

The Value of Local Wisdom Within The Acehese Culture On *Peusijek* Tradition

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ABSTRACT

The research aims to investigate the value of local wisdom in the *peusijek* tradition within the Acehese culture. The literature method is the choice of this research. Literature study is a theoretical study, references and other scientific literature related to culture, values and norms that develop in the social situation under study. A qualitative approach is used to analyze data obtained from various scientific writings, books, research reports, and other reliable sources. The result of this research is that the *peusijek* tradition is one of the traditional traditions of the Acehese people which has been assimilated with Islamic teachings, so it is still maintained today. There are several elements that have been changed in the *peusijek* procession, namely the mantras used in the *peusijek* procession have been replaced with Arabic prayers. In the procession of *peusijek* implementation, there are three most important things, namely, *peusijek* tools and materials, movements or steps and prayers.

Keywords: *customs, cultural values, communication, local wisdom, peusijek*

1. INTRODUCTION

The definition of communication in general is an activity that functions to convey information in the form of messages, ideas or certain concepts from one party to another. Communication takes place both orally and verbally which is intended to facilitate understanding for both parties. The communication model that is built becomes the basis for interaction between people in social life. Both in the smallest family environment and in a wider community environment.

The nature of communication can be understood as a process or activity of sending and receiving messages. From the communication process, it becomes a means of fulfilling human needs and goals in various aspects of social life. As stated by Laswell, one of the experts in communication science states that the components of communication are: The sender or communicator (sender) is the party who sends the message to the other party. Message is the content or intention to be communicated by one party to the other. The channel is a means of delivering the message to the communicator.

Given the objectivity of the role and process of communication itself in various aspects, it is important to understand the analysis of the communication process in everyday life, including in human cultural life itself. Communication in

culture plays an important role as a means of establishing interaction between individuals in a community group. or by 4,444 tribes, regions or countries. The definition of cultural communication is a communication process carried out by two or more people to achieve a common understanding through symbols or human behavior and activities.

Culture is a habit or behavior of the people in a particular area, culture is also a dynamic process and has values and norms of life that apply in the social procedures of a particular community. From this culture, a variety of community habits are created, including regional languages, dance, music, and traditional ceremonies, all of which are the result of cultural parts. (Setyobudi 2007:1)

Besides being famous for its beautiful natural charm and rich culture, Aceh is also famous for believing in several myths that are very close to the country of Indonesia. The myths that develop continue to be believed to this day. There is no exact history of the various myths that exist in the lives of Acehese people who are known to be so friendly and supportive of each other.

Local wisdom is a local idea that is wise, full of wisdom, good value, which is embedded and followed by community members. Local wisdom can be influenced by the culture of each region. Local wisdom is born from the values and behaviors that apply in the order of community life

in a process that is not short and its continuity is hereditary.

In Aceh society, customs have been given a special place in social and religious behavior. This is evidenced by the expression "*Hukom ngon Adat Hanjeut Cre Lagee zat Ngon Sifeut*". This means that adat and Islamic sharia law are inseparable (already fused) like substance with its nature, so that Islamic rules are already part of adat. However, Aceh customs that are Islamic in nature previously had a lot of Hindu influence. This is illustrated in ancient times that Aceh was a stopover for international shipping traffic, in the context of trade relations and some even settled in Aceh. The entry of Hindu influence into Aceh's culture and customs was due to the extensive relationship between Aceh and India in the past. So there are some beliefs from the people of Aceh, one of which is *peusijek* (Tepung Tawar).

Peusijek is a traditional procession carried out at certain activities in the life of the Aceh people, such as *peusijek* at the marriage ceremony, the ceremony of living in a new house, the ceremony of going to migrate, going / going on pilgrimage, *peusijek keureubeuen* (sacrifice), *peusijek* women divorced by their husbands, *peusijek* people surprised from something extraordinary (tiger, falling from a tree, hit by a vehicle that sheds heavy blood), fights, hostilities, so that they are reconciled (Ismail, 2003, pp. 161-162). 161-162).

In addition, *peusijek* is also carried out by community members for someone who has good luck, such as successfully graduating from college, obtaining a high position in government and society, obtaining the highest award star award, a new vehicle, and other *peusijek* (Duhri, 2009, p. 162).

This *peusijek* procession has become a culture that continues to be maintained, *peusijek* itself contains very philosophical religious values so that *peusijek* is considered very sacred and must be carried out on activities that are believed to need *peusijek*. Even to the extreme, *peusijek* is considered a religious practice that should not be abandoned.

