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The Role of Counseling in the Peumulia Jamee Tradition in Acehnese Society

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Abstract: Effective counseling is highly dependent on the counselor's ability to build a strong and culturally relevant relationship with the client from the outset. This study aims to explore the relationship between the values of the Peumulia Jamee tradition in Acehnese society and culturally grounded counseling practices. A Systematic Literature Review (SLR) method was used, involving searches across databases such as Google Scholar, ResearchGate, and national and international repositories, using keywords such as “Peumulia Jamee,” “counseling,” and “local wisdom.” From a total of 260 articles identified, 210 were screened after duplicates were removed, and 20 were included in the final synthesis based on inclusion criteria. The findings reveal that values embedded in Peumulia Jamee—such as respect, hospitality, openness, and care—are aligned with core principles of humanistic counseling and strengthen counselor-client relationships. The integration of these cultural values enhances comfort, trust, and the overall effectiveness of the counseling process, particularly within the Acehnese context. It can be concluded that Peumulia Jamee offers a culturally relevant foundation for developing more empathetic, contextual, and effective indigenous counseling approaches.

Keyword: Peumulia Jamee, Indigenous Counseling, Local Wisdom, Acehnese Culture

Introduction

Indonesia is currently entering the era of reform, which is a period of renewal in various aspects of national and state life. Reformasi aims to enhance the dignity and honor of the nation so that it can compete with other countries. In the effort to achieve these goals, high-quality human resources with various competencies are needed to empower and contribute to the nation's development (Supriatna, 2013). One of the important aspects in the development of human resources is Guidance and Counseling services, which have been implemented in various schools as an integral part of the education system.

However, the implementation of Guidance and Counseling services in schools still faces various challenges, especially in adjusting to the standards set forth in

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Permendikbud No. 111 of 2014 concerning Guidance and Counseling. This regulation serves as the main guideline for BK teachers or counselors in conducting and administering individual counseling services professionally. Guidance and counseling are processes that help individuals develop optimally according to their developmental stages, potential, and backgrounds, whether in terms of family, education, or socio-economic status (Prayitno & Amti, 2004).

A competent counselor must have good skills in handling clients, as low skills can hinder the effectiveness of the services provided (Macaskie et al., 2013). One of the challenges in implementing Guidance and Counseling services is the cultural differences that affect the effectiveness of the individual counseling approach. In Aceh, for example, some stages of individual counseling do not align with local cultural norms and values. The success of counseling services highly depends on the counselor's ability to build a good relationship with the client. In the counseling process, the therapeutic relationship becomes a key factor influencing the success of the intervention, as it helps create a sense of trust and openness between the counselor and the client (Callegari et al., 2017; Cole & Otr, 2010; Fulmer, 2019; McLeod, 2006).

Trust in the counseling relationship is closely related to local culture. Acehnese cultural values, such as the concept of *Peumulia Jamee Adat Geutanyoe* which emphasizes respect for guests, can be integrated into counseling approaches to create a comfortable atmosphere for clients (Soelaiman, 2011). In Islam, honoring guests is regarded as a noble act that brings blessings, so these values can serve as a guideline in building a more effective relationship between counselors and clients (Khoirina, 2018).

The culture and customary law of Aceh, which are intertwined with Islamic values, also play a role in shaping the social interaction patterns of the community. Concepts like *Hukom ngon Adat lagee zat ngon sipheut* (law and custom like substance and attribute that cannot be separated) show that custom and religion interact and assimilate in the life of Acehnese society. Therefore, an effective counseling approach in Aceh must take into account the cultural context and Islamic values that are deeply rooted in the community's life (Nelissa et al., 2024).

Considering cultural aspects in the counseling process, it is hoped that guidance and counseling services in Aceh can be more optimal in helping clients overcome problems. Therefore, this literature review was conducted to identify the relationship between counseling and culture in the context of guidance and counseling services in Aceh, as well as how the depiction of culturally-based approaches can enhance the effectiveness of indigenous counseling. With this research, it is hoped that guidance and counseling services can be more effective and relevant to the socio-cultural conditions in Aceh, and provide optimal benefits for clients and the wider community.

