of guidance and counseling should not only emphasize professionalism but also prioritize multiculturalism. The application of multicultural-based guidance and counseling is often closely related to conflict resolution or handling existing differences (Supriyanto et al., 2023).

Conceptually, multicultural counseling refers to an approach in which the personality dynamics and cultural backgrounds of both the counselor and client are taken into account to create a therapeutic environment that facilitates multiculturally intentional interactions. In this case, various aspects of the individual, such as race, ethnicity, culture, and gender, are carefully considered. This allows counselors to better understand and appreciate the unique cultural and life experiences of clients, thereby enabling better identification of their psychosocial needs through counseling sessions. The basis of the theory of multiculturalism is the concept that both clients and counselors bring a large number of different cultural variables into the therapy process. These variables include aspects such as age, gender, sexual orientation, education level, disability, religion, ethnic background, and socio-economic status. Basically, cultural diversity is an inherent characteristic in every counseling interaction. Thus, each counseling session will naturally involve multicultural elements (Yusuf, 2016).

Multicultural counseling involves interactions between counselors and counselees who come from racially and ethnically different ethnic backgrounds or minority groups, or who have cultural differences due to other factors such as gender, sexual orientation, socio-economic conditions, and age (Atkinson, et al. , as quoted in Supriyatna, 2003). In the context of multicultural counseling, Supriadi (2001) put forward alternative ideas to increase the effectiveness of counseling. This involves counselors in efforts to increase sensitivity to culture, overcome cultural biases, understand, appreciate, and respond to cultural diversity, and develop skills that are responsive to cultural diversity (Rahmawati et al., 2020)

The Relevance of the Acehese Cultural Context in Multicultural Counseling Practice

In multicultural counseling practice, understanding and integrating the local cultural context is very important. Aceh, as one of the provinces that has unique cultural richness in Indonesia, offers a variety of cultural aspects that are relevant in the context of multicultural counseling. In this discussion, we will explore the relevance of Acehese culture in multicultural counseling practice in more depth (Kurniawan, A. 2014).

1. The Concept of "Honor" in Acehese Culture

"Honour" or "respect" is an important concept in Acehese culture. This concept includes self-dignity, self-respect, and a self-image that is upheld in society. In counseling, counselors need to understand that honor is very sensitive for the people of Aceh. If a counselee/client feels his or her honor is being tarnished, it can be a source of great emotional difficulty. Therefore, counselors must treat honor issues with high sensitivity and work together with counselees/clients to restore or maintain their honor (Yusuf, 2016).

2. The Role of the Family in Acehese Culture

The family is not just an ordinary social unit in Acehese culture, but the main pillar of life. Kinship and solidarity are solid foundations that form the social and emotional foundation for

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individuals. The family not only acts as a place of residence and financial source, but also as a center for emotional and spiritual support. In many cases, counselees/clients may feel more comfortable and open if their families are also involved in the counseling process. Understanding the role of the family in Acehese culture is very important for multicultural counselors. Counselors need to realize that the family can be a significant source of support for the counselee/client, but can also be a source of additional conflict or stress. Therefore, counselors must understand the dynamics of Acehese families and provide space for family involvement in the counseling process, if necessary.

Family involvement in the counseling process can help create a supportive environment and strengthen the relationship between the counselee/client and their family. This can also help clients find more effective and sustainable solutions to the problems they face. However, the counselor must also ensure that the client's privacy and need for confidentiality are respected in all interactions with the family.

Therefore, it is important to understand the role and structure of the family in Acehese culture, counselors can provide more holistic and empathetic counseling services to their clients. This can also help build stronger relationships between the counselor, client, and client's family, which can ultimately improve overall counseling outcomes.

3. Values of Islam

Islam is the majority religion in Aceh and Islamic values are highly respected and upheld in Acehese culture. Therefore, counselors need to respect clients' religious beliefs and understand how these religious values influence clients' perceptions, attitudes and behavior. It is important for counselors not to impose their personal values on clients, but rather to help clients explore ways in which their religious values can support their recovery and well-being. By understanding and respecting these aspects, counselors can build better relationships with clients and provide more effective services.

