

THE PHENOMENON OF CULTURAL MEANING IN THE RELATIONSHIP BETWEEN CONSULTANT AND CLIENT OF "FENGSHUI" CONSULTING

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Abstract:

This study explores the cultural significance and meaning of "Feng Shui" in the spatial planning practices of Chinese communities in Indonesia. Adopting a phenomenological approach, the research delves into the profound cultural values and interpretations associated with "Feng Shui" within the context of spatial planning. Data was gathered through meticulous observation and in-depth interviews, enabling a comprehensive analysis of the symbolic interactions taking place between consultants and service users (patients). The findings shed light on several stages of this cultural practice. Firstly, the acceptance of "Feng Shui" by service users, who embrace its positive impact on their community. Secondly, the interpretation of movements and gestures inherent in the practice, believed to be influenced by benevolent spirits entrusted to provide solutions. Thirdly, the significance of symbols employed during "Feng Shui" practices, discernible through the tools utilized. Moreover, the study highlights the close relationship between the consultant's use of symbols and language and the client's interpretation and response. The process of consulting "Feng Shui" is intricately intertwined with the understanding and utilization of symbolic representations. Lastly, the research underscores the presence of a strong rapport and mutual respect between the service users and consultants, illustrating a harmonious relationship within the practice. Overall, this study offers valuable insights into the cultural dimensions of "Feng Shui" in the spatial planning practices of Chinese communities in Indonesia. By unraveling the symbolic interactions and cultural significance embedded within this practice, it contributes to a deeper understanding of cultural diversity and dynamics within Indonesian society.

Keywords: Phenomenon, Feng Shui Culture, Interpersonal Communication, Symbolic Interaction, Spatial and Building Layout



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INTRODUCTION

Feng shui is about how people can live comfortably, safely, and harmoniously with nature. In the feng shui culture, which was previously part of a religious or religious ritual, religious ceremonies are a more sacred culture and then packaged as a business that makes a profit. Fengshui consultants are competing to set high-value consultant service rates because there is no benchmark for the value of these services. The more people or service users (patients) believe in the perceived benefits, the more the service fee does not matter. It is a problem why many feng shui (temperature)

consultants have sprung up from the lower level with cheap rates to the top level with fantastic rates. In this case, there has been a shift in the meaning and function of the feng shui so that feng shui has changed in line with technological updates and cultural changes towards modern life and the influence of globalization, culture or traditions, and the traditional values of society regarding feng shui finds challenges to its existence. Its interaction, spatial and building layout.

The symbols present in the implementation of spatial planning consultations have their meaning. During the spatial planning consultation process, the consultant wears Chinese-style robes and uses feng shui attributes, where there is a process of conveying messages through certain symbols. In the consultation, there is a process of symbolic interaction between the feng shui consultant (temperature) and the service user (patient), where for example, the clothing worn by the consultant provides a stimulus. The client responds, for example, the client believes that the consultant can provide consultations regarding procedures in a space that is suitable for use by clients so that clients get happiness, blessings and ease in carrying out life. Based on description provided above, the authors decided to conduct another research titled "The Phenomenon Of Cultural Meaning In The Relationship Between Consultant And Client Of "Fengshui" Consulting".

METHODS

The researchers employed various techniques, including in-depth interviews, non-participant observations, and literature reviews, to achieve the goals of this study. This study uses a phenomenological approach. A qualitative research method bases its descriptions and interpretations of the research object on information gleaned from the informant's statements and behavioral observations who is familiar with the object (Nawawi, 2005). Choosing the appropriate informants is crucial to obtain in-depth knowledge and information about the object and complete the analysis from various angles (Moleong, 2000). This research was conducted by asking many questions about the object, concepts, and theories related to the research and observing non-participants. It was done to collect data that would help explain the findings from the research. Qualitative research involves analyzing data from different methods to understand the findings and ensure the data is valid. It includes reducing the data, displaying it, and verifying it. (Moleong, 2000; Huberman & Miles, 1984).

RESULT AND DISCUSSION

The subject of study. Consultant practice room " Feng shui " (suhu) is usually at home or can be called on-the-spot patient, which means flexible. The suhu is already writhing in the field of feng shui. It is around 17 years or 15 annually, so that has a lot of feng shui experience. In addition, also from hereditary factors are descendants from ancestors. this suhu normal in call Teddy's suhu.

