

HONORING GUESTS:  
THE ROLE OF PEUMULIA JAMEE  
TRADITION IN DEALING  
WITH ROHINGYA AND BANGLADESH  
REFUGEES THROUGH LOCAL WISDOM  
IN KUALA LANGSA, ACEH

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A B S T R A C T

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This paper investigated the role of the tradition *peumulia jamee* in dealing with Rohingya and Bangladesh refugees in Aceh, 2015-2016. *Peumulia Jamee* in Indonesian means ‘honoring guests’. It has been a tradition for respecting guests which is still preserved in the social life of the people in Aceh. In May 2015, *peumulia jamee* tradition played an important role in the dealing with Rohingya and Bangladesh refugees in Kuala Langsa, Aceh in 2015-2016. In May 2015, Aceh received several thousands of Rohingya and Bangladesh refugees. Legally and politically, the presence of foreign refugees is an illegal act. Therefore, in May 2015 the central government rejected the presence of Rohingya and Bangladesh refugees. In contrast with the attitude of the central government, the people of Aceh welcomed and took care of the Rohingya and Bangladesh exiles. It was found that the Acehnese people’s initiative to provide accommodation and take care of Rohingya and Bangladesh refugees was based on the consciousness of humanity and responsibility to honor guests (*Peumulia Jamee*). This study used qualitative study to describe the role of the tradition *peumulia jamee* in dealing with foreign refugees through culture. The data was gathered through interview and documentation aimed at presenting the conditions during the handling of Rohingya and Bangladeshi refugees in Kuala Langsa. The study found that 1) the tradition *peumulia jamee* played a significant role in managing disaster regardless of religion 2) the tradition *peumulia jamee* was an instrument to minimize conflicts between local communities and the refugees.

**K E Y W O R D S :** Honoring Guests, peumula jamee tradition, refugees, local wisdom, Aceh

## INTRODUCTION

### Background

The spirit of Aceh helping refugees presents a big question regarding the background that underlies the action. This is because Aceh is not economically an area that has the capacity to accommodate refugees. In addition, politically, Indonesia has no legal regulation in handling refugees. The fact does not give the obligation for Aceh to accept the presence of refugees. The absence of a legal rule will obviously have implications in the absence of operational funds for handling. However, such facts do not prevent the Acehnese people from helping the Rohingya and Bangladesh refugees in May 2015.

This paper shows the background of the Acehnese tradition of honoring guests as the main foundation in assisting Rohingya and Bangladesh refugees from 2015 to 2016. Ennobling guests is a tradition of *peumulia jamee* that is firmly attached to the life of the Acehnese. In May 2015, Rohingya and Bangladeshi refugees were stranded on the north coast of Aceh under the condition of damaged vessels. Acehnese fishermen who found the damaged refugee ship and rescued the refugees. The rescue action carried out by Acehnese fishermen has become a topic of worldwide interest throughout 2015. Seeing the world's conditions of refugee crisis and the Indonesian government's declaration refusing to accommodate Rohingya and Bangladesh refugees make rescue action an important step in demonstrating the power of the world community Resolve the refugee crisis.

Kuala Langsa Port located in Gampng Kuala Langsa, Langsa City, is one of the ports that accommodate the refugees. The number of refugees in Kuala Langsa is about 677 people (Kompas, 17/05/2015, 19:05 WIB). The refugees were taken by fishermen in Kuala Langsa area. The story of the rescue done by the Kuala Langsa fishermen, became the main attraction of the mass media. In addition to concerns over the fate of the refugees, the heroism actions undertaken by fishermen are of concern in the preaching of refugees in Aceh. Moreover, the action of heroism by the fishermen at the next day also did not recede when the community accommodated the refugees in the mainland. Three months after the rescue done by the fishermen, the wave of aid and also the awareness of the community received by the refugees is very high. This can be seen from the help of the community, the attention of local government and also the readiness of non-governmental organizations.

