

# The Peusijuek Tradition as a Social Communication Media in the People of Aceh, Indonesia

Bustamam Ali<sup>1</sup>, I Made Weni<sup>2</sup>, Wahyu Wiyani<sup>3</sup>

<sup>1</sup>Doctorate Program Social Sciences,

University of Merdeka Malang, Indonesia

<sup>2,3</sup>University of Merdeka Malang, Indonesia

---

## ABSTRACT

Local wisdom as a legacy of the past is still found in the lives of the people of Aceh, especially in rural areas. One form of local wisdom that is still practiced today in the life of the people of Aceh is the customary Peusijuek. This study aims to describe and analyze. To describe and analyze the implementation of the tradition of peusijuek as a medium of social and cultural communication in Doy Village, Ulee Kareng District, Banda Aceh City and explore peusijuek in Gampong Doy, Ulee Kareng District, Banda Aceh City. This research uses a descriptive qualitative approach. Data collected through observations, interviews, and relevant documents. Data analysis was made using an interactive process (Milles and Huberman) with stages of data collection, data reduction, data display, conclusion drawing and verification to explain the concept of the tradition of peusijuek, and communication media. The results of this study indicate that the peusijuek procession begins by preparing ingredients that have quite a deep meaning such as plain flour, rice, leaves, and sticky rice. When everything is ready, then the peusijuek event will take place. The person who was guided was sitting quietly, and the person who was standing was standing and was also ready with an envelope containing the money to be given after the event was over. Peusijuek is usually done by elders in the community, such as Tengku (Ustadz) or Umi Chik (Ustadzah). If the family itself is usually done by mother, father, or all that is elder. The sequence of the peusijuek program begins with prayer, then sprinkles rice on the person who is patronized. Then sprinkle fresh flour water from left to right and from right to left, and occasionally crossed. Next, wash your hands and then pinch the pulut rice and feed it to the visitor. In essence the same is to ask for prayer to the Almighty to be given blessing, safety and peace of life. The final process of peusijuek is to slip an envelope filled with money to those who are guided. In principle, Peusijuek is to ask for safety, peace and happiness in life. The values contained in Peusijuek are religious values, philosophical values and cultural values. The final process of peusijuek is to slip an envelope filled with money to those who are guided. In principle, Peusijuek is to ask for safety, peace and happiness in life. The values contained in Peusijuek are religious values, philosophical values and cultural values. The final process of peusijuek is to slip an envelope filled with money to those who are guided. In principle, Peusijuek is to ask for safety, peace and happiness in life. The values contained in Peusijuek are religious values, philosophical values and cultural values.

**Key Words:** Peusijuek Tradition, Communication Media.

---

## 1. INTRODUCTION

The Peusijuek besides as religious gratitude it also has a social function, namely as a media to balance human relations with God and humans with their social environment, foster a sense of togetherness, strengthening motivation, generating self-confidence to do. Peusijuek rituals in Acehnese society in particular and plain flour in Malay society generally become transcendental communication media identities and have their own symbolic power in the archipelago. Almost all regions that have Malay culture generally know about the tradition of plain flour, it is only possible to vary slightly from one region to another, both regarding the procedure and its function. One of the functions of the traditional flour meal ceremony in the community is to mean giving blessings and prayers from parents to the bride and groom,

The Peusijuek function becomes an important part of community life in Aceh, one of the reasons Peusijuek is Aceh's local wisdom in resolving disputes and starting something new and various things that have links with life and the customs of life in Aceh. Social values as reviewed above, Peusijuek contains social functions, namely as a way to unite or reconcile between

people. The Peusijuek tradition in Acehese society is still preserved, almost all Acehese people from the past until now still do the peusijuek tradition in activities that are believed, because the peusijuek tradition has been regarded as a custom that should not be abandoned by the Acehese people. Both the Acehese in Gampong and in big cities. Peusijuek in Acehese society is carried out at certain times such as, when occupying new places, houses of worship, new homes, workplaces and others. Peusijuek against humans is generally carried out at circumcision marriage ceremonies, pregnant people, out of danger, returning from overseas and others. All peusijuek is shown as an expression of gratitude to God. For the favors He gave, as well as requests and hopes for blessings and life safety. Besides peusijuek is also a custom symbol to apologize to others for a mistake and error.

Peusijuek habit has been going on for a long time in Acehese society. Peusijuek had existed in Acehese society before Islam came to Aceh, so there was this custom when Hindu influences entered Aceh, or before when the people still adhered to animism and dynamism. This is understandable considering peusijuek as a culture that is sacred and classified as a culture that is universal. As part of human culture, peusijuek experiences changes and developments in line with the development of people's lives.

The Peusijuek ritual from Aceh is a sign of gratitude for almost all customary activities in life. Aceh is known for its Serambi Mecca area which is heavily religious, and various activities of the population are also colored by Islamic culture. This area is the only province in Indonesia that enforces Islamic sharia. Cultural traditions and traditions strongly bind the social structure of the community, among the traditions holding an important role in Acehese society in general characterized by eating together, such as the custom of going to sea "kenduri laot" rice fields "kenduru blang" adat harvesting season holding a feast to eat meat "kenduri makmegang" and adat of the slamet "peusijuek". Peusijuek has an important function and role in people's lives, This ritual is a hereditary tradition carried out regularly in the form of petition activities as an expression of gratitude. Peusijuek ritual is an embodiment of the Acehese belief system that has universal, sacred, sacred, and religious values. Elements in this traditional ritual include: Place of ceremony, time of execution, materials/equipment and performers of the ceremony which include the leader and participants of the ceremony. The existence of the peusijuek ritual is very powerful in controlling society. Seen from the implementation in society carried out various happy and sad moments. In a happy moment peusijuek done when starting a business, occupying a new home, celebrating graduation, inauguration of a newlywed, returning family from overseas, qurban, circumcision, departing and welcoming the pilgrimage,

In the moment of the devastation, peusijuek was carried out when it was released or finished from an accident, broken bones, bloody wounds, a new woman divorced by her husband, and had just resolved the dispute. In fact, it can be seen that peusijuek are also done on ordinary things when buying a new vehicle, starting to sow rice seeds, starting rice harvesting, and being surprised by wild animals. Peusijuek's ritual in addition to the function of gratitude in interpersonal religious also has a social function, because peusijuek is a media to balance human relations with humans, human relations with nature and human relations with God. This ritual fosters a sense of togetherness, strengthening motivation, generating self-confidence. Therefore, the focus of this paper is peusijuek's ritual as a medium for transcendental communication and interesting symbolic forces studied in Aceh. Peusijuek is known in the archipelago "plain flour". Almost all regions of Malay culture generally know about the traditional flour, only slightly different from one region to another, both regarding the procedures for implementation, equipment used and function.