In the book *Acehnese Identity in the perspective of Sharia and Adat* (Ali, 2013, pp. 15-18) explains that the value of Acehnese is certainly seen in terms of the behavior of the Aceh people which is contained in the understanding and attitude of religion, customs, laws, morals, arts, ways of worship and so on. The application of customs in Aceh has its own foundation, namely from the

ijtihadi of Ulama and Aceh community leaders in ancient times. This is not because it follows the religion and culture of others. Universal Islamic Sharia is certain to have similarities in its implementation with other religions, cultures or beliefs. The occurrence of similarities in the practice of teachings does not mean that Islamic law follows the teachings of other religions. In Aceh, the implementation of Islamic Sharia values is wrapped up in the implementation of customs, some of which are similar in practice to those carried out by adherents of other religions.

Based on the background above, the author formulates the problem in this study is to describe how the value of local wisdom of Aceh culture in the *peusijek* tradition.

2. RESEARCH METHODS

The literature method is the choice of this research. Literature study is a theoretical study, references and other scientific literature related to culture, values and norms that develop in the social situation under study. (Sugiono, 2012). A qualitative approach is used to analyze data obtained from various scientific writings, books, research reports, and other reliable sources.

3. RESULTS AND DISCUSSION

3.1. *Communication of Aceh's Local Wisdom*

As a study of science, communication science covers various aspects of community life and culture, such as Aceh society which is rich in rituals and traditions that enliven the daily lives of Aceh people. As Edward T. Hall defines culture as communication and communication as culture, this definition shows that there is a very close relationship between communication and culture. Like a coin, communication and culture are two sides of the coin, influencing each other and cannot be separated.

The relationship between communication and culture is mutually beneficial. Which means, communication affects culture and vice versa culture affects communication. As one of the factors that influence communication, culture teaches a person how to think, feel and act, especially in interacting or communicating with others.

Local wisdom, also known as Local Wisdom, consists of two words: wisdom and local. In the Indonesian English Dictionary by John M. Echols

and Hassan Syadily, local means local, while wisdom is the same as wisdom. Broadly speaking, when combining the three words wisdom, Local, Aceh, it can be interpreted as a local (local-Aceh) idea that is wise, full of wisdom, has good values that are embraced by its members and followed by the current society in Aceh through symbols or human behaviour and activities.

This local wisdom is also closely related to the values understood by the local community as something that is considered important to live by. The values understood cannot be separated from the religious teachings of a community group. In the Islamic community in Aceh, the customary values that apply in the community are also based on Islamic values. The existence of local wisdom according to Teezzi, Marchettini and Rosini states that the end of the sedimentation of local wisdom will become a tradition or a religion. In our society, local wisdom is found in songs, sayings, sasanti, advice, mottos and ancient books that are deeply embedded in daily behavior. Local wisdom is generally expressed through the habits of life that have been going on for a long time.

The sustainability of local wisdom will be reflected in the values applied to a given community group. These values become guidelines for certain groups in society and in general will become an integral part of life, visible through their daily attitudes and behaviors.

3.2. The Development of Peusijek Tradition

The peusijek tradition is historically one of the relics of Hindu culture. Hindu culture in Aceh itself was caused by the relationship between Aceh and India in the past, so that indirectly the Hindu culture it brought began to influence the culture of the Acehnese people. One of them is the existence of this Peusijek Tradition. Judging from the movements during the peusijek procession are very unique, these movements almost resemble movements during Hindu worship. However, this movement occurs only following the direction of splashing water from left to right and from right to left and occasionally crossed.

Many *Tengku* (Ulama/Customary Councils) argue that there are some similarities between the *peusijek* ritual and Hindu worship practices, which does not mean that peusijek is a Hindu ritual. Because the ritual itself is very different both in terms of purpose, method, and content of the *peusijek*. As for some elements that have been changed, namely the mantras used in the *peusijek*

procession have been replaced with prayers - the prayers recited are prayers for salvation, both in Arabic and Acehnese. The prayers are usually adapted to the moment of *peusijek*. The prayers ask for safety, peace and ease of sustenance from Allah.

The peusijek tradition itself cannot be known that the tradition is a relic of Hindu culture that is still adhered to by Muslims, especially the people of Aceh. Although there are some who consider this *peusijek* tradition to be almost similar to Hindu religious traditions, in terms of method, content and purpose it is very different. The Acehnese themselves believe that the *Peusijek* tradition is the result of local cultural wisdom taught by the ancestors. Where culture and religion must be carried out side by side with all the goodness that is in it. So that it must be respected and maintained.