The tradition of *peumulia jamee* (the glorification of guests) is the strong reason underlying the attitude of the Kuala Langsa people to receive refugees. *Peumulia jamee* is an Acehnese tradition of honoring every guest who comes. There are two types of *peumulia jamee*. First, a person or group of people who come to visit someone else's house. For this type, the host has an obligation to welcome, feed, and provide comfort for the guest. Second, is a

person or group of people who come to other areas other than the village where they live. This second type, requires people in the area to welcome, provide assistance and provide equipment for the guests. It has become an obligation for the Kuala Langsa community to assist Rohingya and Bangladesh refugees.

Judging from the laws prevailing in Indonesia, Rohingya and Bangladesh refugees have different treatment. Rohingya refugees in Indonesian law are referred to as asylum seekers. While Bangladesh refugees are referred to as Illegal Migrant (Imigrant). These differences have implications for the legal status of the shelter and the handling rules. The implications of the difference in theoretical definition then give rise to conflict of handling. This is because non-governmental organizations working in Kuala Langsa have different views in viewing the status of Rohingya and Bangladesh refugees. Different views are due to the background of non-governmental organizations not only from Indonesia but the world. In addition, the existence of non-governmental organizations with backgrounds affiliated with the Church or its Christian-based administrators is of more concern in Aceh. The existence of non-governmental organizations affiliated with Christianity is not first in the handling of refugees. Prior to the handling of refugees by 2015, Aceh has been assisted by non-governmental organizations affiliated with Christianity in the Emergency Crisis of Military Operations as well as in the 2004 Tsunami disaster. However, overall Aceh is still very difficult to accept the presence of non-governmental organizations affiliated with Christianity .

The condition is feared that the handling of vulnerable IDPs leads to conflict between communities and non-governmental organizations. In such situations, the handling of refugees in Kuala Langsa will disrupt the handling of refugees. In addition, the amount of aid received by refugees and the poor conditions of the Kuala Langsa community has made a striking difference. On the one hand there are locals who experience poverty and on the other hand the guests who receive a lot of help. This condition presents a sense of injustice treated between local people and refugees. Both of these problems could have a large conflict impact in refugee handling.

However, the conditions occurring in the handling of refugees do not lead to such conflict situations. This is the main attraction for the handling of refugees in Kuala Langsa with other regions. The management of inclusive refugee treatment of various religious backgrounds, presents a high spirit of tolerance in the management of refugees across countries and religions.

According to James, a wave of refugees seeking asylum is now a concern of contemporary world politics (2014: 209). Countries in the world today seek to adjust the political rules within the country as well as the demands of the global community in dealing with asylum seekers. Such adjustment usually often affects the political situation within the country as it relates to citizens. As in the case of the Irish government who built a system called “direct provision” to address the issue of refugees. The program is a

conserved concentration camp and used as a control through mechanisms like community settlements (Deirdre Conlona and Nick Gill, 2013: 245). Such mechanisms are also carried out by other countries, such as Australia.

The handling of refugees in Aceh, especially in Kuala Langsa, presents a new mechanism in refugee handling. Refugee handlers in Aceh are not like those in Ireland that isolate refugees in new territory, or as Indonesia usually does by granting authority to foreigners. The handling of refugees in Aceh, provides a more community role in managing refugee handling. Communities are not given distance that can limit access to communications or social activities with refugees. In addition, the appointment of local wisdom values as the main basis of the refugee handling system also presents a solution that can minimize the potential for conflict.

## **Research Methods**

This paper uses a qualitative approach by using descriptive analysis method to see the role of peumulia jamee tradition in handling refugees in Kuala Langsa. Researchers are directly involved in the life of the Kuala Langsa refugee camp by participating in activities as volunteers at Dompok Dhuafa from May 2015 to December 2015. Data were collected by observation, interview and documentation. Observations were made to see the refugee handling process at Kuala Langsa. Interviews were conducted with selected sources based on data interests. The interviewee was interviewed by Langsa Mayor, Assistant of one of Langsa City Government, and Panglima Laot as the traditional elders of Kuala Langsa. Documentation checking through checking of refugee handling through published research results and online media. The data was collected in Kuala Langsa, Langsa City, Aceh. Thus, the data presented do not reflect the general refugee handling conditions in Aceh.

