

Indigenous Ritual as Adhesive Social Harmonization:

The Meaning of 'Peusijuek' for Young People of Aceh, Indonesia

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Abstract- The Aceh people in the activities of the traditional order of life steeped in culture and religion. One of the most urgent ritual is peusijuek so that almost all customs activities performed this ritual. This paper aimed to describe the meaning of ritual peusijuek as a medium of adhesive social harmonization of Aceh people. The research method used was a phenomenological approach. The informant was the Aceh people, indigenous elders, and adolescents (18-25 years). The research location was in the district of Aceh Jaya. Collecting data technique used was observation and participant observation, interviews and in-depth interviews to find data of participants in interpreting situations and phenomena regarding Transcendental communication and symbolic power in the pusijuek ritual. Data analysis used was data reduction, display data, conclusion and verification. The results of this research found: (1) The functionality of peusijuek in social aspects could become media to social harmony, dispute resolution, strengthen kinship, and the integration of the interests of the Aceh people, as well as media control balance and inner satisfaction in community relationships. (2) The meaning of ritual peusijuek as a sign of gratitude, sharing happiness and strengthening success.

Keywords—rituals peusijuek; social harmonization

I. INTRODUCTION

Every thanksgiving ritual (salvation) of Indonesian community plays an important role in life. Ritual gratitude to God carried out in various areas with names and different ways, among others: Ritual slamatan do commit by the Javanese, Sundanese and Madurese. Salvation which in the form of gratitude is done by inviting relatives or neighbours. Retained Earnings slamatan traditionally done with prayer encircling rice "cone" with its side dishes [1]. Ritual Sekaten in Yogyakarta as a sign of gratitude celebrated in the open space [2]. Ritual Tabuik of West Sumatra as a sign of gratitude conducted together with the community in a public space [3]. Ritual Mapasilaga Tedong of Torajanese Sulawesi as a sign of

gratitude is done by sacrificing the albino buffalo which in the end get a lot of complaints [4]. Ritual Pasola of West Nusa Tenggara Sumbawanese as a sign of gratitude towards the smooth harvest that will be enjoyed [5].

Aceh is a westernmost province in Indonesia located on the northern tip of the island of Sumatra. The population of ± 4.500.000 inhabitants. Aceh is bordered by the Bay of Bengal to the north, the Indian Ocean to the west, the Malacca Strait in the east, and North Sumatra in the southeast and south. Aceh is the closest land to the epicenter of the 2004 Indian Ocean earthquake. After the earthquake, tsunami waves hit most of the province's west coast. ± 170,000 people were killed or disappeared by the disaster. This disaster also prompted the creation of a peace treaty from the conflict between the government of the Republic of Indonesia and the Freedom Aceh Movement (GAM). Aceh is known religious condensed area. Various activities participated by people colored by Islamic culture. This area is the only one of Indonesian province which imposes Islamic law. Indigenous culture and tradition of strong binding social structure of society, among tradition, plays an important role in the Aceh people in general and it is marked with a date, such as customary fishing "festivity sea" custom paddy fields "festivity rice fields" custom harvest the fruits "festivity fruit" custom fingering binge eating meat "feast hold on" and custom slamatan "peusijuek".

The Aceh people put peusijuek as the main rituals since time immemorial. This ritual takes place in the priority of each celebration as an important moment, even though this ritual is usually attached with an eat herbal ceremony and give compensation money to the people who are invited. This ritual is also a priority of the Aceh young generation in celebrating critical moments like peusijuek as students and new students. This kind of ritual is conducted in every new school year in schools and colleges in Aceh. The younger generation views the peusijuek ritual as an addition to the religious values, it also

has an important meaning to build togetherness and positive attitude.

Aceh young generation believes slogan no important moment without peusijuek or moment become useless without peusijuek. This is closely related to the habits of the people who perform this ritual every moment of happiness or sorrow. People perform this ritual in a happy moment such as when they start a business, occupy a new home, celebrate a graduation, open a newlywed, and have a new vehicle. While in the sorrow moment, peusijuek is done when people release of an accident such as broken bone, bloody sores, new woman divorced husband, and just settle a dispute. This ritual fosters a sense of togetherness, strengthening motivation, generating confidence generating among the citizens.

