

A Study "Peumulia Jamee" of Aceh Society in Counseling Relationship

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ABSTRACT

"Peumulia Jamee" in Guidance and Counseling. This article contains a study of "Peumulia Jamee" as a cultural adaptation in building counseling relationships in Aceh. "Peumulia Jamee" is a term used to honor the guests who attend. "Peumulia Jamee" is studied by describing the philosophical foundations, concepts, and research developments of "Peumulia Jamee". The study method uses a literature review and compares it with research articles about "Peumulia Jamee" and other supporting articles. The results of this study become a conceptual framework in understanding the "Peumulia Jamee" culture in the Acehnese community which can be mixed and matched in guidance and counseling services.

Keywords: "Peumulia Jamee", Guidance and Counseling

1. INTRODUCTION

Guidance and counseling are activities and services designed to help students to focus on attaining knowledge and skills in developing life goals and acquiring healthy behaviors in achieving those goals [1]. The success of guidance and counseling is largely determined through building relationships. The concept of a therapeutic relationship is a container or a vehicle for emotional formation related to the development of a new understanding of relationship patterns [2]. The counseling relationship cannot be separated from the therapeutic relationship, where in a study it was found that the therapeutic relationship is clinical reasoning, spiritual, counsellor skills and the existence of a counselee-centered humanistic approach [3].

Counseling as a process involves the relationship between one individual and another, namely the counsellor and the counselee are the most important aspects that must be emphasized in understanding this profession [4]. This relationship is a professional process that involves two parties together and in synergy, try to achieve a common goal [5]. At the same time, through acceptance and empathy in the counseling relationship, the client can be motivated and to make peace with reality, responsibility and choice [6]. Surely,

the desired outcome of a therapeutic relationship is not to relieve anxiety, nor to make decisions for the counselee, but to empower the process of anxiety leading to responsible choices.

There is substantial agreement on the quality of the relationship between the counselee and the counselor which is a key element in the counseling session, regardless of the theory applied. The problem of adjustment concerns the relationship between self-identity and conformity, and humans who are only oriented to one direction means avoiding the authenticity of their existence [7].

The particular approach for counseling that a counselor chooses is not based solely on the intellectual suitability or even the suitability of a supervisor impact or institutional ability [8]. The model of counseling relationship nowadays is known as "work alliance" contains of three different dimension but it is related each other. (1) an agreement about the goal between a counsellor and a client, (2) a collaboration in structure and content of common session, and (3) union of an honor and intimate developed in the relationship. These three dimensions of relational relationship are studied by Carl Rogers (1957) along his carrier, by emphasizing warmth, compassion, trust, authenticity, and harmony that he considers so important in his work.

The relationship between counseling and culture is classified into three bases; (1) counseling is a cultural product, (2) counseling is a producer of culture, (3) counseling is a forum for cultural encounters. The first dimension is a part of the study of the socio-cultural foundation of guidance and counseling [9]. In the counseling process, a counsellor must be able to fully involve the counselee, so that the counselee can be open. Counsellors are required to be able to communicate effectively. The American Counseling Association (ACA) also defines counseling as “a professional relationship that empowers diverse individuals, families, and groups to achieve mental health, wellbeing, education, and career goals.” The definition can be divided into three pillars of counseling: (a) establishing professional relationships, (b) empowering, and (c) achieving goals.

Cultural diversity in Indonesia not only presents differences but also contains a wealth of moral values that can be used as a way of life [10]. In Aceh society, intimacy and friendship are values that must be possessed. Local cultural values should be integrated in the counseling approach process so that a complete understanding of the client's problem can be seen clearly and immediately get the appropriate treatment [11]. Building a therapeutic relationship for Acehese counsellors should be integrated with the local culture, namely *Peumulia Jamee*. *Peumulia Jamee* is one of the popular customs in Aceh, namely honouring guests. This thought was formed because there was some reluctance in the application of individual counseling in the field, some of the trainees stated that it was difficult to get a "feeling". When viewed more deeply, if the counsellor reviews the therapeutic relationship of the existential *Peumulia Jamee* it will certainly cause a high impetus in applying the relationship correctly, because *Peumulia Jamee* contains Islamic teachings which glorify guests are believed to be commendable morals and will benefit the world or hereafter.