## **RESULT AND DISCUSSION**

### **Setting the Scene**

Kuala Langsa is located in the port area of Langsa City. With a distance of about 10-15 minutes from downtown, Kuala Langsa is a coastal area inhabited by most fishing communities. The picture of fishing village is felt with the number of houses made of boards made over water. The houses stand on pillars made of cement that serve as the foundation of the house. Only a small percentage have permanent houses with slightly better conditions.

Landscape as above that the scenery we experience in the area of Kuala Langsa. In addition, this area is also overgrown with mangrove trees that are used as tourist sites. Mangrove tourism dominates most of Kuala Langsa. Many cottage restaurants are being built at this tourist location. These

restaurant huts are arranged to form a network that is joined by small bridges that connect each cottage. In addition to restaurant huts, there are also sellers of corn roast that sells on the side of the road around the mangrove forest tour. Mangrove forest is also a separator between the territory of Kuala Langsa fishing village with the port dock Kuala Langsa which became the refugee camp. Many people of Langsa City often spend their weekend in this area. Mangrove tourism is the second source of economy after fishing.

Kuala Langsa Port is located at the end of Kuala Langsa area directly facing the sea. When entering the harbor, has seen the typical port scene with the many administrative offices, warehouses and ships that lean. On the west side of Kuala Langsa port there are three offices owned by the Navy. On the east side is the port of passenger ships and the Kuala Langsa Air and Water Police office. From the port entrance gate have seen the tents of non-governmental organizations and governments working in the handling of refugees. There is an emergency mosque used by Bangladeshi refugees built by the city government of Langsa. On the other side there is the As-Sunni Musholla tent used by the Rohingya Muslim refugees. Both Mushollas are deliberately separated due to frequent conflict between Rohingya and Bangladesh refugees. Around it there are tents belonging to the Indonesian Red Cross (PMI) and government aid-storage tents.

Behind the As-Sunni Musholla tent area there are several tents and parking lots. Tents belonging to UNHCR, IOM and ACT (Aksi Cepat Tanggap) are in the region. Right beside the tents owned by ACT there is a large warehouse that is used as barracks of Rohingya Muslims. The Rohingya refugee barracks are separated from the Bangladeshi refugee barracks on the opposite side of the road and constrained by a wire fence. This separation is done because of frequent fights between Rohingya refugees and Bangladesh.

Right in front of the refugee camp there is Dompot Dhuafa tent, Langsa City Government and also Langsa health service. Next to the public kitchen is managed by the Langsa City Social Service. Not all non-governmental organizations set up aid posts in refugee camps. This is because the area is not enough to build a building. Those who do not have a relief post choose to borrow a relief post belonging to another non-governmental organization when carrying out government assistance or borrowing activities.

Most people of Kuala Langsa work as fishermen. The daily activities of the Kuala Langsa community are mostly done in the sea. The average Kuala Langsa community has been a fisherman since the age of 15 years. These conditions make the Kuala Langsa society's economy dependent on marine resources. So a lot of Kuala Langsa people are still in the poverty line. There are many huts that are made as residents. Such conditions are commonly found in this area. In addition, the clean water crisis experienced by Kuala Langsa society is increasingly difficult for the people's economy because they have to buy clean water from outsiders. As the amount of aid for refugees began

to arrive from the outside, the condition of these communities then gradually became the trigger of conflict between people and refugees.

In addition to economic factors, the different factors of religious schools also present problems. The Kuala Langsa community believes in the Syafiiyah school of traditional character. This is in contrast to the refugees who imitate the Hanafi school. Differences of the school also occur with non-governmental organizations Wahabi and Salafism. In addition to the issue of Christianization, the issue of indoctrination of *aqidah* due to the different schools of thought is often present and cause conflict in the handling of refugees.