Multicultural Counseling Practices in Aceh

Multicultural counseling can help overcome various problems based on cultural differences by identifying and appreciating cultural differences, understanding diversity, and being aware of cultural biases. In the counseling process, counselors must refer to multicultural or cross-cultural principles so that optimal results can be achieved. Multicultural counseling is very important, especially for individuals who need help to solve problems or for self-development. To implement multicultural counseling in Aceh, this can be done through multicultural education programs in schools, colleges, or counseling programs that provide courses or training on multicultural counseling. Counselors must have multicultural counselor competencies, which include basic counseling competencies, multicultural counseling competencies, special counseling competencies, and developmental counseling competencies. The following are several applications of multicultural counseling in Aceh:

1. **“Multicultural Counseling Approach to Student Social Communication at SMAN 1 Panga Aceh Jaya”**

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Based on research conducted by researchers, it was found that there were 5 students who had a low level of communication, this was because there were students who were not from Aceh who had difficulty communicating in the Acehese regional language and also native Acehese students who had difficulty communicating using Indonesian, which made them shunned by group. Researchers carried out 4 treatments in the form of individual counseling. Treatment 1 with the topic "Recognizing the Beauty of Multiculturalism in Aceh" in treatment 1 the counselor observes the extent of the problems experienced by the counselee due to not knowing the regional language of Aceh. then a second treatment was carried out with the topic "The Beauty of Tolerance in My Culture". The aim of providing services at this stage is to make students aware of the importance of living in tolerance and respecting each regional cultural custom. After the second treatment is carried out, the counselor carries out the third treatment, here the counselor provides reinforcement for the positive thinking changes experienced by the counselee. Finally, the counselor carries out the fourth treatment, here the counselor repeats treatment 1-3, namely asking about negative thoughts that the client is thinking about cultural differences. However, the difference is that now the client's negative thoughts have decreased. At the end of the research, the researcher carried out a post test to check the level of social communication of the counsees after carrying out individual multicultural counseling previously, and the results showed an increase, from initially low to medium and also high. This proves that multicultural counseling is very suitable for dealing with problems related to cultural differences between individuals.

2. "Implementation of Existential-Humanistic Counseling Based on Acehese Cultural Values 'Hadih Madja' as Adolescent Self-Identity"

Based on the article entitled "Application of Existential-Humanistic counseling based on Acehese cultural values 'Hadih Madja' as adolescent self-identity" Researchers want to try implementing multicultural counseling by combining existential techniques by making the Acehese cultural value 'Hadih Madja' as adolescent self-identity. Hadih madja or Nariet madja is a saying or proverb in the life of the Acehese people. Madja hadih contains philosophical elements, which are used as advice/warnings/explanations or subtle insinuations to serve as a guide in living life. Hadih madja in the concept of humanistic existential counseling can become a teenager's unique self-identity because in hadih madja it is a set of rules for behaving. In accordance with the humanistic existential concept, it is also stated that human individuals have the freedom to design or develop their behavior in accordance with Acehese cultural values.

3. "Implementation of a Humanistic Existential Approach based on Didong Gayo to shape students' social skills"

Based on the article entitled "Implementation of a Humanistic Existential Approach based on Didong Gayo to shape students' social skills", researchers describe how counselors utilize a humanistic existential approach based on Didong Gayo to overcome the problem of lack of social skills in students. Didong is a traditional Acehese art that depicts beauty and conveys messages about life based on Islamic teachings and social values. These values are sometimes conveyed

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through poetry contained in Didong performances, helping in the formation of students' social skills.

In this context, the Gayo people use Didong to convey social messages. Didong lyrics, such as "semyang-gemasih" which describes the meaning of affection, can be used as verbal examples to teach students about the importance of social skills in interpersonal relationships. Through the application of Didong Gayo's humanistic existential approach in counseling, it is hoped that students' social skills will improve.

This counseling program involves planning, design, implementation and evaluation stages. In planning, collaboration with stakeholders such as school principals, teachers, parents and the community is carried out to identify students who need help with social skills. The program design focuses on individual and group counseling with structured stages. The counselor applies the Didong Gayo approach to enrich the counseling session. Evaluation is carried out to evaluate the effectiveness of the program in improving students' social skills (Ardila et al., 2018).

Basic cultural aspects in multicultural counseling

In multicultural counseling practice, understanding the cultural context is an important foundation. This contextual aspect includes various factors, such as the concept of reality, self-understanding, moral construction, and the concept of time. Understanding the client's cultural context is key to providing effective assistance in counseling, as this allows the counselor to accommodate cultural differences sensitively and build strong relationships with clients. By deeply understanding the cultural context, counselors can help clients better navigate their life challenges and achieve greater personal growth (Yusnita, 2023).

1. Reality Concept

It is important to understand that people from different cultures may have different views of reality. In Western culture, for example, reality is often understood dualistically, with a separation between soul and body. The soul is considered an abstract part of the individual, while the body is considered the real and observable part. This can influence the way individuals understand themselves and their relationship with the outside world. On the other hand, in cultures such as Buddhism, Hinduism, and some other religions, reality is often understood holistically, where physical, mental, and spiritual aspects are considered as parts of one unified whole. This influences the way individuals view themselves and their relationship with their environment, emphasizing unity rather than separation.

In the counseling room, understanding this reality can play an important role. The way individuals convey and describe their problems can provide insight into how the philosophical views of their culture influence the way they view problems and search for solutions. The choice of healing method can also be influenced by a dualistic or holistic understanding of reality. For example, in more holistic cultures, practices such as meditation, physical exercise, and diet may be considered an important part of healing, while in more dualistic cultures, mental problems are often considered problems that require special treatment.