Peusijek is one of the customary traditions of the Acehnese people that has been assimilated with Islamic teachings, so it is still maintained today. Among the elements that have been changed are the mantras used in the *peusijek* procession which have been replaced with Arabic prayers. During the time of Sultan Alaudin Riayat Syah, he invited 70 prominent scholars to compile a qanun Syara" al asyi to become a guideline and guide for the royal community, regarding the position of adat in sharia, this is where the mantras were changed into prayers in *peusijek* (Duhri, 2009, p. 640).

The long journey of *peusijek* was marked by various obstacles, the reformists through the organization PUSA (Persatuan Ulama Seluruh Aceh) in 1939, formed by Abu Daud Beureueh issued an edict containing an invitation to Muslims in Aceh to abandon practices that were considered shirk and had no basis in the Quran and Hadith (Duhri, 2009, p. 641). This dispute continued between reformists and traditionalists. Until 1965, through a body formed by the government at the time, namely MPU (Majelis Permusyawaratan Ulama), a fatwa was issued on the prohibition of discussing issues of khilafiah (differences of opinion) in public places, in sermons, and providing freedom to undergo religious understanding according to their respective beliefs (Duhri, 2009, p.642).

In his book *Acehnese identity in the perspective of sharia and adat* (Ali, 2013, pp. 44-53) said that the Prophet Muhammad had also performed *peusijek* but in a different way and the equipment or materials used were different from what was done in Aceh. Hadith arguments that allow *peusijek*;

Hadith of the Prophet Muhammad when the Prophet married his daughter Siti Fatimah to Saidina Ali. Rasulullah SAW took water with his right hand and sprinkled it on the chest of both of them and rubbed Saidina Ali and Fatimah's heads. (Kitab al-Ma'jam Kabir by Imam Thabrany). However, now it does not use the palm of the hand but with wooden leaves / *sisijuek*. Until now, this *peusijuek* tradition continues to survive and is preserved by the people of Aceh, as an Islamic culture. *Peusijuek* is still carried out both by individuals and groups.

3.3. *Peusijuk* Procession

In the implementation of *peusijuek*, there are three most important things, namely, *peusijuek* tools and materials, movements/steps and prayers. For *peusijuek* tools and materials usually consist of *talam*, *bu leukat* (keutan), *u mirah* (red coconut), *breueh padee* (rice), *teupong taweue* (flour mixed with water), *on sisijuek* (a type of cocor duck leaf), *manek manoe* (type of leaves), *naleueng sambo* (a type of grass), *glok* (hand washing place) and *sangee* (serving hood). But for the place of placement, *dalong* is also usually used as a place to put the *peusijuk* device materials. For the people of Aceh, each *peusijuk* material has a special philosophy and meaning in it.

As for the procedure in the implementation of *peusijuek* is in order, first sprinkling rice (*breuh padee*), second, sprinkling fresh flour water, third editing sticky rice (*bu leukat*) on the right ear and finally giving money (*teumutuek*) (Dhuhri, 2009, p. 161).

At the level of ordinary people, *peusijuek* is only an ordinary customary routine that is believed to be carried out. Most Acehnese people do not understand the content or meaning of the *peusijuek* procession. Usually, this *peusijuek* procession is carried out by people who are old or seen as having advantages in society, such as a *Tengku* (cleric), or *Umi Chik*. (Ustadzah), an old woman who masters religious knowledge). Only the people who perform the *peusijuek* usually understand the purpose and prayers recited in the *peusijuek* process. The absence of cadre activities for people who do *peusijuek*, makes it increasingly difficult to find people who really understand how to *peusijuek* and know the symbolic meanings of the *peusijuek* process.

The materials used in the *peusijuek* process vary according to the activities carried out *peusijuek*. materials that are often used include: (1) Leaves

and grasses, symbolizing harmony, beauty, and harmony and tied together as a symbol of strength. (2) rice and paddy, symbolizing fertility prosperity, and vibrancy. (3) water and flour symbolize patience and calmness. (4) sticky rice, as an adhesive, symbolizing brotherhood (Kurdi, 2011).

The movements during the *peusijuek* procession are very unique, these movements almost resemble movements during Hindu worship. However, this movement occurs only following the direction of sprinkling water from left to right and from right to left and occasionally crossed. Many Tengku argue that the similarity of the *peusijuek* ritual to Hindu worship practices does not mean that *peusijuek* is a Hindu ritual. Because the ritual itself is very different both in terms of purpose, method, and content of the *peusijuek*.