Method

This study employed a Systematic Literature Review (SLR) approach, which, according to Petticrew and Roberts (2006), aims to provide a comprehensive synthesis of relevant knowledge, establish an evidence-based foundation for decision-making, and strengthen theoretical frameworks in educational and qualitative research. The literature search was conducted through databases such as Google Scholar, ResearchGate, and other reputable national and international repositories. Articles were selected based on three inclusion criteria: (1) the content discusses Peumulia Jamee, counseling based on local wisdom, or multicultural counseling approaches; (2) the publication date falls between the years 2000 and 2024; and (3) the articles were published in nationally accredited journals or internationally reputable academic publications.

The SLR process followed the stages developed by Petticrew and Roberts, which consist of the identification of research questions, literature search using relevant

keywords, selection and screening of articles, data extraction and synthesis, thematic analysis, and systematic reporting of results. These steps were conducted in a structured, transparent, and accountable manner to ensure the validity and rigor of the synthesized findings. The approach enabled the researchers to generate a culturally grounded and theoretically sound understanding of how Peumulia Jamee, as a form of local wisdom, can be meaningfully integrated into counseling practices, particularly within the social and educational context of Acehnese society.

Table 1. Literature Review Stages

Stage	Description
Initial Identification	
Keyword 1	"Peumulia Jamee"
Keyword 2	"counseling", "local wisdom", "indigenous counseling", "multicultural counseling"
Total articles found (2000–2024)	n = 260
Screening	
Articles after duplicates removed	n = 210
Articles screened by title and abstract	n = 100
Articles excluded (non-scholarly or irrelevant)	n = 80
Final Inclusion	
Articles included in the final synthesis	n = 20

Results & Discussion

Results

This research uses a literature review method by analyzing 20 articles from various sources, including books, national journals, and international journals. The main focus of this research is to understand the relationship between counseling practices and the cultural values of Peumulia Jamee in Acehnese society, particularly in the context of education in schools.

Table 2. The Relationship between Counseling Practices and Cultural Values

Main Findings	Description
The Role of Counseling	Counseling plays an important role in supporting the psychological well-being of students and helping them overcome various academic and social challenges.
The Relevance of Peumulia Jamee	Peumulia Jamee, as part of Acehnese culture that emphasizes respect for guests and others, is relevant in building professional relationships between counselors and students.
Local Wisdom-Based Approach	An approach based on local wisdom can enhance the effectiveness of guidance and counseling by strengthening the sense of attachment and trust between counselors and students.

Counseling plays a crucial role in supporting students' psychological well-being and helping them overcome various academic and social challenges. With proper

guidance, students can develop better adaptive skills and improve their emotional well-being (Nasrollahi et al., 2021). In the context of Acehnese culture, the values embedded in the *Peumulia Jamee* tradition, which emphasizes respect for guests and others, are highly relevant in building professional relationships between counselors and students. This principle fosters a warmer, more inclusive, and respectful counseling environment, thereby enhancing the effectiveness of interactions between both parties. A local wisdom-based approach can also strengthen the effectiveness of guidance and counseling services. By integrating cultural values, counselors can establish deeper connections with students, enhance their sense of attachment, and foster greater trust in the counseling process.

Guidance and counseling as professional services in educational units are carried out by professional educators, namely counselors or guidance and counseling teachers (Bruce & Stone, 2002; Flurentin & Santoso, 2017). Guidance and Counseling is a process of providing assistance to individuals or students through interview methods according to the individual problems faced to achieve well-being in solving life problems with their own abilities, so that it is directed, continuous, and systematic, enabling them to develop their potential and optimally develop themselves by understanding themselves, understanding the environment, overcoming obstacles to determine future plans, and optimally developing their potential (Rohman & Herningtyasari, 2019). Guidance and counseling contribute to education by optimizing personality, social skills, learning, and career development. In the process of guidance and counseling, there is a professional relationship, where this relationship requires special skills in its application. The dynamic development of society will impact changes in needs and cultural values that must be understood by counselors and clients.