Local wisdom as a legacy of the past is still found in the lives of the people of Aceh, especially in rural areas. One form of local wisdom that is still carried out today in the life of the people of Aceh is the Peusijuek custom. Peusijuek is usually carried out by the community when someone or a family benefits, for example riding or living in a new home, having a new vehicle and others. In the implementation of the Peusijuek custom, it always ends with prayer, this gives religious meaning in the sense that every work carried out and obtaining results is inseparable from the guidance and assistance of Allah SWT.

Based on the results of preliminary observations, the author found at *Gampong Doy Ulee Kareng Sub-District*, Banda Aceh City, that the people who are in Gampong are different from one another. There are those who perceive the peusijuek tradition as an expression of gratitude to God for the blessings given, and have become a culture of ancestors that cannot be abandoned, and there are also those who perceive that peusijuek is not obligatory to do so because the community considers the peusijuek tradition of Hindu culture and in the implementation there are many wasteful elements, for example sprinkling rice in front of people who have been devastated.

The purpose of this research is as follows to describe and analyze the implementation of the peusijuek tradition as a medium of social and cultural communication in *Gampong Doy, Ulee Kareng District, Banda Aceh City*, and analyze and explore peusijuek in *Gampong Doy, Ulee Kareng District, Banda Aceh City*.

## 2. LITERATURE REVIEW

### 2.1 Cultural Concepts

Understanding culture according to Linton is all knowledge, mindset, behavior, or attitude that is a habit of society [1]. It was owned and passed down by ancestors from generation to generation. Furthermore Soemardi and Soemardjan stated that culture is all of the creativity, taste, and work of the community [2]. Meanwhile, according to Koentjaraningrat, culture is all systems of ideas, ideas, or actions as well as the results of human work in the effort of social life that will be made human claims by learning methods [3].

According to Koentjaraningrat, cultural values consist of conceptions that live in the realm of the mind of the majority of the community members regarding things that they consider very noble. The existing value system in a society is used as an orientation and reference in acting [4]. Therefore, a person's cultural value influences him in determining the alternatives, ways, tools, and purpose of making available.

### 2.2 Peusijuek Concept

*Peusijuek* (in the Indonesian language it is called "besieged tastes") means to make something "cool" "cold" which means that by holding peusijuek or flourishing bargaining is expected to get a blessing, good luck or will be in a good condition, and for certain purposes. In Acehese peusijuek people are considered to be a symbolic traditional ceremony of requests for safety, peace, happiness, unity and mutual forgiveness. Because almost all of Aceh's customs are peusijuek. Like marriage ceremonies, circumcision of the apostles, reconciling between warring people, planting rice, building new houses, new vehicles both two and four-wheeled, and also on the pilgrimage, peusijuek also done when someone had good luck.

### 2.3 Social Media Communication Media

Seeing the equipment and procession of peusijuek the meaning of symbolic power and certain messages that are always communicated through this ritual, although there are several different views about its existence. Given the traditional rituals peusijuek has an important meaning for social life, because this tradition is a form of communication social and culture that has been preserved until now. As a form of communication, there are certainly many perspectives that can be used to see, study and understand this tradition, both from social, cultural, to legal and religious aspects. Therefore, this study limits the focus of the study of socio-cultural communication and the symbolic power of traditional peusijuek rituals in Acehese society. This study will only look at traditional peusijuek rituals as a form of communication in the traditional traditions and culture of the Acehese people. The perspective of his study is purely on the values of socio-cultural communication and the symbolic power of the equipment and procession of the traditional Peusijuek ritual tradition.

Various studies on traditional rituals have been carried out by several experts in terms of the main aspects: (1) traditional rituals as a transcendental communication medium, (2) traditional rituals as a symbolic power in society. First the study of traditional rituals from aspects of transcendental communication and the study of transcendental communication in traditional rituals about transcendental morphology, a phenomenological interpretation of human and non-human cosmos, this study confirms the "secured" and "profane" of two different fundamentals.

### 2.4 Theory Interaction Symbolic

Symbolic interaction theory is a theory that was built in response to psychological theories of behaviorism, behaviorism, ethnology, and structural-functionalist theories. This theory is actually developed in the field of social psychology and sociology and has a set of premises about how an individual self and society is defined through interaction with others where communication and participation play a very important role.

In the tradition of approaches in communication science research, symbolic interaction theory is rooted in semiotics and phenomenology. So it can be said that symbolic interactionism is the most influential theory in the history of the field of communication studies. As we have understood together that communication is the process of forming meaning through messages, both verbal and nonverbal messages in the form of symbols, signs, and behavior. Meaning as understanding the message given by another person cannot occur unless both parties or communication participants can obtain the same meaning for each word, phrase, or verbal code.

### 2.5 Social Interaction Theory

There are at least two conditions for social interaction, namely social contact and communication. Social contact does not occur solely from action but also depends on the response to the action. The important aspect of communication is when someone gives an interpretation of something or the behavior of others. In communication there is often an interpretation of the meaning of

something or the behavior of others. The special characteristic of human communication is that they are not limited to using physical cues, but also symbols, such as language.

Society as a process of interaction is divided into two views, namely based on organization and mechanism. Both views have similarities and differences. The similarity between the two views is that both do not recognize human freedom in building their own communities and are responsible for the results. In this case, coexistence is seen as an objective result and objective laws that play a loose role and subjective will.

The difference between the two concerns the concept of society and social phenomena. Organisms view society as a living entity in which individuals occupy subordinate and functional functions like organs of the body. The whole takes precedence over individual interests, singularity over pluralism, uniformity in diversity which is full of competition and conflict both still hidden and open. The mechanism sees society as an association of individuals, each of which stands alone and through an outward way of interacting with each other. The so-called community is nothing but a network of relations that are added and outsourced to the individuality of the actors. Individual interests take precedence over common interests, equality over oneness.

## **2.6 Theory of Structural Functionalism**

The basic assumption of structural functionalism theory is "society and social institutions tend to be seen as a system in which all parts are interdependent and work together to create a balance (Parson in Zubaedi) [5]". The social system in this framework tends to move towards balance or stability, where each institution has its own function.

The structure and function with the complexity that is different, but there is in every society both modern and primitive societies. Example; religious institutions guide the followers to become good and dedicated members of society to carry out the provisions of the creator in order to achieve happiness in the world and the hereafter. Economic institutions have the function to regulate the process of production and distribution of goods and services in society. School institutions have the function of passing down the values that exist to the younger generation. And other institutions in the community, where all of these institutions establish a bond or interact with each other in order to create balance in the community.