The peusijuek procession has become a priority cultural ritual after the conflict and tsunami of 2004. Although the customs and culture of the Aceh people have been in contact with global culture during the post-disaster reconstruction. This is due to a sense of security and freedom of assembly for the post-conflict society. The younger generation has the freedom of partying, gathering, and freedom to participate in various cultural activities. Peusijuek is not just a religious ritual, it has a social power. Peusijuek can collect and control large crowds, becoming a medium for keeping peace, strengthening kinship, social harmonization, and even triggering social conflict.

Various studies of traditional rituals have been undertaken by some experts in terms of two main aspects: (1) Traditional rituals as a medium of social and transcendental harmonization, and (2) Indigenous rituals as symbolic forces in society. The first study of customary rituals as a medium of social harmonization and transcendental ritual customary studies as a social medium to a better understanding of the broad issues of placing the role of the city as part of the community offers a reason to explain why "tradition is created" is offered as a mechanism for understanding the emergence of ideology symbols in socio-culture and changes has also occurred in politics and commercial [6], a study of the rituals of the morphological aspects of a phenomenological interpretation of the human cosmos formed from sacred and profane things. It is pointed out how this conception coincides with one another, forming a coherent single phenomenological structure [7]. Similar studies focused on rituals, invented traditions, and shifts in the power of traditional rituals to regulate the social system [8], traditional beliefs and rituals and their role in the social order in Guatemala [9], archipelago ritual identity implies indigenous rituals as social system regulatory structures society [10], and customary rituals affirmed from the nature and function of rituals in sociological discussion as a social media controlling medium [11].

Both traditional ritual studies as a symbolic power in the community of identical ritual studies with anthropological models of cultural interaction in which the meaning of ritual function is a symbol of social power [12], in line with the study of the identification of the vernacular region of Cigugur settlement through the practice of Seren Taun Ritual in Kuningan that fortifies the power social in West Java [13]. Studies on Africana existential ontology Rum as a metaphor of socio-cultural life [14], transnationalism and New Religio-

politics as a counterweight to social solidarity [15], ritualistic politics aspects of the mao cult culture as a revolution of the domination in the social system [16]. The ritual and symbolic "Power" in Rousseau Constitution bridges the social system [17], and rituals as symbolic of transnational media forces organizing social solidarity [18].

The existence of peusijuek tradition in the society of globalization era is still commonly followed by the whole young generation. The significance of global peusijuek transformation can be observed from the socio-cultural point of view. Performing peusijuek rituals becomes a pride for the community, all the important moments always celebrated by doing peusijuek. Ritual actors are seen as adhering to customary families. Various studies that have been done by experts above. However, they have not been able to explain comprehensively the picture of peusijuek ritual as a medium of social harmonization and symbolic power in Aceh society. The major focus in this paper is the meaning of peusijuek as a function in social aspect as media of social harmonization, conflict resolution, strengthening kinship, and integration of interest in Aceh society.

II. RESEARCH METHOD

This paper used a phenomenological approach [19]. Informants in this paper were Aceh people, tradition elders, and adolescents. The location of this study was conducted in Aceh Jaya District (a district in the western part of Aceh Province ± 150 km from Banda Aceh the provincial capital). Data collection technique used was an observation that involved, interviews and in-depth interviews searched for participants' data in interpreting the situation and phenomenon of transcendental communication and symbolic power in the peusijuek ritual. Observation involved used to observe behaviors and informant activities and feel. Data analysis with data reduction techniques, data presentation, conclusion and verification [20].