### **Peumulia Jamee, The Tradition of Honoring Guests**

The main awareness of the people of Aceh to help Rohingya refugees is not only because they have the same religion. Even so, the role of religion also can not be ruled out. Religious teachings that call for help that is being hit by the disaster, give effect to the action. However, saying that the actions of Acehnese who assist the refugees because of having the same religion, do not describe the whole fact. This can be seen from the case of the human depopulation of a Sri Lankan boat on the coast of Aceh Besar in June 2016 (BBC Indonesia, June 22, 2016). Although not as fast and as easy as the humanitarian relief process that occurred in Rohingya refugees, the Acehnese succeeded in cooking the armed forces that blocked the human access of the boat to land on the shore so that the Sri Langka boat people could only stay on their ship that sank on the beach for days . This case certainly obscures the argument that states that action in May 2015 is purely due to the same religious ties. Yet if it is linked to the actions of Sri Lankan refugees, there will certainly be wider reasons than just the same religious ties.

Basically, the people of Aceh are easy to help others (Mohd Harun, 2009: 222). The people of Aceh do not regard status or identity when helping others. For example Rohingya refugees and Sri Lankan boat people who are self-reliant assisted by the people of Aceh despite being against the state policy. The Acehnese community's habit of providing assistance has been a tradition. Even the habits of Acehnese people are reflected in the Aceh culture that always invites others when meal time arrives. When there are guests who visit the house, Acehnese do not hesitate to issue all food supplies in the kitchen to serve guests. This love-giving culture crystallizes to every Acehnese society. For the people of Aceh, it is very embarrassing if there are guests who can not be served well (Mohd Harun, 2009).

Tradition is something sacred and has been crystallized in the behavior of the people of Aceh (Darwis A. Soelaiman, 2011: 495). For Acehnese, traditions must still be maintained and obeyed because they are born from rules that have long been held down. Respect for refugees through the people's

willingness to provide assistance can be understood as a manifestation of a tradition that has been crystallized in the life of the Acehese people.

The culture of honoring guests in the Aceh language is called *peumulia jame*. *Peumulia jame* became the identity and also the spirit of the Acehese social life. Honoring guests is a tradition that brings a sense of respect not only to the guest itself, but also to the host. This is in line with the phrase “*Peumulia Jame Adat Geutanyo*” (Honoring guests is our custom), which is often the pride of Aceh.

*Peumulia Jame* as a tradition is influenced by the philosophy and belief of the Acehese (Mohd Harun, 2009: 222). For Acehese, honoring guests is also an obligation to practice religion. Religion for the Acehese is a joint of personality and social. All living rules, morality, social norms must be derived from Islamic religious values. This is also no exception with the custom of *peumulia jame*. So very much in the view of the Acehese glorifying the guests is very important. This is because in Islamic teachings also enjoin Muslims to do so. In addition to the influence of religion, *peumulia jamee* is also the self-esteem of the Acehese. It would be embarrassing for the Acehese when relatives or guests who come to their homes are not getting proper treats. Even the Acehese will borrow money to their neighbors if they have nothing to offer to guests. Guests not only due to glorify required in Islam but also of pride for the guest breeders.

Honoring guests is one of the traditions already embedded in the soul of the Acehese. This tradition does not see the status or where the origin of someone. Honoring guests is not only when there are certain events, but day-to-day usually without any event or specific event. In honoring guests there are various offerings for the guests. If a special guest or guest is known of his arrival, the various offerings are different from the impromptu guest or the unknown guest of his arrival, even if the visiting person is unknown to his or her arrival by the house, but from this house also greatly honors his guest. Any preparation but the person of the house or person of this place is trying to provide excellent service, for example offering a drink or a meal, offering to sleep in the place of the visit. Homeowners strive to provide comfort to the guests with an exceptional award. For guests who are known to come, the owner of the house must prepare a variety of dishes or offerings that can make guests happy and comfortable. For example invited guests or other special guests then the homeowners must welcome him with a festive, dedicate typical Aceh dance, feeding, providing a place. So honoring guests for the Acehese is an obligation that is not only religious but also a tradition.

A great sense of concern for the environment is also reflected in the customary *peumulia jame*. Honoring guests is not only done in a banquet in the house, respect and respect for each other even though not know each other in social interaction is also the actualization of this tradition. For example in a free environment where there are others who are getting unfortunate or trouble

on the way, the local people are willing to help and care for the person, the various offers of assistance given to the person who is getting into trouble.