Counseling is a professional relationship that empowers diverse individuals, families, and groups to achieve mental health, well-being, education, and career goals (Kaplan et al., 2014). American Counseling Association (ACA) defines counseling as a professional relationship that empowers diverse individuals, families, and groups to achieve mental health, well-being, education, and career goals (Kaplan, Tarvydas, & Gladding, 2014, p. 366). That definition can be broken down into three pillars of counseling: (a) forming professional relationships, (b) empowering, and (c) achieving goals (Fulmer, 2019). One of the theorists suggests that some subjectivist epistemological formulations (for example, certain variants of humanistic and postmodern ideologies) (Cartwright & Hartley, 2016; Guterman et al., 2012; Jacob et al., 2017).

Discussion

Building a Counseling Relationship

In this study, there are several things to consider when building a counseling relationship, namely;

Counselor Skills

In multicultural pedagogy, it can reduce cultural gaps, cognitive maps can express verbally and solve complex thoughts. Counselor education tends to view the development of basic counseling and communication skills as the foundation of clinical training (Farley, 2017). Counselor education programs have many shortcomings; the curriculum of counselor education programs must be enhanced with contemporary counseling theories and topics (Bastemur et al., 2016). The issue of oppression cannot be easily resolved by merely using the intrapsychic steps promoted by the dominant counseling discourse. Because of its restrictive model, direct counseling inherently has a limited impact on the contextual environment (Ratts & Greenleaf, 2018). In those three studies, it is stated that counselor education is the foundation of a professional profession, and it needs to be improved because it will be related to the application of theory in counseling. Additionally, if counselors do not possess sufficient skills, it will

result in difficulties in problem-solving. The current discourse on counseling is rooted in a new reality, namely supporting social justice advocacy as a “normal” and even expected counseling intervention. The scheme helps maintain balance and provides an alternative discourse on how counselors can operate from an intrapsychic practice in counseling.

Counseling Process

The humanistic approach to counseling primarily relates to the process, emphasizing the client's personality, the counselor's personality, and the therapeutic relationship. The process and outcome in humanistic interventions are highly interconnected and complementary aspects of counseling (Scholl et al., 2014). When considering process, outcome, or research, humanistic counselors strive to integrate the principles of humanism into all aspects of practice. This article offers three complementary and interconnected aspects of humanistic counseling, namely process, outcome, and research. Humanistically, it logically follows basic principles that cannot be reduced, including the principles of individualism, valuing subjective experiences, and respecting individual dignity. In the process of humanistic counseling, the counselor's personality in building the counseling relationship is stated to have a significant influence. Therefore, humanistic counselors are committed to continuous personal and professional development.

The importance of developing empathy impacts the need for counselors to offer their own presence as professionals who listen, feel, and consistently validate the individual's core experiences throughout the therapeutic relationship. Ivey and Ivey (Holm-Hadulla et al., 2011; Pedersen et al., 2008) describe the understanding of empathy in therapeutic settings as responsive behaviors that fall into one of three categories: basic, additive, and subtractive. Basic empathy is a form of empathy where the counselor's response can essentially be interchangeable with the client's response. Nonverbal expressions of empathy vary among cultural groups and impact the quality of communication and care. Some nonverbal behaviors appear to be universally desirable and culturally specific. The findings reveal the impact of nonverbal communication on clients, namely satisfaction, affective tone, information exchange, duration of visits, and decoding of expression codes during cross-cultural clinical meetings (Lorié et al., 2017).

A more specific focus on emotional coping mechanisms and their relationship with mental health can help counselors provide effective services to students seeking counseling (Wrape et al., 2016). Their study examined the dispositional correlations between acceptance/reappraisal, rumination, and avoidance with psychopathology and stressful life events. The findings indicate that, after stressful events, rumination and avoidance strategies are associated with various disorders, showing a large positive effect size, where acceptance and reappraisal are included. Although relationship instability is common in this population, the existing literature has not comprehensively addressed this topic.