III. DISCUSSION

Peusijuek ritual in addition to the function of gratitude and repellent reinforcement also has a social function as a media balancing relationship and interaction in life. The peusijuek ritual as a medium of social harmonization in Aceh society is carried out in moments of joy and sorrow. "... peusijuek is a sacred ritual containing many benefits of social harmonization, almost all the moments of distress and happy. Peusijuek, is starting with the model enjoined the elders do so up with the community doing themselves like pesijuek relatives suffered unfortunate ..." (Husen 71 years). If we observe Husen's speech there are several important points (1) peusijuek done in almost all the moments of joy and sorrow, (2) the community only understand the procession and the purpose of praying the safety of the relatives from a disaster each other like the pesijuek of other people (3) peusijuek of happy relatives as a form of balance to give each other support between relatives and citizens

Generally, the Aceh younger generation, although intersect with globalization, is still fanatical in cultural custom, especially peusijuek. Gerasi viewed that peusijuek contains

religious values and integrated social harmonization in it, in addition to containing religious values, it also has an important meaning to build social harmonization and positive attitude (mukhtar, 23 years). This ritual from the side of social harmonization among the younger generation could be seen in the implementation of peusijuek of new students, the inauguration of the new board and the inauguration of the tournament followed by all generation.

Basically, getting a better life, healthier and far from the disaster is not only coming from the outer influences of the human "macrocosm", but has already existed within the human self in the form of "spirit". As told by Hamid (21 years) "... I got a broken bone when playing a ball, then my friends came to bring elders and do peusijuek for me to be more confident and excited, although I was not able to play a ball I always went to watch my friends' practice." Hamid's experience could be observed for some important things (1) peusijuek generate self-confidence, (2) "spirit" becomes more mature after doing peusijuek ritual, (3) peusijuek brings calm and gives an impact to disaster family.

Pesijuek evoked confidence into the key to the spirit as the beginning of all the power and effort to shape oneself for a better self by warding off any kind of unfavorable influence from the outside. Strong and never feeble self-confidence is symbolized by dalong's iron in the ritual procession, though facing trials remains strong and patient with eagerly and discouragedly. Tired of being a part of human task builds with confidence from within and support of the environment. Asas should not be cut off on earth but he hung hope on God for better hope which is interpreted in the most important communication of peusijuek ritual procession.

The meaning of peusijuek ritual in the aspect of social harmonization for the Aceh people is discussed from three aspects of the study: (1) peusijuek ritual as media of conflict resolution; (2) peusijuek ritual as a medium for strengthening kinship; and (3) peusijuek ritual as a media of integration of interests.

A. Peusijuek Ritual as Media of Conflict Resolution

The peusijuek ritual is an important part of conflict resolution in Aceh from mild conflict to jinayat conflict. The pattern of conflict resolution by tradition Aceh is famous for 5 patterns that has been practiced for generations, consists of 4 sequences: (1) diyat, (2) sayam, (3) suloh, (4) peusijuek, and (5) peumat jaroe. First diyat means substitute soul or limb lost or damaged by property. Second Sayam, in the form of compensation in the form of property given by the perpetrator of the crime against the victim or the heir of the victim. Third Suloh, peace efforts between disputants outside the criminal case. Four peusijuek. The five peumat jaroe (shake hands). Peusijuek and peumat jaroe is a form of finishing activities to reconcile in Aceh custom and culture attached to every procession of 3 types of settlement diyat, sayam, sulloh (Muksin, 62 Years).

The process of resolving these conflicts is generally located at the gampong (village) level by involving, geuchik (village head), teungku imum and tradition leaders. These efforts are considered effective and successful so that the government now

makes regulations in the form of qanun (local regulation) to revitalize local wisdom by reviving some customary institutions that have been less functioning. The use of local wisdom reaffirms that the cultural approach proved successful with several advantages such as; cheap, fast, flexible and most importantly the maintenance of fraternity.

The peusijuek rituals dominate all types of conflict resolution in Aceh, spearheaded by customary institutions that play a very significant role in the Aceh society. Although all elements of traditional institutions are involved in resolving conflicts but in the process of resolving conflicts for the level of peusijuek rituals into something sacred and strategic because the conflicting citizens after peusijuek actually become members of the relatives who strengthen the social structure.

B. Peusijuek Ritual as Media Strengthening Kinship

One of the essences of the meaning of the ritual function of peusijuek which is an Aceh community is the mission of sharing relations with relatives with something easy according to circumstances, such as giving a living, greeting, visiting, and filial. The important point of this mission is framed in the good social-charity ransom by working on peusijuek rituals after the calamity is usually carried out on someone who has just escaped the calamities such as an accident on the highway. Peusijuek here is done for a statement of gratitude because it is still safe and to cultivate the spirit, awareness and confidence of the person who received the disaster that may be very influential because of the event. Usually, in this peusijuek, the person who becomes the subject of peusijuek will be given money by relatives who come (Sakdiah, 64 Years).