In addition, Teddy's suhu uses supporting tools for practice consultation Feng Shui, like an altar, coconut, and table.



Source: Documentation Study

Figure 1. Table made of ink gold often used Suhu For pray to ancestor



Source: Documentation Study

Figure 2. Altar Which used Suhu Teddy For offering to ancestor



Source: Documentation Study

Figure 3. Statue Buddha, Which used Suhu Teddy for offering to ancestor



Source: Documentation Study

Figure 4. Tools as media for practice consultation



Source: Documentation Study

Figure 5. Tools as media For practice consultation, seen coconut as media for rituals in consulting practice " Feng Shui."

Consultant "Feng Shui" Suhu furthermore that is Suhu Abu Where, the practice consultant "Feng Shui " it has been a while since 1999, meaning that he has been around 24 years professional as a consultant "Feng Shui." Abun's suhu is experienced in building layout, harmony land office, et cetera. In addition, it is believed to hold one monastery big in Sukabumi, So to run a consulting practice, " Feng Shui," back and forth back to Jakarta - Sukabumi. It is also arranged in the monastery by bathing clean up with flower water Buddha statue And goddess statue Kuanim.

George Herbert Mead contributed by giving birth to three concepts of symbolic interaction: thoughts of the mind, self and society (fisher, 1986, 221). Man is a social creature that interacts with one another same other. Once the importance of interpersonal communication in social life, this. In the discussion study, this drip weight on a belief or trust in somebody to consult feng shui, a culture originating from China and growing rapidly in Indonesia. One of the causes of the rapid

development of feng shui in Indonesia is that many Indonesian citizens are still of Chinese descent. It is hereditarily passed on to their offspring. One of them is an informant, an informant this is a child of Chinese descent who is successful in business automotive and some other business.

The patient says that tradition consults with experts in feng shui, which is called this temperature, has become hereditary from his great-grandfathers up to his parents. In the beginning, he built his business in 2003; before building his efforts always consulted with a feng shui consultant to discuss the layout of his business space, from the start arrangement of table and chairs until the direction cashier the following year born informant. Besides system location building, which was discussed in feng shui, informants explained some symbols during the interview. Namely, there was a painting of the god on believe that the painting is a guardian of his place of business, then symbols yin and which (white and black) as a symbols balance and the existence of paper in the form of a boat and filled with money. It is believed in China that paper is a symbol of money being formed boats, and no forget informant put money, which believed that symbols of money paper shaped boats and filled money where that already fulfilled money occult and stuff that can attract fortune.

In addition, there is a statue of a god and an altar for prayer at the informant's place of business. To his beliefs, namely Buddhism, then on the altar is always given fruit at least 2 times in 1 month, as well pray using his. From the results of the direction of the feng shui consultant is not only for the success of the informant business only but also to consult the position and location of the room for the common welfare of the informants and also his employees, to ensure employees have the right location so that no easy sick and exists fortresses defense for informant and employees in facing the world of competition in the field of business this. It is believed that every business must seek success in various ways, and one of them is the informant's belief in fortifying employees from negative things which can happen.

In tune with the theory of interpersonal communication defined by Budyatna (2015), interpersonal communication is not just the delivery of information between two men but the method man obtains meaning, identity, and connection through communication between people. After the interview, this can align with interpersonal communication between informants and feng shui consultant, where the informant discusses with the consultant feng shui to determine the direction appropriate from the system location room business informant. From the matter, this informant communicates interpersonally with feng shui consultants and gives understanding meaning to the connection between student and teacher, where the informant needs instruction from an expert who believes that he is a consultant feng shui.

The symbolic interaction occurs because the first is the informant's mind in his thinking, already believing that this feng shui consultation is a thing. Initially, he built the business and believed consultation feng shui was only needed once, just from every business that was opened when he was young. He opened a business in 2003; then he will be consulted a feng shui consultant, and this enough only once time, but if they are going to open another business or in another place, he will consult a return consultant feng shui so how much lots his business, so every business started by consultation with consultant feng shui as well as follow all direction from the consultant.

The consultation is delivered by consultant feng shui this form, there are symbols such as yin and yang, banknotes in the shape of a boat as well as a prayer altar filled with fruit at least 2x in 1 month and becomes a belief that grows in the minds of informants as a person temperature consulted patients. He explains that the yin and yang symbols indicate the existing light and dark, day and night, which implies that life is side by side. It is instilled in the patient's mind so that they believe and follow these directives by the patient.