The prayers chanted during the *peusijuek* procession are prayers of salvation, both in Arabic and in Acehnese. The prayers are usually tailored to the moment of the *peusijuek*. The prayers ask for safety, peace and ease of sustenance from Allah. *Teumetuek* (giving money) is carried out after all the *peusijuek* processions. Usually, the one who does the *peusijuek* gives an envelope containing money, and followed by relatives also giving money to the *peusijuek*. This usually happens during the *peusijuek* process for marriages, prospective pilgrims and circumcisions. *Peusijuek* is one example of the assimilation of Islam and local culture in Indonesia. *Peusijuek* itself is a cultural product or cultural Islam which for some people has considered and made it part of Islam.

According to Wibowo (Wibowo, 2013), the meaning of organizing *peusijuek* is :

- *Talam* means that the person who is eulogized remains united in the family environment left behind.
- 2.Clok (*calok*) means that the person being praised remains in the family environment (unity) and is frugal.
- 3.Tudung saji (*sangee*) means hope to get protection from Allah SWT from all misleading tricks.
- 4.Rice paddies mean that the person is *getting* older and more knowledgeable, as well as having a staple food or seed to produce.
- 5.Fresh flour means that white flour is a symbol of cleanliness and coolness of the soul for the person being *treated*.
- 6.*On manek-mano* means that according to the rows of flowers, unity and order are expected.

- 7. *On sijuek* has the meaning of antidote / coolness permeating the heart.
- 8. *Naleung Samboe* means that with its sturdy nature it is difficult to uproot, symbolizing the solidity of stance and ethics, both in social and religious life.
- 9. *Bu leukat* means an adhesive substance, a symbol as an attraction to remain absorbed in the hearts of people who dip *peusijuek* all teachings and advice to the path that is approved by Allah SWT.

3.4. The Function and the Meaning of Peusijuek

This *Peusijuek* tradition basically functions to ask for safety, peace, and happiness in life. However, the function of *peusijuek* is also divided into several types such as, at the marriage ceremony, the ceremony of living in a new house, the ceremony of going to migrate, going / going on pilgrimage, *peusijuek keureubeuen* (sacrifice), *peusijuek* people surprised from something extraordinary (falling from a tree, getting hit by a vehicle that drains heavy blood), fights, hostilities, so that it is reconciled (Ismail, 2003, pp. 161-162).

In his book *Acehnese identity in the perspective of sharia and adat* (Ali, 2013) suggests that the meaning of each stage used in *peusijuek* is first after reading basmallah then, secondly sprinkling rice and rice, the nature of rice is that the more it is filled the more it bends down, so it is hoped that those who are *peusijuek* will not be arrogant when they get success and hope to get fertility, prosperity, and enthusiasm like the sprinkling of rice rice that is so lively falling. Then the third is feeding sticky rice (*bu leukat*) and editing it on the right ear, sticky rice is chosen because it contains an adhesive substance, so that the body and soul of the *peusijuek* remains in the family or community group. Then the last is giving money (*teumutuep*) philosophically *teumutuep* has the meaning of alms, while alms is one of the pillars in achieving prosperity in society.

4. CONCLUSIONS AND SUGGESTIONS

In the procession of *peusijuek*, there are three most important things, namely, *peusijuek* tools and materials, movements/steps and prayers. For *peusijuek* tools and materials usually consist of *talam*, *bu leukat* (keutan), *u mirah* (red coconut), *breueh padee* (rice), *teupong taweue* (flour mixed with water), *on sisijuek* (a type of cocor duck leaf), *manek manoe* (type of leaves), *naleueng sambo* (a

type of grass), *glok* (hand washing place) and *sangee* (serving hood).

The Prophet Muhammad had also performed *peusijuek*, Hadith evidence that allows the *peusijuek* procession; Hadith of the Prophet when the Prophet married Siti Fatimah to Saidina Ali. The Messenger of Allah took water with his right hand and sprinkled it on the chests of both Saidina Ali and Fatimah. (Kitab al-Ma'jam Kabir by Imam Thabrany). However, now it does not use the palm of the hand but with wooden leaves / *sisijuek*.

Acehnese people believe that the *Peusijuek* tradition is the result of local cultural wisdom taught by their ancestors. Where culture and religion must be carried out side by side with all the goodness that is in it, therefore, it must be respected and maintained.

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