Multicultural Understanding

Multicultural factors include age, socioeconomic status, ability, and religion, among others. Bernard and Goodyear labeled it the ‘myth of sameness’, which implies that some cultural patterns are only accepted by counselors and do not address aspects that hinder the effectiveness of counselors (Chopra, 2013). Although multicultural competence has been possessed by counselors, supervision is necessary to bridge the gap between theory and practice in the field. In relation to diversity, identity has been conceptualized as consisting of three interdependent levels: (1) individual (e.g., personality, personal preferences); (2) universal characteristics shared by all humans (e.g., the need to belong, life transitions); and (3) the groups with which one identifies (i.e., cultural, ethnic, and racial groups) (Sue & Sue, 2008; Watkins et al., 2019). Individuals from diverse

ethnic groups generally face unique challenges as they simultaneously navigate the process of acculturation and the transition from adolescence to adulthood.

Cultural beliefs, race/ethnicity, sexual orientation, geographical background, and socioeconomic status are demands that must be adjusted in counseling approaches to address multicultural needs (Crumb & Haskins, 2017). The need related to mental health continues to increase today, with reports of anxiety disorders, suicides, and other challenges during the pandemic affecting counselors in their understanding of multiculturalism. There are adjustments that need to be made to accommodate the needs of clients.

Multicultural counseling competence has been marked as a general ability to work effectively with clients from diverse cultural groups (Cook et al., 2019). The conceptual framework prioritizes multiculturalism as the center of all counseling practices, rather than as secondary or supplementary. This altered role requires a system and orientation towards social justice, including a perspective that integrates an understanding of the sociocultural and ecological factors inherent in engaging in multicultural counseling and addressing the systems of oppression that clients may face. Many counselors emphasize that multicultural training around attitudes and beliefs requires clients to engage in an internal process to enhance self-awareness (Basma et al., 2020).

The “Peumulia Jamee” Culture in Acehnese Society

Culture

Indonesia is a great nation with a diversity of cultures. Each culture has its own wisdom in addressing life's problems, including wisdom in resolving conflicts. Local wisdom can be defined as all views or life teachings, advice, proverbs, and traditional values that are alive and respected, practiced by the community, whether they have customary sanctions or not (Nurdin, 2013). Cultural involvement in local wisdom and customary institutions is an effective strategy in societies that have a living legal system known as customary law.

There is an urgent need to gain a better understanding of diverse cultures. This is becoming increasingly important in a globalized and constantly changing world (Eltaiba, 2014; Kaplan et al., 2014). One thing to note in self-clarification is the practice of emphasizing the importance of client participation from the beginning of the relationship, and this is crucial in building trust and professional relationships in a new cultural context. Navigating the field of multicultural education, which is fraught with pitfalls, can be mentally and physically exhausting.

Plurality in Indonesia is developing rapidly and has very noticeable personal needs and potential problems compared to societies of other cultures. Contemporary understanding of clients is inseparable from the cultural background from which they originate (Habsy, 2017). The Nusantara model of culture-based counseling: KIPAS is a form of the scope of systemic relational paradigms and contextual paradigms that have developed in Indonesia, approached socially, culturally, and religiously.

The existence of the Nusantara cultural-based counseling model: KIPAS suggests that counselors easily apply counseling that is rooted in Indonesian cultural values, so as not to get trapped in Western culture (Mappiare, 2017). The steps outlined in the Nusantara model of culture-based counseling begin with good news, followed by integration, then planning, with the main focus on actualization and giving recognition to tangible results in the counseling theme being conducted (Habsy, 2019).

In this case, the attitude or steps that must be faced with character education, because strengthening the nation's character can fill the independence and heterogeneous development. Besides religion, which has taught multiculturalism for centuries, the cultures present in Indonesia also teach it. For example, the Acehnese are not a monolithic entity but consist of various ethnic groups. Among the tribes in Aceh, the Acehnese people are known for their devotion to religion and highly uphold their

culture and customs. Before Islam came to Aceh, the influence of Hinduism and Buddhism had already taken root in the traditions and beliefs of the Acehnese people. Therefore, although Islam has developed and advanced in Aceh, there are several traditional cultures and beliefs that are still preserved by the Acehnese people (Akob et al., 2018; Israwati et al., 2019; Silvini & Ginting, 2020).