It was also confirmed by Abun Temperature and suhu teddy, who were interviewed separately. Any directions from a feng shui consultant, like own altar and statue god altar for prayer, stage prayer, and giving fruit twice a month, as well as certain symbols that are owned to support the implementation of the direction from the consultant. The next stage in symbolic interaction is self (self); after interviewing an informant, I found that he significantly believes in what directed consultant feng shui. Matter this occurred due to the business occupied by the informant gaining success as expected by informants.

The symbols used are understood by an informant, where the process of understanding from meanings symbols of this needed to follow the consultant's directions. For example, the glass in front of the place of business-sized facet eight, normally called Patwa. Patwa believed it helped ward off negative things from outside the place of business or house stay. So that which enter the place business or house stay is the good and the good positive.

The final is society (public), with experience which owned informants and person others who consult with consultant feng shui, raises dissemination meaning about feng shui in circles public. They can together understand symbols - which there is in the instructions for feng shui. Initially, understanding about this feng shui consultation is that it costs a lot. However, this was confirmed by the cost consultation, not that a separate temperature against the amount of the tariff makes a tariff. Nevertheless, the instruction sometimes raises costs that must be issued, like buying symbols directed. It raises the opinion that consultation feng shui has certain eating costs, which are enormous.

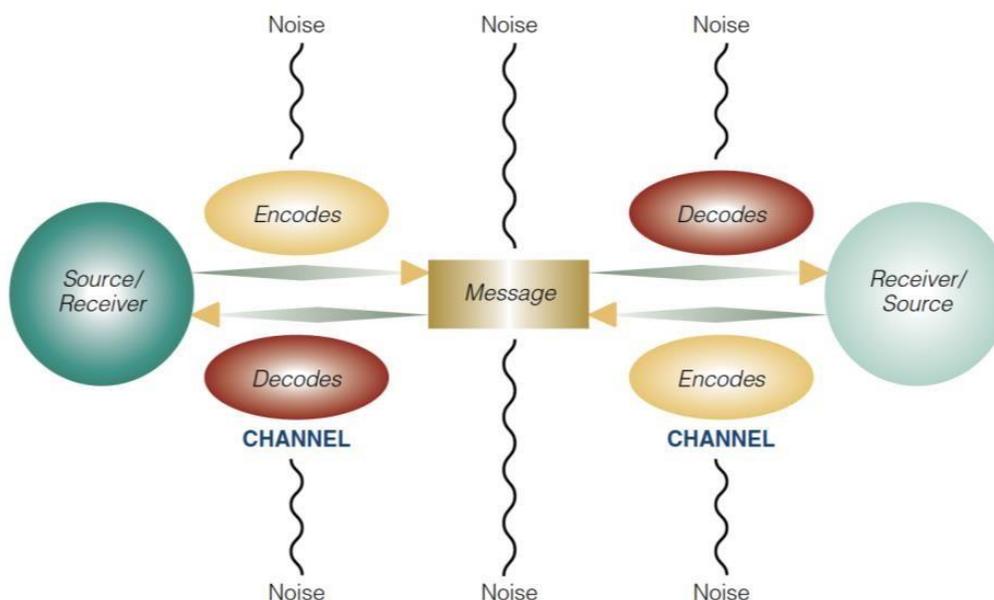
Feng shui consultation was shared by informants and other businesspeople to friends and relatives so that it began to spread across society that this feng shui produces something positive towards field business which can influence the business's success. Symbolic interaction arose because there was intercommunication among personnel about the belief in consulting feng shui in the layout of the space and life, then symbols which interpreted together that instruction temperature about symbol specific aka tone meaning for align world like this.

Communication Model. In process communication between consultant "feng shui" and user service (patient) about practice consultation system room building the Chinese community in Indonesia in the discussion of this research, researchers using interactional models and transactional models. These two models put forward an intertwined connection. In the beginning, a connection is only about a responsive relationship. In this case how the "feng shui" consultant was originally just related to normal service users (patients), where, of course, talks only about characteristics while just then.