## **2.7 Ethnographic Theory**

This theory was put forward by Hymes who argued that communication culture has a different way but all forms of communication require shared codes, communication actors who know to use codes, form of messages, a tool, circumstances, topics and an event created by the dissemination of messages. Ethnography of communication looks at the forms of communication used in certain social groups, the words they use and what they mean to them. In ethnography communication cultural interpreters try to make the form of communication used by each member in a community or culture can be accepted by common sense. Therefore, cultural interpreters look at several guidelines, namely, the form of communication used by the group, interpreting all communication activities, when and where members communicate, how communication practices create community and diversity of codes used by a communication group. Hymes also suggests that in communication ethnics there are nine categories that can be used in cultural communication, as follows: a) Slang or communication patterns that are known from group members; b) The ideal fluency of a conversation or what underlies a communication agent; c) The conversation community and all the limitations of the conversation; d) Conversation situations or at all times when communication is considered appropriate in the community; e) Conversation events or events which are considered to be communication for group members; f) A series of specific behaviors taken as an example of communication in a conversation event; g) Components or what are considered to be elements of a communicative act; h) Rules for speaking in the community or guidelines/standards by which communicative behavior is decided; i) What functions of speech in the community or communication are believed to be able to complete, such as important information that we will convey/things that are beneficial to the community.

## **2.8 The Concept of Culture**

As said by Gudykinst and Kim one of the main factors influencing the effectiveness of communicating with people of different cultures is "the ability to understand their culture. Accepted culture has been passed down from generation to generation and has been used as a guide for daily life [6]. For success in communicating with people of different cultures there is no other way but to understand their culture. Culture is defined by Devito "as a relatively special lifestyle of a group of people consisting of values, beliefs, artifacts, ways of behaving and ways of communicating transmitted from generation to generation" [7]. Samovar et al. argues that culture plays a dominant role in human life. When cultures are different, communication practices can also be different. As Smith (in Samovar et al.) Did: "In modern society people communicate in different ways, as do people communicate in different ways, as people in society do. in the world, from the way people communicate is their way of life. That's all culture. Who is talking to whom?, How ?, and about what ?. All of that is the unification of communication and culture "[8]. How ?, and about what ?. All of that is the unification of communication and culture "[8]. How ?, and about what ?. All of that is the unification of communication and culture "[8].

### 3. RESEARCH METHOD

#### 3.1 Research Approach

In this study the authors used a descriptive qualitative approach to describe traditional means, religious facilities, family facilities, intergroup facilities. The qualitative approach is used because it is quite representative in describing the phenomena that are the object of research, considering research as a systematic effort to find, analyze and encapsulate empirical evidence to understand symptoms or to find answers to a problem related to these symptoms.

#### 3.2 Research Focus

The researcher sets the focus of research in this dissertation research, namely:

- 1) Peusijuek tradition as social communication in Gampong Doy, Ulee Kareng District, Banda Aceh City include: initial procession, peak procession and final procession.
- 2) The values contained in the tradition of peusijuek as a medium of social communication in Gampong Doy, Ulee Kareng District, Banda Aceh City include: religious values, philosophical values and cultural values.

#### 3.3 Analysis Data

Field data analysis should be done shortly after the data is collected so that researchers avoid misinterpretations, forget the purpose of symbols or codes in the field notes, forget concepts in the context of the situation. Miles and Huberman in Sugiyono, argued that the activities in qualitative data analysis were carried out interactively and continued continuously until they were completed, so that the data was already saturated [9]. Activities in data analysis, namely data reduction, data display, and drawing/verification conclusions.

### 4. DISCUSSION

#### 4.1. Peusijuek Tradition as Social Communication in Gampong Doy, Ulee Kareng District, Banda Aceh City

Peusijuek is a tradition that has been passed down for generations by the people of Aceh, and is still being developed in the current era of globalization. Although there is a different opinion among the peusijuek traditions, it does not diminish the basic meaning of the peusijuek itself.

##### 4.1.1. Initial Procession

The peusijuek event sequence begins with a prayer, then sprinkles rice on the people in Peusijuek. Then sprinkle fresh flour water from left to right and from right to left, and occasionally crossed. Next, wash your hands and then grab the pulut rice and feed it to the Peusijuek. In essence the same is to ask for prayer to the Almighty to be given blessing, safety and peace of life.

Peusijuek also had a positive effect on the local community and also the people involved in the procession. Peusijuek is still done in rural communities, while people who live in urban areas look as if they have forgotten this tradition. Because it has been preoccupied with work, even though this tradition has also been seen to be carried out. On the other side of the peusijuek ceremony it also provides an understanding of togetherness for family members who are embellished with the surrounding community, thus creating a strong relationship between citizens, this is also the reason for peusijuek to be maintained in Aceh. Because peusijuek is an Acehnese tradition not a recommended worship, this is part of Aceh's specialties. Every major event in Aceh, Peusijuek implementation is led by traditional leaders, while reciting prayers to give blessings to those who are affected. Peusijuek events can be found throughout Aceh which are carried out in different ways according to local customs demands. In the Aceh community all disputes are resolved by deliberation. As a tradition that has been passed down through generations in Acehnese society, it also participates in the Gampong community in resolving disputes that occur in the community. All the problems are left to the village peut tuha, as well as other village officials and people who are aged in the community. After the problem is solved by deliberation. As a sign of a peace agreement between the two parties, then endowed with peusijuek, useful advice, peumat jaroe (shaking hands) and accompanied by prayers. This ceremony aims to reconnect the ties of brotherhood between the warring people, so that the event is not repeated. Therefore peusijuek is a means of mediation to end a dispute or conflict in Acehnese society.

##### 4.1.2. Peak Procession

When everything is ready, a peusijuek event will be held. The person in Peusijuek sat quietly, and those who did Peusijuek stood up and were also ready with an envelope containing the money that would be given after the event was over. Peusijuek is usually done by elders in the community, such as Tengku (Ustadz) or Umi Chik (Ustadzah). If the family itself is usually done by mother, father, or all that is elder.

Every religion has teachings that guide the followers in living their daily lives. As according to Malefijt, the role of religion

in community life is very important, there are no other cultural aspects of religion that have broader influence and implications in human life, religion also interacts significantly with other cultural institutions. Religious expressions are found in material culture, human behavior, norms, morals, family systems, economics, law, politics, medicine, science, technology, art, rebellion, war, and so on [10]. Religion is a pattern for action, religion becomes a value in human life that affects all aspects of human life.

Religious phenomena are universal and unique phenomena and full of mystery, various social sciences are interested in learning them. One of them is Anthropology. Anthropology is the study of humanity in general by studying the various colors, physical forms of society and culture that are produced [11]. Religion is part of culture. So that it can be studied with an anthropological approach. Religion can be studied with an anthropological approach because religion is one of the cultural elements which Koentjaraningrat put in 7 cultural elements. According to Geertz, religion is part of a more pervasive and pervasive cultural system, and at the same time its position is in a relationship with and to create and develop cultural order; and at the same time religion also reflects this order [12]. Religion must be seen as a cultural system that can change a society's order. As Agus explained, religion that is studied in anthropology is religion as a cultural phenomenon and not a teaching that comes from God [10]. Anthropological studies related to religion are not related to the truth of a religion, but the anthropological approach in studying religion is an attempt to understand religion by looking at forms of religious practice. The study of religion through anthropological review can be interpreted as an effort to understand religion by looking at the forms of religious practices that grow and develop in society. In a religious society having a function, religion has influence in shaping social, cultural, economic, political and public policy structures. With this approach religious studies can be comprehensively studied through an understanding of the deepest meanings of religious life in society. Then it can be seen that there is a correlation between religion and various elements of human life [13].