An example of the wisdom of *peumulia jame* can be seen from the handling of boatmen in May 2015. The people of Aceh are without hesitation to provide all fish, harvest and clothing for Rohingya and Bangladesh boat man. This has not been done since Indonesia received Vietnamese boats in 1970-1990's. After the Vietnamese boat man who came to the Riau Archipelago from the 1970-1990 period, Indonesia was regularly visited or a place for human boat crossing to Australia. Not all boatmen have the same fate as Rohingya and Bangladesh refugees. Most of the refugees who were caught entering the Indonesian territory were placed inside the Immigration Detention Center (RUDENIM). The condition of RUDENIM which is very unfit for habitation due to overpopulation and handling almost like imprisonment resulted in the fate of the boat man who was inside not as fortunate as Rohingya and Bangladesh refugees in Aceh.

If viewed further, the nature of honoring guests is not only owned by the people of Aceh alone. Indonesia as a country that has a religious culture and tribe famous for hospitality to guests. Every tribe has customs and habits to be friendly to guests. The whole tribe and the people of Indonesia also have a habit of entertaining guests. However, the story of rescue and handling of refugees in Aceh has given the awareness that the tradition of glorifying guests when actualized into social life will help humanitarian work.

### **Honoring Humanities and Inter-Faith Networking**

Indonesia has no responsibility to assist the refugees, as it is the responsibility of the 1951 convention. Indonesia is not included in the country that signed the 1951 convention so that the presence of refugees in Aceh is feared to cause problems for the state. At the local government level, the concerns of the problems presented by the refugees are felt by the presence of non-governmental organizations from different religious backgrounds. The issue of Christianization and apostasy by non-governmental organizations outside Aceh received special attention from the Aceh government in the aftermath of the 2004 tsunami. After the 2004 tsunami, the Aceh government was very careful with the activities of foreign non-governmental organizations which are often rumored to be attempted by Christianization and apostasy. It is also a sensitive issue during the handling of refugees in Kuala Langsa.

Despite the fear of the issue of Christianity, the city government of Langsa has not prevented non-governmental organizations outside Aceh to assist the refugees. According to Suryatno as Assistant 1 of Langsa City Government, the presence of Ngo outside Aceh is also a guest who must get the same respect with the refugees. The only thing that distinguishes them is between "who will help and who will be helped". Suryatno said traditionally



Aceh, both are respected as guests of Aceh society (interview on February 24, 2016). The Jesuit Refugees Service (JRS) and the As-Sunni Assembly (MTA) are two institutions affiliated with different religions but continue to work together in the refugee camps. The existence of both institutions in the refugee camp and each refugee assistance is evidence that the harmonization of interfaith institutions is possible in Aceh. JRS is a humanitarian institution affiliated with Christianity and originated from Yogyakarta. While the MTA is an institution formed by a group of scholars *dayah* (*pesantren*) in Langsa City to help refugees. Although from different backgrounds, but both organizations are not seldom cooperating in handling refugees in Kuala Langsa.

In addition to these two organizations, the presence of the International Organization of Migrants (IOM), Sheep Indonesia Foundation (YSI), UNHCR, and Save The Children (STC) considered by the people of Aceh as a Christian self-help organization also need to be discussed. This is because, in the view of the Acehnese people, these institutions are vulnerable to suspicion of being apostate because they are not representing Islam. However, the roles and positions of non-governmental organizations are not treated differently by non-governmental organizations with Islamic background, such as the Yayasan Geutanyo, Dompot Dhuafa, PKPU or Peduli Muslim.

In the research of Avianthy Azis in the Rohingya Klang Valley Muslim refugee camp, Malaysia, the issue of conflict due to religion also adorns the handling of refugees in Malaysia (2014: 839-854). For that, the handling of refugees received direct attention from local governments. Therefore, the coordination of refugee handling in Kuala Langsa is done by the government of Langsa City by creating Task Force on Refugee Handling (Satgas PP). The task force was formed by Mayor Langsa and directly under the responsibility of the Mayor. The composition of Satgas PP that formed contains elements of government, Ngo and community. The Satgas PP was formed to facilitate communication between the government, Ngo's and local communities during the handling of refugees. In addition to Satgas PP, Ngo's working in Kuala Langsa also established the Consortium of the Langsa City Refugee Humanitarian Institution. The purpose of the consortium is to avoid conflict between Ngo's working in refugee handling in Kuala Langsa.