While in the transactional model, in this model, there is a process that carries on more from just interaction just (responsive). Where in the model, this already happens with each other's influence. If associated with a problem in the study, so on stage, this consultant's "feng shui" (temperature) is not just related to service users (patients) but has started to be persuaded and influenced by the direction of the consultant's "feng shui" (temperature), promising that from side speak nor action in perform the rituals suggested by a "feng shui" consultant (temperature) and also cost however which cost charged by user service (patient) will be payable.

Interactional Model. In the field of communication science, there are various models of relationship communication following the stages and quality of communication. On beginning a connection, people involved in communication usually only limit each other repay talks, which is typically called responsive. On stage, this is between people who still need to happen familiarity because only limited response messages come just. This position can continue lasting for among the participant's communication no there is even which mean or intend to continue connecting to stage more familiar again. To describe the process connected with the draft model interaction, so

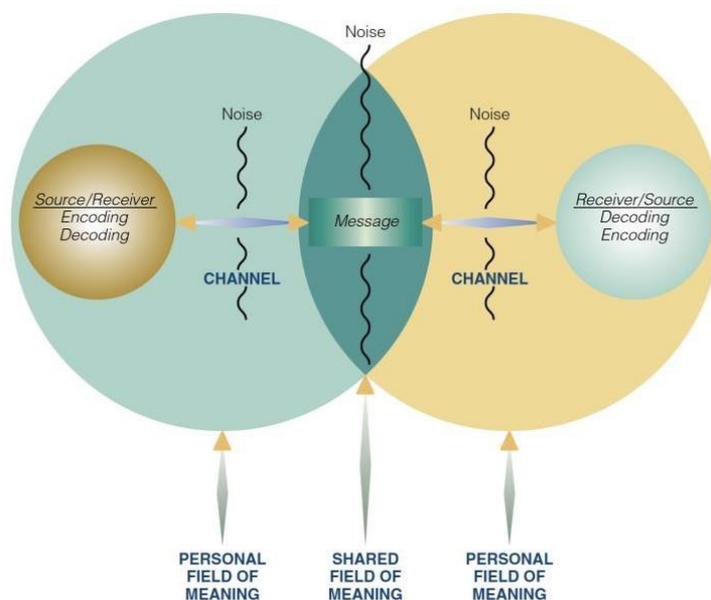
following is a picture of interactional models that can clarify how the actual process happens in the draft model interaction.



Source: Morreale, Spitzberg, & Barges (2007)

Figure 6. Interactional Communication Model S

Transactional Model. The concept of this model describes how a connection that at first regular but long too long changed becomes more familiar, intimate, and pleasant. Stage transactional started from stage interactional. Only the difference in the model is transactional for individuals involved in a relationship, not only just interacting but already involving each other's emotions so that it is clear that they can enter into it mutually affect, or there is a process of persuasion to what which will not be delivered.



Source: Morreale, Spitzberg, & Barges (2007)

Figure 7. Transactional Communication Model

CONCLUSION

In consulting activities, fengshui practice is closely related to symbols and language. It is reflected in how the symbols and language that the fengshui consultant uses to users of consulting services or vice versa. Fengshui consultants can understand symbols and the language that consultant service users use; when asked whether they understand, the consultant service user is silent, which symbolizes that they do not fully understand. The Feng Shui consultant has understood this reaction, and the Feng Shui consultant has approached through direct communication with users of the consultant's services and vice versa. The practice of Feng Shui consultation on spatial planning for Chinese communities in Indonesia has a positive impact. In ancient times, people believed in Feng Shui as a sacred ritual. The community believes that feng shui does not conflict with the customs and beliefs of the Chinese community.

Self is the ability to reflect on each individual from the point of view or opinion of others in the communication process that occurs in consulting practice activities. Fengshui consultants are very responsible and accept all the consequences in consulting practice and position themselves as members of the community and establish good communication with the community.

In practice, consultants and service users have established a good relationship. Communication that takes place through interpersonal communication between consultants and service users is likely adequate, symbolized by the closeness and trust of service users to consultants and mutual respect for one another. So that it will make interpersonal communication between consultants and service users effective, but there are still obstacles in interpersonal communication between consultants and service users in terms of language use. Fengshui consultants and feng shui service users always prioritize mutual respect. Symbolic interaction in interpreting the spatial layout of Chinese society shows the result that the function of fengshui, which existed in ancient times and was used for rituals, has now undergone changes to meet market demands and has economic value for society.

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