Peumulia Jamee

Culture is not only related to civilizations symbolized by magnificent buildings, but also to an ingrained attitude within a community in a specific region, which constitutes a valuable culture (Reader, 2015; Silvini & Ginting, 2020; Tam, 2025). Since ancient times, Aceh has been known as an open kingdom that highly respects guests. The Malay proverb that says “the guest is king” is applied by the Acehnese people (Herlita, 2014). *Peumulia jamee adat geutanyoe*, a tradition that is currently very popular among the Acehnese people, means to honor guests, a custom of ours that has deeply rooted in Tanah Rencong.

Some historical records indicate that the previous leaders of the Aceh Kingdom highly valued guests. The tradition of honoring guests carries very important significance. For the host, respecting the guest becomes a very sensitive matter. Peumulia Jamee plays an important role in the traditions of the Acehnese community. When honored, guests should respect the host. The interaction between the host and the guest is important so that their relationship improves, not the other way around. As the saying goes, “wherever the earth is stepped on, there the sky is upheld.” As hosts, the Acehnese people have long been known as a nation that is open to guests (Hermaliza, 2011).

It cannot be denied that for decades, customary law, also known as *adat istiadat*, has been a regulation of social and cultural values and beliefs that have lived and taken root in the life of the Acehnese community. In this regard, it is stated in a traditional saying, “Hukom ngon adat lagei zat ngon Sifeut.” It means that Islamic law and customary law are like substance and attribute that cannot be separated. Through the theme “Peumulia Jamee adat geutanyoe,” the Acehnese people are reminded once again of their customs and culture, which are actually welcoming to outsiders.

Behind the characteristic of the Acehnese people, who are known to be “tough,” there is also hospitality. For the Acehnese people, the tradition of honoring guests has dimensions of humanitarian and religious relationships. Indeed, the tradition of receiving guests exists in every community group with different cultural backgrounds. However, what is distinctive about Acehnese culture in this regard are the values contained in its implementation. To further understand how the values in Peumulia Jamee can be adapted in counseling, Table 3 presents a comparison between the two concepts.

Table 3. Value and Relevance in Cultural Peumulia Jamee

Values in Peumulia Jamee	Values in Counseling	Relevance in Culturally Based Counseling
Respect for individuals	Respect clients and treat them with empathy (Corey, 2020)	Counselors must understand and respect the client's culture.
Friendliness and openness	Creating a warm and open therapeutic relationship (Rogers, 1957)	Improving client comfort in speaking.
Family values	Building social support in the counseling process (Gladding, 2018)	Students feel supported in a safe environment.
Cooperation and togetherness	Collaboration between counselors, parents, and the community (Sue & Sue, 2016)	Counseling that involves various parties is more effective.

Patience and care	Showing patience in listening to and understanding clients (Egan, 2019)	Increasing students' trust and openness.

Conclusion

Counseling identifies the professional relationship between the counselor and the client. The relationship is usually individual to individual, although it sometimes involves more than one person. Based on several literature reviews, the author has categorized three findings that need to be considered in counseling relationships, namely 1) Counselor Skills, 2) Counseling Process, and 3) Multicultural Understanding. Each of these findings is configured with one another, and this needs to be considered for future studies. A good relationship is marked by the application of one or more counseling theories in a unified set of skills. Due to the researchers' limitations in reviewing the literature on “Peumulia Jamee,” it is acknowledged that there are still many relevant materials that have not been included and have not been properly paraphrased. The conclusion that can be drawn is that “Peumulia Jamee” has a very positive impact on the field of guidance and counseling, especially in Aceh, because guidance and counseling teachers/counselors can conduct counseling with Acehnese values. Indeed, if further examined, the philosophy contained in “Peumulia Jamee” has a humanistic element, where in Humanism, one must possess the following traits: (1) Acceptance, meaning accepting the counselee as they are with all their problems; (2) Congruence, a characteristic that integrates words and actions; (3) Understanding, meaning the counselor must accurately understand the counselee's world empathically as seen from within the counselee; and (4) Non-Judgmental, meaning not judging the counselee, but always being objective.

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