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Therefore, multicultural counselors in Aceh need to be sensitive to differences in understanding of reality between the individuals they serve. They must be able to accommodate multiple perspectives and understand that effective approaches to counseling may vary depending on the client's cultural background. This underscores the importance of counselors having a deep understanding of the various cultures that exist in Aceh and the ability to adapt to the unique needs of each individual they serve.

2. Understand Yourself

Understand, there is a difference between individualistic and collectivist approaches understand Individual selves vary significantly from one culture to another. The concept of "self" is often interpreted differently depending on the individual's cultural background. In Western culture, the "self" is considered an internal entity that stands alone and is the source of behavior, while in non-Western cultures, the concept of "self" is often seen as part of a broader experience. Apart from understanding yourself. The dominant individualistic approach in Western culture emphasizes independent self-development and emphasizes feelings of guilt and personal responsibility. On the other hand, the collectivist approach, which is common in traditional cultures, places more emphasis on identity as part of a family, tribe, or community, as well as decision making based on the values and needs of that social group.

In providing multicultural counseling in Aceh, counselors need to understand and respect these cultural differences in making moral decisions. They must be able to recognize and accommodate different values within their counseling framework, as well as help clients explore their own cultural values and how these values influence their thinking and actions. This requires openness, sensitivity and expertise in managing the complexities of diverse cultures in Aceh.

3. Time Concept

In the context of multicultural counseling in Aceh, views on time play an important role in shaping the way of life and relationships between individuals and between social groups. Modern industrial society tends to be future-oriented, tending to forget and ignore the past. Although stories passed on from previous generations still exist, they are often considered less relevant. On the other hand, in traditional and collectivist societies, past orientation is more dominant. Stories from ancestors in the past are considered an integral part of cultural heritage, and there is continuity between stories from the past and life today. In fact, the concept of progress in modern society is often seen as a threat to traditional values and practices.

In modern societies, change and innovation are often seen as positive things, while in traditional cultures, change can be seen as something that threatens the continuity of cultural values and practices. Therefore, in providing multicultural counseling in Aceh, it is important for counselors to understand these different time perspectives and how they influence clients' thinking and behavior. Counselors must be able to accommodate differing values and beliefs related to the concept of time within their counseling framework, as well as help clients navigate challenges that may arise due to differences in views of the past, present, and future. This requires sensitivity to cultural differences and the ability to integrate diverse perspectives in the counseling process.

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Challenges in multicultural counseling

In (Masturi, 2015) there are 3 challenges that hinder the effectiveness of cross-cultural counseling:

1. Stereotype

Stereotyping is better treatment of clients from more prosperous economic backgrounds than clients from less well-off economic backgrounds, or a preference for an urban lifestyle when serving clients from rural areas, or more readily accepting clients from the same ethnic or religious group. contains negative aspects for several reasons. First, stereotypes can cause stigmatization of individuals, placing them in certain boxes as if the stereotype is the absolute truth. Second, stereotypes tend to generalize certain traits to all individuals in the group concerned, without considering individual uniqueness and differences. Third, stereotypes can become a "self-fulfilling prophecy" for individuals exposed to stereotypes, where they may unconsciously act in accordance with the stereotypical expectations that have been attached to them. In the context of multicultural counseling in Aceh, stereotypes can occur when a counselor treats clients based on their background, such as treating clients from rich families better than clients from poor families, or favoring urban lifestyles over clients from rural areas, or more ready to accept clients from the same ethnicity or religion rather than clients from different groups.

2. Prejudice

Refers to an irrational attitude of hatred, suspicion or dislike towards a particular ethnic, racial, religious or community group. Prejudice causes individuals to be judged not based on their actions or personal characteristics, but based on their membership in a particular group. People who hold prejudices tend to have difficulty changing their views, even if they are given information that suggests otherwise. In relations between ethnic, racial, religious and social groups in the world, prejudice is still very strong.

In the practice of multicultural counseling in Aceh, it is important to acknowledge the existence of prejudice and its negative impact on relationships between individuals and groups. Counselors must be aware that prejudice can influence counseling dynamics and cause tension between clients and counselors, or between clients themselves. Therefore, counselors must encourage self-reflection and empathy in clients to overcome their prejudices and promote understanding, appreciation, and tolerance of cultural differences. By adopting an approach that is inclusive and sensitive to prejudice, counselors can help clients achieve a deeper understanding of their own culture and the cultures of others, and build more harmonious and sustainable relationships in Aceh's multicultural society.