Religious research in the anthropological approach is not examining the nature of religion in the sense of revelation, but researching humans as actors who live up to, believe in, and carry out commands (behave) towards (teachings) of religion. Religious research in the view of social science is to examine how religion exists in culture and social systems, based on facts or socio-cultural realities [14].

According to Japar, religiosity can be interpreted as the quality of one's appreciation in religion or in embracing the religion he believes, the deeper a person is in religion the more religious and vice versa the shallower a person becomes in a religion the more fuzzy his religiosity will be. Someone in the religion will intensely make religion as a guide for behavior, so that behavior is always oriented and based on the teachings of the religion it believes. Religious beliefs are an integral part of one's personality. That belief will oversee all actions of words and even feelings. When someone is interested in something that seems fun, then the faith will quickly act to weigh and examine whether it is allowed or not by his religion.

So it can be seen that religious is a strong attitude in embracing and carrying out religious teachings and as a reflection of himself for obedience to the teachings of his religion. From the description above it can be concluded that religious attitude is a condition of one's self where every activity is always related to his religion. In this case also as a servant who believes in his Lord trying to be able to realize or practice every teaching of his religion on the basis of faith that is in his heart.

#### **4.1.3. Final Process**

Peusijuek processions have become a culture that is constantly maintained, peusijuek contains religious values that are very philosophical so that peusijuek are considered to be very sacred and must be carried out on activities that are believed to need peusijuek. Even to the very extreme, peusijuek are considered religious practices that must not be abandoned. The final process of peusijuek is tucking in an envelope containing money to the one at Peusijuek.

The movements at the time of the peusijuek procession are very unique, these movements are almost like the movements at the time of worship in Hinduism. However, this movement occurs only in the direction of splashing water from left to right and from right to left and occasionally crossed. Many Tengku think that the similarity of the peusijuek ritual with the practice of worship in Hinduism does not mean that the peusijuek is a Hindu ritual. Because the ritual itself is very different both in terms of objectives, methods, and contents of the peusijuek. Prayers that are read during peusijuek are prayers of salvation, both in Arabic and Acehese. Prayers are usually adjusted to the moment of peusijuek. The prayers ask for God's salvation, peace and ease.

Increase the level of brotherhood with empathy. Empathy is not only able to make us a better person, but empathy can also increase a sense of brotherhood. Having lots of friends and relatives also has many benefits for us. In addition to providing conveniences in life, friends and relatives are also very influential on our success. Having lots of friends and relatives will make it easier for us to achieve success.

Having lots of friends and relatives is tricky. For some people who are good at getting along, having lots of friends is an easy thing, but for people who are less sociable having lots of friends is a very difficult thing to do. While you can not only be obtained based on blood relations or heredity. Friends can become siblings. There are so many benefits that you can get when you have many friends and relatives.

One way you can do to have many siblings by increasing your sense of brotherhood is empathy. As explained in the previous article, that empathy will be able to feel what other people feel, including feeling the suffering that is being experienced by others. When you have empathy for other people, you will automatically feel what other people feel. Empathy towards others will make *senantiasa* help others, even strangers. The attitude of empathy that is shown to others, will make others like it. Not only that, it also becomes easier to have good relations with other people.

The good relationship that you create with others through empathy will also increase the feeling of brotherhood between others. That sense of brotherhood arises as a form of mutual empathy between one person with another person, between with another person. A sense of brotherhood that is intertwined with other people besides having many benefits that leads to success also avoids hatred or enmity with others.

Furthermore, in the context of Muslim society, the term *ukhuwah Islamiyah* developed, meaning brotherhood between Muslims, or brotherhood that was woven by fellow Muslims. Shihab, however, further stated "that terms and understandings like this are inappropriate" [15]. According to him, the word Islamic coupled with the word *ukhuwah* is better understood as an adjective, so *ukhuwah Islamiyah* means "brotherhood that is Islamic or brotherhood taught by Islam".

The understanding put forward by Shihab (1998: 358) that "seems to be justified and needs to be promoted, because in the view of the Qur'an itself found many kinds of brotherhood that are Islamic".

According to Munandar, translating the definition of public relations from Franks Jefkins is "public relations is something that summarizes the overall planned communication, both inside and outside, between an organization and all its audiences in order to achieve specific goals based on mutual understanding [16] . "Whereas Muntahar, defines" public relations as a planned business activity involving good faith, sympathy, mutual understanding, to gain recognition, acceptance and support from the community through communication and other means (mass media) to achieve mutual benefits and agreements [17]. "

Basically, the two opinions above have the same two notions of public relations, namely public relations is a planned communication using the media to the public and is used to achieve common goals in an organization.

## **4.2. What values are contained in the tradition of *peusijek* as a social communication media in Gampong Doy, Ulee Kareng District, Banda Aceh**

### **4.2.1. Religious Value**

*Peusijek* tradition is basically functioned to invoke safety, peace and happiness in life. Rasulullah SAW also did *peusijek*, the arguments of hadith that allow *peusijek*; The Hadith of the Prophet at the time the Prophet married Siti Fatimah with Saidina Ali. The Messenger of Allah took water with his right hand and then sprinkled it on his chest and rubbed it into the necks of 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 wood leaves /jujuju. The Acehnese people believe that the *Peusijek* tradition is the result of local cultural wisdom taught by the ancestors. Where culture and religion must be run side by side with all the good in it. So he must respect and be maintained.

In practice, the *Peusijek* tradition in Aceh is usually carried out by religious or traditional leaders who are presided over to lead the procession of the *Peusijek* tradition. This is because the *Peusijek* tradition is a ritual that is considered very sacred, so to do so must come from people who understand the prayers and the implementation process in the tradition best. For men who will be in *Peusijek*, then the person who will lead the implementation of the tradition is from the curb of the ulema, Tengku, or Ustadz. As for women who will be in *Peusijek*, the process is carried out by Ummi, Ustadzah or a woman who is elder by the people of Aceh. This was done in order to obtain blessings and mercy from Allah SWT.

There are 3 most important things that exist in the implementation of the *Peusijek* tradition in Aceh, namely the tools and materials of the *Peusijek* tradition, movements, and prayers in the *Peusijek* tradition. For tools and materials from the *Peusijek* tradition consisting of trays, *bu leukat* (sticky rice), *umirah* (red palm), *breueh pade* (rice), *teupong taweue* (flour mixed with water), on *sisikuek* (a type of duck cocor duck), *manek manoe* (a type of foliage), *naleueng sam bo* (a type of grass), *glok* (a type of handwashing area) and *sangee* (a food hood). For the people of Aceh, every ingredient in the *Peusijek* tradition has a special philosophy and meaning in it.