2. METHODS

The research method in this article is Literature review. Reference sources collected to describe “*Peumulia Jamee*”. This method is carried out as the author's first step before conducting further research. The results presented are based on findings from sources that have been reviewed and synthesized in brief.

3. RESULT AND DISCUSSION

Counselors are experts in guidance and counseling services. Guidance and counseling as a profession is described by the appearance of a counsellor who can provide peace, comfort and new hopes for the counselee

[12]. The appearance here is not a physical appearance but a display in service, a professional counselor will certainly pay attention to the appearance that will affect the quality of counseling. To achieve this goal, high quality of human resources are needed; or various competencies that are empowered and effective for the sake of building the nation itself [13].

The people of Aceh have a local wisdom which is commonly referred to *Peumulia Jamee*, which in Indonesian means a form of respect [14] [15] and has a broader meaning to welcome foreigners in Aceh. Robbins (2020) [15] also mentions, extending hospitality and following the code of *Breeder Jamee* will bring luck, whereas failing to follow will bring misfortune. Soelaiman (2011) [16] reveals *Peumulia Jamee* is glorifying guests in Acehese society. In Acehese tradition, the phrase *Peumulia Jamee Adat Geutanyoe* is very well known which means "glorifying guests is our custom" and this saying has been grounded in the land of Rencong. Based on the above view, it can be concluded that *Peumulia Jamee* is an individual hospitality attitude in receiving guests.

Peumulia Jamee is a very popular tradition in Acehese society. In Acehese society, it is known as the expression *Peumulia Jamee*, which means glorifying guests [16]. This proverb has the meaning of glorifying guests, where the custom has been grounded in the land of Rencong. This is in accordance with the teachings of Islam. In Islam, respecting guests is seen as bringing glory in this world and the hereafter. Therefore, every Muslim is obliged to honor guests, without discriminating against social status or the purpose and purpose of visiting.

The people of Aceh are reminded that basically Aceh has always been known as a country that is open to guests, but Aceh has closed itself off during times of the RI-GAM conflict. Prolonged conflict between residents is very disturbing the joints of community life, including social and cultural life. People even suspect each other, especially towards immigrants. Through the theme *Peumulia Jamee adat geutanyoe*, the people of Aceh are reminded again of their customs and culture, which are actually easy to accept the presence of people from outside. Behind the characteristics of Aceh's society, which is known to be loud, it also has friendliness.

Custom which is in line with Islam is still lived by the people of Aceh, in the life of the Acehese there are philosophies: Custom like *Poteu Meurehoum*, Law like *Syiah Kuala*, kanun like *Putroe Phang*, Reusam like *Laksamana* [17]. From the hadih maja (local proverb) above, it can be concluded that the people of Aceh really maintain a balance between custom and Islamic law. This can be seen from the Acehese who uphold religious teachings, and believe that the current life is closely related to the life in the hereafter, and

understand that after difficulties there must be happiness. The values of customary law and norms that are integrated with Islam are a "way of life" for the people of Aceh and have continued to develop throughout history, so that Islam becomes the basis of Aceh's traditional culture that has the fighting power to reach the future.

Peumulia Jamee's activities are usually carried out by welcoming guests; the host welcomes the guest with a sweet face and gentle speech, inviting him to sit in a good place. If necessary, a special room is provided to receive guests who are always neat and tidy [18]. "Peumulia jamee" includes many different behaviors, such as accepting clients with open arms, treating clients with drinks and simple meals, and there are even some examples of intentionally giving snacks to their clients while counseling [19]. Another activity is when guests come to the house, guests are usually served with sweet food and drinks such as *timphan* and *asoe kaya* (jackfruit jam cake). The sweet taste of the cake shows that the host is happy to receive guests, however, with the passage of time and assimilation in Indonesia, these activities are slowly changing, only certain communities still maintain these customs.