Local direct intervention in the handling of refugees makes the refugee handling in Langsa City different from other regions in Indonesia. Except in Aceh, there is hardly any refugee handling directly involving local governments in Indonesia. The direct presence of the Langsa City government in the handling of refugees is due to the powerful role of Mayor Langsa, Usman Abdullah who also has the experience of being a refugee in Malaysia. Usman Abdullah who had joined the Free Aceh Movement (Gerakan Aceh Merdeka, GAM), suffered from war and had to evacuate. The condition is also believed Uthman Abdullah not only felt by himself but the entire community of Aceh.

Thus, for Usman Abdullah it is not surprising that people have great sympathy for both Rohingya and Bangladesh (Interview on March 4, 2016). Therefore, providing assistance in the form of protection and food has become a liability. Besides that, Usman Abdullah believes that welcoming the arrival of refugees with good treatment will bring blessings and good also.

The Satgas PP and Institution Consortium serves to bridge between the constraints faced in the handling of refugees. Ngo presence is very helpful to the city of Langsa government in addition to increasing human labor, the handling fund problems can also be helped. As Indonesia does not have a refugee fund management policy, local governments often face difficulties in terms of funding. Funding issues in refugee handling are discussed in two organizational levels. First, if it deals with livelihood and basic needs then funding talks involve government, community and Ngo's. Talks such as this will be brought in the Satgas PP meeting. Second, is the discussion related to funding related to the implementation of the event or the nature of the provision of assistance that does not include basic needs then enough at the level of Institutional Consortium.

These two levels of coordination can actually minimize the conflict. The organizing of Satgas PP and Institution Consortium is done independently. Unlike the PP Satgas who have the chairman and the person in charge, the Consortium of the Institution does not have a chair, only the coordinator is selected alternately each event. Ngo's involvement both from Islam and Christian gets the same share. JRS, YSI and STC often become the Coordinator of Institution Consortium in organizing events. For example in organizing the breaking of fasts between communities and refugees, Maulid Nabi, Eid al-Adha prayers and Eid prayers involve JRS, YSI and STC.

Three months after the rescue of refugees, slowly the problems that arise begin to happen. Of the problems, the issue of Christianization by Ngo's outside Aceh is often blown in the community. This issue arises because people often misrepresent the logo of Ngo's, writings, or activities within the camp. One of the cases that occurred during the socialization of the presence of refugees in Lhok Bani village, where the activity is considered as an effort Ngo affiliated with Christianity to change the aqidah community. Not only with religion, the aqidah apostasy issue also arises because of the presence of NGO funded by Saudi Arabia, Qatar or the Wahhabi states.

In Aceh society disputes must be resolved before they become big. This is traditionally the actualization of the Aceh counsel that reads "Tatarek panyang, Talingkang paneuk" (We pull long, we roll into short). The advice gives an idea that if the problem is extended it will be a big problem, but if it is shortened it will be small. Therefore a compromise must be made to resolve the dispute immediately (Mohd Harun, 2009: 15). To overcome such problems, Satgas PP tasked to disseminate to the community related to the presence of Ngo in refugee camps. As in the case of the founding of a mosque founded

by Muslim Care, Satgas PP summoned pesantren scholars, community leaders and also the MPU (Majelis Permusyawaratan Ulama) Langsa City. Concerned Muslims as Wahabi propagators in the camp, will be considered to use the establishment of a mosque as a means of indoctrination of the Ahlussunnah Wal Jama'ah school of thought in Langsa City.

### **Disappointing Ban Banquet**

One serious problem in the handling of refugees is related to the inequality of treatment between refugees and local communities (Avyanthi Azis, 2014: 845; Alexander Horstmann, 2014: 5; J.Olaf Kleist, 2013: 666). The problem of inequality occurs due to lower local economic factors when measured by the amount of aid received by refugees. This situation resulted in the community felt not getting attention as indigenous people. This condition is of serious concern as it will lead to conflict between refugees and the community. Looting or eviction of refugees is very likely. Conditions are so much adorn the news of refugees in Europe (NLTimes, March 29, 2016).