According to Geertz, the opinion that culture is a pattern of notions or meanings that are intertwined as a whole in symbols transmitted historically, a system of conceptions inherited in symbolic forms through which humans communicate, preserve and develop their knowledge and attitude towards life [12].

Culture is a system that has a relationship between one another. Symbolic forms of language, objects, music, beliefs and community activities that contain togetherness are cultural scopes. Kluchohn and Kelly (in Niode) argue that culture is a pattern for life that is created in an explicit, implicit, rational, irrational and non-rational history which is present at all times as a potential guide for human behavior [18].

Referring to this opinion, it can be said that all cultural activities intend to meet a number of community needs, especially those related to life's needs. In other words, culture cannot be separated from all patterns of community activities and culture also has a very vital role in the process of building the nation's character. The conception of the culture above shows that the importance of the values contained in the culture of the Indonesian nation as a foundation in the development of national character. But along with the times, the existence of culture and cultural values that are owned by the Indonesian people until now

have not been able to be constructed as a whole, and even come under threat with their existence with such rapid development of the times. Nevertheless, the majority of Indonesian people still maintain their culture as national identity and identity. One of which is the culture of the people of Aceh. Aceh is one of the provinces in Indonesia which has a variety of cultures. One of the cultures possessed by the Acehnese people is the Peusijek tradition. Peusijek is a tradition of flourishing tawari. This tradition is well known in Acehnese society as a custom and culture that must be preserved. In language, the word "Peusijek" itself comes from the word "sijek" which means cold, then it is added by the prefix "peu" (making things become). So that when combined can be interpreted to make something cold, or cool [19]. One of which is the culture of the people of Aceh. Aceh is one of the provinces in Indonesia which has a variety of cultures. One of the cultures possessed by the Acehnese people is the Peusijek tradition. Peusijek is a tradition of flourishing tawari. This tradition is well known in Acehnese society as a custom and culture that must be preserved. In language, the word "Peusijek" itself comes from the word "sijek" which means cold, then it is added by the prefix "peu" (making things become). So that when combined can be interpreted to make something cold, or cool [19]. One of which is the culture of the people of Aceh. Aceh is one of the provinces in Indonesia which has a variety of cultures. One of the cultures possessed by the Acehnese people is the Peusijek tradition. Peusijek is a tradition of flourishing tawari. This tradition is well known in Acehnese society as a custom and culture that must be preserved. In language, the word "Peusijek" itself comes from the word "sijek" which means cold, then it is added by the prefix "peu" (making things become). So that when combined can be interpreted to make something cold, or cool [19]. This tradition is well known in Acehnese society as a custom and culture that must be preserved. In language, the word "Peusijek" itself comes from the word "sijek" which means cold, then it is added by the prefix "peu" (making things become). So that when combined can be interpreted to make something cold, or cool [19]. This tradition is well known in Acehnese society as a custom and culture that must be preserved. In language, the word "Peusijek" itself comes from the word "sijek" which means cold, then it is added by the prefix "peu" (making things become). So that when combined can be interpreted to make something cold, or cool [19].

The majority of Acehnese are known to be Muslim, have customs and customs and are rich in a variety of cultures. Most of the people of Aceh from the beginning until now still carry out the Peusijek tradition procession in various activities that are believed to need to hold the Peusijek tradition. Because, the Peusijek tradition is considered by the people of Aceh as a custom that must be implemented. Peusijek tradition is a procession of customs performed in various specific activities in the life of the Acehnese people, such as marriage ceremonies/events, building and inhabiting new homes, performing the pilgrimage, animal sacrifice, meeting divorced husband, people are surprised from something extraordinary (tiger, falling from a tree, hit by a calamity/collision with a vehicle that bled)

In addition, Peusijek is also carried out by members of the public towards someone who is fortunate, for example successfully graduating, obtaining a high position in government and society, rewarding or awarding the highest stars, new vehicles, and others [19]. Duhri, said that the procedures for implementing the Peusijek tradition were carried out in several sequences, first sprinkling rice (breuh padee), second, sprinkling fresh flour water, third editing glutinous rice (bu leukat) in the right ear and finally giving money (teumutuek ). Tara is generally the same way done in every procession of the Aceh Peusijek tradition. However, there are several differences according to the activities carried out in the Peusijek. Usually the Peusijek equipment consists of one tray, Even to the very extreme, the Peusijek tradition is considered a religious practice that must not be abandoned. It is said that, if left behind it will be overwritten by calamity and will not receive the dignity and blessing in carrying out its activities. Even so, the Peusijek tradition can barely exist because of the situation in Aceh in a state of war and conflict and was also hit by a large mega disaster called the earthquake and tsunami. Even in recent years, the existence of the Peusijek tradition in Aceh was also protested and opposed by some people [21]. Some of these community groups consider the Peusijek tradition in Aceh to be a heresy that was never carried out by the prophet Muhammad SAW. Despite protests, most of the people of Aceh still carry out the Peusijek tradition in events such as, marriage, circumcision of the apostles, and performing the pilgrimage. Even the Peusijek tradition is also carried out by students in Aceh during the new school year, especially when the admission of new students to Peusijek by lecturers and students. Therefore, this study aims to uncover the construction of the meaning of the Peusijek tradition contained in Aceh culture, where Islamic religious values integrated in the Peusijek tradition can be accepted by the majority of people in Aceh so that it becomes an Islamic culture in Acehnese society. For this reason, Islam plays an important role in the survival of culture in Aceh, including the Peusijek tradition, as the main concept in living a social life. Even the Peusijek tradition is also carried out by students in Aceh during the new school year, especially when the admission of new students to Peusijek by lecturers and students. Therefore, this study aims to uncover the construction of the meaning of the Peusijek tradition contained in Aceh culture, where Islamic religious values integrated in the Peusijek tradition can be accepted by the majority of people in Aceh so that it becomes an Islamic culture in Acehnese society. For this reason, Islam plays an important role in the survival of culture in Aceh, including the Peusijek tradition, as the main concept in living a social life. Even the Peusijek tradition is also carried out by students in Aceh during the new school year, especially when the admission of new students to Peusijek by lecturers and students. Therefore, this study aims to uncover the construction of the meaning of the Peusijek tradition contained in Aceh culture, where Islamic religious values integrated in the Peusijek tradition can be accepted by the majority of people in Aceh so that it becomes an Islamic culture in Acehnese society. For this reason, Islam plays an important role in the survival of culture in Aceh, including the Peusijek tradition, as the main concept in living a

social life. This study aims to uncover the construction of the meaning of the Peusijuek tradition contained in the Aceh culture, where the values of the Islamic religion integrated in the Peusijuek tradition can be accepted by the majority of the people in Aceh so that it becomes an Islamic culture in the Aceh community. For this reason, Islam plays an important role in the survival of culture in Aceh, including the Peusijuek tradition, as the main concept in living a social life. This study aims to uncover the construction of the meaning of the Peusijuek tradition contained in the Aceh culture, where the values of the Islamic religion integrated in the Peusijuek tradition can be accepted by the majority of the people in Aceh so that it becomes an Islamic culture in the Aceh community. For this reason, Islam plays an important role in the survival of culture in Aceh, including the Peusijuek tradition, as the main concept in living a social life.