3. Racism

Refers to any form of policy, practice, belief, or attitude applied to a group of individuals based on their race. Racism is considered more dangerous than prejudice because it is often accompanied by the use of force to suppress other groups, especially those who are minorities. This racist attitude can be found in various parts of the world throughout history, including in Aceh. Concrete examples of racism in Aceh may include unfair treatment of minority groups,

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discrimination in education, employment, or access to health services, as well as unequal treatment in various aspects of life. Apart from that, racism can also be reflected in everyday attitudes and behavior that demean or exploit minority groups.

In multicultural counseling practice in Aceh, it is important for counselors to acknowledge the existence of racism and its negative impact on the psychological and emotional well-being of individuals. Counselors must provide a safe and supportive space for clients to talk about their experiences with racism and help them overcome its effects.

Success and achievements

1. Success and Contribution Factors of Multicultural Counseling in Aceh

Research on "*Multicultural Counseling Approach to Student Social Communication at SMAN 1 Panga Aceh Jaya*" shows a significant level of success in improving students' social communication. This is evidenced by the increase in post-test scores from initially low to medium and high (Yani, 2021). Factors that contributed to this success include:

- a. **Relevance to Cultural Context:** The multicultural approach used in this research is in accordance with the multicultural cultural context of Aceh. This allows counselors to understand and handle student problems better.
- b. **Counselor Skills:** The counselors in this study had good skills in applying a multicultural approach. Counselors are able to build good relationships with students, understand their cultural backgrounds, and facilitate open and respectful communication.
- c. **Suitability of Counseling Materials:** The counseling material used in this research is appropriate to student needs. Material about recognizing multicultural beauty, tolerance and respect for cultural differences helps students to develop understanding and positive attitudes towards differences.
- d. **Support from School:** The school supports the implementation of multicultural counseling. This support can take the form of providing facilities and infrastructure, as well as policies that support cultural diversity.

2. Success and Contribution Factors of Existential-Humanistic Counseling Based on Cultural Values "Hadih Madja" in Aceh.

Success and Contribution Factors of Existential-Humanistic Counseling Based on Cultural Values "Hadih Madja" in Aceh. The article entitled "*Implementation of Existential-Humanistic Counseling Based on the Cultural Values of the Acehese Community 'Hadih Madja' as Self Identity Adolescents*" show the potential for success in improving self-identity (self-identity) teenagers in Aceh. The application of multicultural counseling that combines existential techniques with the cultural values of "Hadih Madja" has been proven to help teenagers understand themselves and find the meaning of life in the context of Acehese culture (Sunanjar, 2018). Factors that contributed to this success include:

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- a. Appropriateness to Cultural Context: The use of "Hadih Madja" cultural values in counseling feels relevant and familiar to Acehese teenagers. This allows them to more easily connect with the counseling material and apply it to their lives everyday.
- a) Existential-Humanistic Approach: This approach helps teenagers to explore their freedom and responsibility in building their self-identity. Counselors facilitate teenagers to find the meaning of their lives and goals based on the cultural values of "Hadih Madja" (Corey, 2017).
- b) Counselor Skills: Counselors who are trained in existential-humanistic counseling and understand Acehese culture are able to build good relationships with teenagers and help them in the process of self-exploration.
- c) Support from Family and Community: Support from family and community is very important in helping teenagers build self-identity. Families and communities can help teenagers understand the cultural values of "Hadih Madja" and apply them in everyday life.

Thus, existential-humanistic counseling based on cultural values "Hadih Madja" shows potential as an effective approach to improving the self-identity of adolescents in Aceh. Factors that contribute

CONCLUSION

Local wisdom is a cultural heritage that has been passed down from generation to generation by the community, in this case the people of Aceh, and contains wisdom and goodness. Various values, norms and traditions of Aceh's local wisdom are reflected in the local knowledge possessed by the community. In the context of multicultural counseling, it is important for counselors to appreciate and understand local wisdom as an important part of the culture of the Acehese people. This allows counselors to understand the influence of the social environment, such as family and friendship networks, on their clients. Local wisdom also functions as a filter for clients in facing changing times and the influence of mass media.

The implementation of multicultural counseling in Aceh involves understanding and integrating the local cultural context. Aspects of Acehese culture such as the concept of honor, the role of the family, Islamic religious values, and views on time play an important role in guiding counseling practice. Counselors in Aceh need to have a deep understanding of the various cultures that exist in the region and the ability to adapt to the unique needs of each individual they serve. The application of multicultural counseling in Aceh has proven effective in overcoming various problems based on cultural differences, such as lack of social skills, self-identity and communication between students. Various approaches, such as the existential-humanistic approach based on Acehese cultural values and the Didong Gayo approach, have been used to help clients navigate their life challenges and achieve better personal growth.

Thus, multicultural counseling in Aceh not only allows counselors to provide effective assistance to clients from various cultural backgrounds, but also helps strengthen cultural identity and preserve local wisdom in Acehese society.

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