Seeing the economic condition of Kuala Langsa people, conflicts caused by inequality can not be avoided. This can be seen from the looting action carried out by the community on July 25, 2015 (Portalsatu.com July 27, 2015). Yet looting actions are perpetrated by a handful of people who act on an individual basis and do not reflect the attitude of the whole society. This fact can be seen from the absence of action of rejection from Kuala Langsa society, and Langsa City refusing the presence of refugees. I see individual looting actions as individual criminal acts do not represent the attitude of the community.

For the Acehnese there is understanding to help ease the burden of the affected people. This is contained in the counsel of "Ureueng deuk tabri bu, Ureueng grah tabri ie" (hungry people give rice, thirst give water). The purpose of the counsel is not to aggravate the burden of the unfortunate (MOhd Harun, 2009: 224). Based on the advice, Kuala Langsa society helps the handling of refugees by providing food and clothing. To find out more about the background of the relief action of the fishermen to the refugees the authors interviewed Jaffar (5 March 2016) who was commander of laot at Kuala Langsa. He says:

Menolong orang yang memerlukan bantuan di tengah laut merupakan hukum adat yang paling mulia. Tidak bisa dilanggar. Orang tersebut tidak hanya ditolong di laut, lalu pada saat di darat dibiarkan begitu saja. Kami ( nelayan) memiliki kewajiban untuk menyediakan makanan selama tiga hari untuk orang tersebut. Maka saya meminta semua ikan hasil tangkapan diberikan terlebih dahulu untuk pengungsi. Orang yang berada didarat wajib hukumnya untuk menyediakan tempat bagi orang yang kemalangan. Kalau tidak ada pakaian, kasih pakaian yang ada dirumah. Kalau tidak ada tempat

tidur, kasih kamar yang ada dirumah. Dalam tradisi Aceh, tamu didahulukan. (Helping people who need help in the middle of the sea is the most noble customary law. Can not be broken. The person is not only helped in the sea, then when on land left alone. We (fishermen) have an obligation to provide food for three days for that person. So I ask all the fish caught first for the refugees. The person on the ground is obliged to provide a place for the misfortune. If there is no clothes, love the clothes that are at home. If there is no bed, love the room at home. In Aceh tradition, guests take precedence).

In Acehnese society, guests who come from a distance and due to disaster should be treated privileged. There is a phrase *memuliakan jamee ranub lam puan, mulia rakan mameh suara* (Mulia guest betel in puan, noble sweet friend voice). This phrase means that the house cast is not allowed to treat the bad guests who come (Mohd Harun, 2009: 222). Guests should be given a sense of security and comfort. Therefore, looting actions taken do not get the consent of the community. Honoring guests is also the key to the ethics of a society. For the people of Aceh this is a fundamental thing in dealing with the community.

To cope with the looting that began to occur, Kuala Langsa's non-governmental organizations and communities made cultural exchange events on. This event began frequently with the aim that people can understand the conditions of refugees, and also so that refugees can be closer to the community. The event on religious holidays is also used as a meeting space between the community and the refugees. Through these meetings the space of togetherness between refugees and the community can be established.

## CONCLUSION

In this article the author has shown the role of *peumulia jamee* tradition in helping refugee handlers. Honoring guests in the life of the people of Aceh has become a living value. The Community of Aceh has an obligation to continue to make it happen in life. The actualization of this tradition can be seen in the handling of Rohingya and Bangladesh refugees. The community has a responsibility to help refugees who come as the affected guests. Not only the refugees, the Acehnese people must also respect every humanitarian worker as a guest. The strength of these local traditions can serve as a basis for organizing inter-religious humanitarian aid. This article also provides information on the role of local people's power in dealing with foreign refugees with local wisdom. Through the tradition of *peumulia jamee*, society is consciously responsible for getting involved in handling humanitarian crises. The traditions of *peumulia jamee* also have an effect on minimizing the chances of conflict between communities and refugees, as the provision of assistance is based on a sense of respect for others.

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