#### **4.2.2. Philosophical Value**

Peusijuek tradition in Acehnese society has become a practice that is passed down through generations and cannot be erased. Even peusijuek will always continue and follow every ceremony whether socio-cultural, socio-social, or sociocultural. Peusijuek procession is not only peusijuek but also prayers to ask for salvation for those who are affected. In peusijuek a series of customs and messages have been carried out to those who are affected so that after this procession, if there is a conflict there will be no more disputes and revenge. Likewise peusijuek if done against Lintobaro and Dara Baro, the aim is to pray for the blessing and peace of life of the world and the hereafter. Also pray for this opportunity so that they are bestowed with good descendants, become pious children, obedient to the commands of Allah and His Messenger, and also obedient to his father's mother later. Peusijuek performed by the Acehnese people today is not by ritual worship but praise and gratitude to the Prophet Muhammad.

Peusijuek ritual functions as a form of gratitude and as a repellent. A form of gratitude for the people of Aceh when they have the luck to do this ritual. While the form of community repellent suffered disasters dipsusijuek by neighbors and relatives. There are two basic technical differences between the two types of peusijuek: 1) Peusijuek is a sign of gratitude, inviting relatives and neighbors, entertaining meals together and distributing envelopes of donations to guests, especially for orphans and poor people. 2) disaster victims, relatives and neighbors arrive without being invited to bring the ritual material along with the elders of the ritual leader to reject the family of the disaster and end with a financial contribution to the family of the disaster. Seeing the importance of the peusijuek ritual for life, the meaning of the symbolic power and certain messages that are always communicated through this ritual becomes important and interesting to study. This tradition is a form of transcendental communication that has existed since the days of Hindu Buddhism and is still maintained today.

The peusijuek ritual procession is examined by Amiruddin's speech and its position and function for the community as a sacred ritual in cultural customs and has become a part of religion for the people of Aceh. While this ritual functions as a ritual request for salvation, blessing and prosperity. It is carried out when the community faces certain moments carried out by the clerics and clerics who are considered to understand the meaning of ritual.

The Meaning of the Peusijuek Ritual Procession in the Era of Globalization The meaning of the peusijuek ritual procession experienced a slight shift for the younger generation as a sacred ceremony is now a profane ritual. Young people in traditional societies generally do not understand the deep meaning, but their participation is more likely to go along and do not want to be seen as children who do not obey the custom. "Peusijuek is an official traditional ceremony, so it is carried out at official moments in adat" (interview). In line with the phrase "peusijuek foot ball and foot soccer field on the first day of the tournament for the inauguration of the sign already dubuka tournament and part of the effort to pray to run smoothly" (interview).

#### **4.2.3. Culture Value**

Culture in essence has values that are always inherited, interpreted and implemented along with the process of social change that occurs in society. The implementation of cultural values is the legitimacy and manifestation of society towards its culture. The existence of culture and the diversity of cultural noble values possessed by the Indonesian people is a means of building the character of society.

Existence can also be known by one word, namely existence. The most important concept of existence according to Dagun in human social life is his own condition or his own existence. Existence can be interpreted as something that considers human existence is not static, meaning that humans are always moving from possibility to reality. This process changes if it is now possible, tomorrow it will become reality because human beings have the freedom to move. To exist means to dare to make decisive decisions for his life. Consequently, if we cannot make a decision and do not dare to act, then we do not exist in the real sense.

Banda Aceh Deputy Mayor Hj Illiza Sa'aduddin Djamal invited all citizens to preserve the customs, culture and traditions of ancestral heritage, in the midst of the influence of globalization. "Customs, culture and traditions are ancestral heritage which must always be preserved and preserved and bequeathed to future generations," he said in Banda Aceh on Tuesday. The statement was made by Illiza after handing over the aid of a set of traditional peusijuek (flour) equipment at the Gampong Mosque (village) Pango Raya, Ulee Kareng District. Accompanied by the Chairman of the Aceh Indigenous Council (MAA) of Banda Aceh City, Sanusi Husein, he mentioned that the Pango Raya Village was the first settlement to receive peusijuek equipment. Peusijuek traditional equipment handed over by the Banda Aceh City Government is a curtain of Aceh motifs, pile cover and pillow as well

as a set of brass peusijuek. Illiza said that with the help of traditional equipment, it was hoped that residents could preserve and maintain the attitudes, behavior and commendable actions inherited from the ancestors. According to him, so far the behavior of the Acehese people who are known to have religious knowledge have been distorted and influenced by foreign cultures. "It is very worrying that a group of women in Aceh is making a social gathering with young men's prizes, this has been broadcast in the media, somehow our generation will be in the future if we do not protect it from an early age," Illiza said. He also mentioned that not a few of Aceh's young generation did not understand the traditions inherited from their ancestors, even though Aceh is one of the regions that is rich in customs and culture. " Aceh's customs and traditions are part of Islamic culture, but today many young people do not understand them. I hope the role of traditional leaders and community leaders to pass down the tradition and culture," he added.