The form of the *Peumulia Jamee* tradition among the people in Aceh Province which shows the importance of the meaning of "guest" in their eyes. There are several forms in *Peumulia Jamee* for the people of Aceh [20], namely;

1) *Pinto Aceh*

One of the elements of the *Peumulia Jamee* tradition is *Pinto Aceh*. Speaking of doors, the *Pinto Aceh* ornament is one of the icons that characterizes Aceh. From its shape, it is clearly a symbol of greatness. This door is filled with very intricate carvings. The sincerity in this interior work also shows the seriousness of the host to appreciate his guests. The counseling teacher/counselor can do the same thing by welcoming the counselee at the door, with an open and friendly attitude. The Guidance and counseling / Counsellor teacher's room is decorated with ornaments that show the sincerity of the counsellor in appreciating the counselee

2) *Ranup*

Ranup has a mission of respect and contains wisdom. In the past, when betel was still considered important, invitations could not be deposited, the party inviting should meet the person who was invited. In this way, the invited parties feel appreciated, that they really are expected to attend. What often happens when there are cases that occur at school, students who come are referrals from homeroom teachers or fields of study. *Ranup* can be

associated with picking up the counselee directly without any intermediary, so that the presence of the counselee is very valuable. As mentioned above, invitations cannot be deposited. Likewise, the guidance and counseling teacher on duty is obliged to pick up the ball, not wait.

3) *Peusujuk*

Peusujuk means happiness, tranquility and peace which is likened to a wound that must be cleaned first with water. In this study, *peusujuk* is associated with praying for the counselee who is testing the counselor, it does not mean supporting the counselee's offer as happened in the field, but rather praying for the counselee's welfare.

4) *Seni Tari* (The Art of Dance)

In Aceh, the art of dance is a variety of art that has a philosophy and contains a message. In customs, some dances are used as a medium to honor guests. In this case, the art of dance that might appear in the guidance and counseling is instrumental music, which can be used as a form of comfort that the guidance and counseling teacher data gives to the counselee who is present in the room, and the soothing aroma of therapeutic fragrances and supporting paintings that can make the room beautiful.

5) *Tikar Anyaman* (Mats)

Tikar are cultural products at a time when people feel comfortable sitting on mats. Mats are a product of the culture of the people who take off their footwear when they enter the house. The mat is a symbol of respect for relatives who will later visit his house. Mats are no longer appropriate cultural products for today, where guests wear shoes. Of course, it is very inconvenient if when visiting you are required to take off your shoes and cross-legged on the mat. However, this can be done when conducting group guidance or counseling in the guidance and counseling room. This can increase the intensity of fellow counsees rather than sitting in a chair which can make the counselee stiff.

6) Coffee

For Acehnese, coffee is a delicious drink and deserves to be served to guests. It is recognized that Aceh's coffee has a good quality. Often coffee is able to make guests yearn to return to Aceh, even if only for a cup of classic coffee. Missing here is interpreted by the counselee's impression of the counselor teacher who does counseling with him, so that a good impression puts hope and trust for others who have not done counseling.

7) Tradisi Manatiang

The *manatiang* tradition is to serve food to guests. *Manatiang* referred to in this case is a dish process in which women together serve at least seven different types of dishes. This *Manatiang* tradition is to serve food to other people, it might be difficult if this is done because it will have an impact on the economy. However, if this is done, it will strengthen the counselee's relationship, starting something by entertaining the counselee with snacks that are easily provided by the counselor as a form of respect for the counselee.

4. CONCLUSION

Peumulia Jamee can give a positive impression in guidance and counseling services. Of course, not every form of Peumulia Jamee is considered helpful for the counselee, but rather the type that has certain qualities. A people-centred approach, whose goal is to promote self-acceptance and harmony, will emphasize more genuine and authentic encounter.

ACKNOWLEDGMENTS

This study is a very simple beginning it is hoped that it can be studied more deeply. Thanks to Prof. Sunaryo Kartadinata and Dr. Mamat Supriatna, M.Pd for his guidance. The author realizes that there are still many shortcomings in exploring this study. It is hoped that this study can contribute theoretically and in developing a study of the repertoire of guidance and counseling studies for Guidance and Counseling Teachers in Aceh.

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