The family is a basic family unit consisting of husband, wife and children of the family in the view of Islam that is not small. In fact, Islam pays great attention to family life by laying down wise rules in order to maintain family life from disharmony and destruction. It is undeniable that the family is the first brick to build the palace of the Muslim community and is a madrasa of faith that is expected to produce generations of Muslims who are able to raise the word of God on earth. While the word Sakinah According to the rules of the Indonesian language, sakinah means peace, tranquility, calmness, happiness. So sakinah family means family which is filled with peace, peace, too. So sakinah family is a very ideal condition in family life. Sakinah family is also often referred to as a happy family. According to the Western view, a happy family or a prosperous family is a family that has and enjoys all material luxuries. The family members have good health that allows them to enjoy an abundance of material wealth. To achieve this goal, all attention, energy and time are concentrated on the effort to realize the luxury of material wealth which is considered as a matter of principle and requirements for welfare. Family is very important because from this institution the formation of society and nation. The teachings of Islam are very concerned about family problems, starting from the procedures for the selection of a life partner, the husband and wife, welcome the birth of a child, to regulate the rights and obligations of children and parents, including inheritance rights and so forth. If this foundation is strong in the religion and character of the members, the community will be strong and security will be realized. On the other hand, if the family ties are broken up and the damage is poisoning the members, the impact will be seen in the community, how the shock hits and the fragility of strength so that security is not obtained. Then every family or group or group of people, consisting of two or more individuals, cannot help but need the existence of a leader or someone who has the authority to regulate and simultaneously supervise other individuals (but that does not mean such as the existence of superiors and subordinates). to regulate the rights and obligations of children and parents, including inheritance rights and so forth. If this foundation is strong in the religion and character of the members, the community will be strong and security will be realized. On the other hand, if the family ties are broken up and the damage is poisoning the members, the impact will be seen in the community, how the shock hits and the fragility of strength so that security is not obtained. Then every family or group or group of people, consisting of two or more individuals, cannot help but must have the existence of a leader or someone who has the authority to regulate and simultaneously supervise other individuals (but that does not mean such as the existence of superiors and subordinates). To regulate the rights and obligations of children and parents, including inheritance rights and so forth. If this foundation is strong in the religion and character of the members, the community will be strong and security will be realized. On the other hand, if the family ties are broken up and the damage is poisoning the members, the impact will be seen in the community, how the shock hits and the fragility of strength so that security is not obtained. Then every family or group or group of people, consisting of two or more individuals, cannot help but need the existence of a leader or someone who has the authority to regulate and simultaneously supervise other individuals (but that does not mean such as the existence of superiors and subordinates). If this foundation is strong in the religion and character of the members, the community will be strong and security will be realized. On the other hand, if the family ties are broken up and the damage is poisoning the members, the impact will be seen in the community, how the shock hits and the fragility of strength so that security is not obtained. Then every family or group or group of people, consisting of two or more individuals, cannot help but must have the existence of a leader or someone who has the authority to regulate and simultaneously supervise other individuals (but that does not mean such as the existence of superiors and subordinates). On the other hand, if the family ties are broken up and the damage is poisoning the members, the impact will be seen in the community, how the shock hits and the fragility of strength so that security is not obtained. Then every family or group or group of people, consisting of two or more individuals, cannot help but must have the existence of a leader or someone who has the authority to regulate and simultaneously supervise other individuals (but that does not mean such as the existence of superiors and subordinates). On the other hand, if the family ties are broken up and the damage is poisoning the members, the impact will be seen in the community, how the shock hits and the fragility of strength so that security is not obtained. Then every family or group or group of people, consisting of two or more individuals, cannot help but must have the existence of a leader or someone who has the authority to regulate and simultaneously supervise other individuals (but that does not mean such as the existence of superiors and subordinates).

regulate and simultaneously supervise other individuals (but that does not mean such as the existence of superiors and subordinates).

Likewise with a family, because the so-called family is composed of a minimum of a husband and a wife who then appears the existence of children or children and so on. So, it should be necessary in a family that there is also a family leader whose job is to guide and direct at the same time meet the needs of both the zahir and bathiniyah needs in the household to form a sure, mawaddah wa rahmah family. The Qur'an states that it is the husband or father who has the task of leading his family because a man is a leader for women.

We can not deny building a family that we must be faced with a problem, here Islam also teaches how to build a family to remain sakinah, mawaddah, warahmah which includes: Strengthening our love and maintaining mutual respect. Both husband and wife must always maintain their honor/dignity. A wife should be seen as pleasing her husband. All done with sincere intentions.

Every human being feels like he is respected and respected. That is why a lot of household integrity fades because there is no appreciation or respect for our partners. c. Keep secrets and not spread the shortcomings of each of our partners. Your wife is clothes for you, so your husband is clothes for you. Therefore, do not let the existing deficiencies in our partners to get out of the house. Harming our partner is tarnishing our own clothes (defaming yourself). If there is a problem it should be solved in a cool way, it can even be solved in bed. d. Cooperation between husband and wife. To function our family optimally to form a perfect human being, muttaqin. It is important for parents to teach their children religious education early on. Children are God's mandate to their parents. Early Islamic education is very important, especially in shaping the character of children. When there are mistakes in children, immediately reprimand, but reprimand in a good way, not with violence. Because if we educate with violence then the generation formed will be hard too.

Peusijuek which contain noble values and wisdom of ethnic groups that must be preserved and maintained as regional identities. The ancestral belief system in the Aceh community contains rules about the relationship between humans and God, humans and humans with ancestral spirits, and humans and nature and their contents. This belief system is reflected in the traditions of the peusijuek both in the course of the implementation of other customs, and daily cultural activities. Every traditional ceremony aims well in the view of the people who carry out the ceremony. So that something good is truly manifested in reality, the community believes that it can be achieved not only by hard work.

The real essence of peusijuek for the people of Aceh is an effort to obtain blessings and inner peace and customary goals of peusijuek and even then it is closely related to the teachings of Islam that is to express gratitude, ask for guidance from Allah SWT, expect happiness and peace of life, and apologize to fellow humans and express repentance to Allah SWT for certain mistakes or mistakes.

## **5. CONCLUSION**

Based on the description and discussion of research results regarding the Peusijuek tradition, the conclusions can be drawn as follows:

### **1. Peusijuek tradition as social communication in Gampong Doy, Ulee Kareng District, Banda Aceh City**

The peusijuek procession starts with preparing the ingredients has a deep enough meaning such as plain flour, rice, leaves, glutinous rice. When all is ready, then the peusijuek event will be held. The person in Peusijuek sat quietly, and the one who did Peusijuek stood up and was also ready with an envelope containing the money that would be given after the event was over. Peusijuek is usually done by elders in the community, such as Tengku (Ustadz) or Umi Chik (Ustadzah). If the family itself is usually done by mother, father, or all that is elder. The sequence of the peusijuek program begins with prayer, then sprinkles rice on the person at Peijijek. Then sprinkle fresh flour water from left to right and from right to left, and occasionally crossed. Next, wash your hands then pinch the pulut rice and feed it to the Peusijuek. In essence the same is to ask for prayer to the Almighty to be given blessing, safety and peace of life. The final process of peusijuek is to slip an envelope containing money to those in Peusijuek.

### **2. What values are contained in the tradition of peusijuek as a social communication media in Gampong Doy, Ulee Kareng District, Banda Aceh**

In principle, Peusijuek is to ask for safety, peace and happiness in life. The values contained in Peusijuek are religious values, philosophical values and cultural values. The Acehnese people believe that the Peusijuek tradition is the result of local cultural wisdom taught by the ancestors. Where culture and religion must be run side by side with all the good that is in it, so that Peusijuek must respect and be maintained.

Peusijuek tradition in Acehnese society has become a practice that is passed down through generations and cannot be erased. Even peusijuek will always continue and follow every ceremony whether socio-cultural, socio-social, or sociocultural. Peusijuek procession is not only peusijuek but also prayers to ask for salvation for those who are affected. In peusijuek a series of customs and messages have been carried out to those who are affected so that after this procession, if there is a conflict there will be no

more disputes and revenge. Likewise peusijuek if done against Lintobaro and Dara Baro, the aim is to pray for the blessing and peace of life of the world and the hereafter. Also pray for this opportunity so that they are bestowed with good descendants, become pious children, obedient to the commands of Allah and His Messenger, and also obedient to his father's mother later. Peusijuek performed by the Acehese people today is not by ritual worship but praise and gratitude to the Prophet Muhammad. The implementation of cultural values is the legitimacy and manifestation of society towards its culture. The existence of culture and the diversity of cultural noble values possessed by the Indonesian people is a means of building the character of society.

## 6. IMPLICATIONS OF RESEARCH

### 6.1. Theoretical Implications

Aceh is one of 34 provinces in Indonesia which has a variety of cultures. One of the cultures possessed by the Acehese people is the Peusijuek tradition. Peusijuek is a tradition of flourishing tawari. This tradition is well known in Acehese society as a custom and culture that must be preserved. So that when combined can be interpreted to make something cold, or cool [19]. That: "The majority of Acehese are known to be Muslim, have customs and customs and are rich in a variety of cultures. Most of the people of Aceh from the beginning until now still continue to carry out the Peusijuek tradition procession in various activities that are believed to be necessary to hold the Peusijuek tradition. Because, Peusijuek tradition is considered by the people of Aceh as a custom that must be implemented ". "The Peusijuek tradition is a procession of traditions carried out in various specific activities in the life of the Acehese people, such as marriage ceremonies/events, building and inhabiting new homes, performing the pilgrimage, animal sacrifice, meeting divorced husbands, shocked people from something extraordinary (tigers, fell from a tree, hit by an accident/collision of a vehicle that bled), a fight/hostility that must be reconciled [20] ".

In addition, Peusijuek is also carried out by members of the community towards someone who has good luck, for example successfully graduating, obtaining a high position in government and society, the highest star award, new vehicle, and others [19]. The Peusijuek tradition in Aceh has become a culture whose existence has been maintained, bearing in mind that the Peusijuek tradition contains Islamic religious values that have philosophical meaning, so that it is considered a very sacred procession of adat and must be carried out in certain activities which are believed to be necessary to hold traditions Peusijuek Even to the very extreme, the Peusijuek tradition is considered a religious practice that must not be abandoned. It is said that, if it is left behind it will be overwritten by disaster and will not receive the dignity and blessing of carrying out its activities. Even so, the Peusijuek tradition can hardly exist because of the situation in Aceh in a state of war and conflict and is also hit by a large mega disaster called the earthquake and tsunami. Even in recent years, the existence of the Peusijuek tradition in Aceh was also protested and challenged by some people [21]. Some of these community groups consider the Peusijuek tradition in Aceh to be a heresy that was never carried out by the prophet Muhammad SAW. Despite the protests, most of the people of Aceh still carry out the Peusijuek tradition in events such as marriage, circumcision of the apostles, and performing the pilgrimage. Even the Peusijuek tradition is also carried out by students in Aceh during the new school year, especially when the admission of new students to Peusijuek by lecturers and students. Therefore, this study aims to uncover the construction of the meaning of the Peusijuek tradition contained in Aceh culture, where Islamic religious values integrated in the Peusijuek tradition can be accepted by the majority of people in Aceh so that it becomes an Islamic culture in Acehese society.

### 6.2. Practical Implications

As for the suggestions in this dissertation research, the researcher recommends a number of good things to the government, and further researchers, namely:

- 1 Aceh is indeed rich in local wisdom and has hereditary cultures and customs in the social community, therefore we maintain that it has become a responsibility to preserve our customs and culture. and also with the traditions of peusijuek in our society, let's develop it as our culture so it will not be lost due to the times.
- 2 The government's concern for culture is very much needed, especially peusijuek culture to be preserved, as a local culture in Acehese society, because peusijuek tradition has such great significance and there is also wisdom behind the peusijuek tradition.
- 3 Hopes to the people of Aceh, especially the people of Gampong, to always look after Acehese cultures, especially peusijuek culture that is inherent in our daily lives.

## REFERENCES

1. Linton, Ralph. 1984 *Antropologi : Suatu Penyelidikan Tentang Manusia*. Bandung : Jemmars.
2. Soemardjan, dan Soelaeman Soemardi. 1974. *Setangkai Bunga Sosiologi*. Jakarta: Yayasan Badan Penerbit Fakultas Ekonomi Universitas Indonesia.

3. Koentjaraningrat. 2009. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.
4. Koentjaraningrat. 1987. *Sejarah Teori Antropologi I*. Jakarta: Penerbit Universitas. Indonesia (UI- Press)
5. Zubaedi. 2007. *Pendidikan Berbasis Masyarakat*. Yogyakarta: Pustaka Pelajar.
6. Gudykunst, W. B. dan Kim, Y. Y. 1992. *Communicating with strangers (an approach to in tercultural communication)*. New York: McGraw Hill Inc.
7. Devito, J. 1996. *Human Communication*. Jakarta: Profesional Books.
8. Samovar, Larry A dan Porter, Richard E. 1998. *Intercultural Communication: A Reader*. California: Wardworth Publishing Company.
9. Sugiyono. 2016. *Kuantitatif Kualitatif Dan R&D*. Bandung: Alfabeta.
10. Agus, Salim. 2006. *Teori dan Paradigma Penelitian Sosial*. Yogyakarta: Tiara. Wacana.
11. Koentjaraningrat. 2012. *Kebudayaan Mentalitas dan Pembangunan*. Gramedia Pustaka Utama: Jakarta.
12. Geertz, Clifford. 1992. *Kebudayaan dan Agama*, diterjemahkan oleh F. Budi Hardiman dari *The Interpretation of Cultures*, Yogyakarta: Kanisius.
13. Sulistiyani, Ambar Teguh dan Rosidah. 2009. *Manajemen Sumber Daya Manusia*. Yogyakarta: Graha Ilmu.
14. Abdullah, Taufik dan Karim, Rusli. 1989. *Metodologi Penelitian Agama Sebuah. Pengantar*. Yogyakarta: Tiarawacana.
15. Shihab, Alwi. 1998. *Membendung Arus*. Bandung: Mizan.
16. Munandar, Haris. 2012. *Dasar – Dasar Public Relations*. Bandung: Remaja Rosdakarya
17. Muntahar. 2015. *Hubungan Masyarakat: Fungsi dan Peranannya Dalam Manajemen*. Yogyakarta: Andi Offset.
18. Niode, S.A. 2007. *Gorontalo (Perubahan Nilai-Nilai Budaya dan Pranata. Sosial)*. Jakarta: Pustaka Indonesia Press.
19. Duhri, Saufuddin. 2009. *Peusjuek: sebuah Tradisi Rituals sosial Masyarakat Pasee dalam Perspektif Tradisionalis dan Reformis*.
20. Ismail, Badruzzaman. 2013. *Dasar-dasar Hukum Pelaksanaan Adat dan Adat Istiadat di Aceh*. Banda Aceh: CV. Boenbon Jaya.
21. Sutiyono. 2012. *Benturan Budaya Islam: Puritandan Sinkretisme*. Jakarta: Kompas Media Nusantara.