Strengthening kinship is also done in all kinds of peusijuek, for example, peusijuek built a house done by the Aceh people while building houses and other buildings, which was attended by relatives and close relatives, teungku and also the workers who built the house. That peusijuek usually pole (tameh) home and the artist who do it so that he is blessed by God. In addition to strengthening kinship also adds new relatives that builders who build a house to be part of the relatives of homeowners. These peusijuek carpenters will always involve homeowners in various customary activities for the time that will come because it has become a relative of the house owner.

In the face of the current era of globalization, the culture and customs of Aceh society have also changed and shifted the meaning of adjusting to the conditions of the times. Therefore, maintaining peusijuek culture and sharing values in it is indispensable. Although society has changed according to its time, yet the value of sharing still needs to be maintained. "... peusijuek new house, new business place, and peusijuek new public officials always followed by eating together and sharing alms ..." Muslim (65 years). This utterance requires an important point of sharing happiness to gain a lucky and heartfelt blessing. This becomes the guidance patrol of seeking fortune by giving priority to blessing and pleasing God is not oriented on how it is important to get.

Peusijuek can strengthen the brotherhood as a form of silaturrahmi and mutual care between citizens, relatives and neighbours. "... peusijuek calamities or fractures, disputes between citizens, and post-divorce husbands' referral to

reconcile and expect the safety of the disaster ..." (Hasan, 67 years). Some important things can be analyzed from the Hasan's speech that is: (1) prayer is conveyed soothing, reconcile and calm the heart in peusijuek. Then this communication brings the tranquillity of the inner peace for the people affected by the disaster. Furthermore, become a social control media, glue intimacy and silaturrahmi between peusijuek family with family in peusijuek.

C. Peusijuek Ritual as Media Integration of Interest

The ritual of peusijuek is a media that coordinates various interests ranging from individuals, social, culture and politics that are ridden by various elements of society, traditional leaders and government. The various interests of these various elements can work together and avoid conflict with each other in achieving their goals and objectives in the Aceh society. Peusijuek on the side of individual, social and cultural interests had been discussed earlier, in this section will be focused on aspects of political interests and the integration of various interests incorporated in peusijuek ritual.

Peusijuek in the aspect of politics in Aceh has become an important part of public legitimacy in expressing official support, from campaign season to post-inauguration and on working visit. The unique ritual of peusijuek becomes an important sequence starting from community group declaring support to candidate head of village until candidate of governor of Aceh, so no wonder the indigenous leaders and society of Aceh do peusijuek when new head of village, new sub-district head, new regent and new governor were chosen, even every village performing peusijuek rituals when there are activities of the hill chiefs (camat, kapolsek and Koramil), the holder of the provincial and state leaders (Taleb, 64 Years).

Peusijuek in the perspective of integration of interests has become a balancing medium of interest that expresses the support or gratitude of the Aceh people. Tradition is volunteered at various levels of the community, even in schools also peusijuek against the head of the new education office or the first visit of the head of the department to the school concerned except for a sudden inspection. The integration of interests in this peusijuek ritual is also realized in various trials and tunes such as football tournaments and cross motors etc.

"... peusijuek is an official ceremony, so it is done at official moments in adat ..." (Syahrol 21 years). In line with the phrase "... peusijuek football and football field on the first day of the tournament for the inauguration of the sign has been opened tournament and part of the effort pray to run smoothly ..." (Azhari 20 years). Speech of two teenagers can be observed understanding of meaning peusijuek based on logic, trying to interpret according to his own analysis.

This ritual developed under the control of indigenous peoples is flexible and festive. The younger generation participates in being of peusijuek and can be a person who peusijuek. "... peusijuek simple ritual read 1234567 directly edited ..." (Adnan 18 years). From Adnan's speech could be observed that the position he did the peusijuek for his friends who suffered broken, his position as the third person, the first peusijuek was done by Ustadz, then the second was done by the school teacher and the third was done as representative of

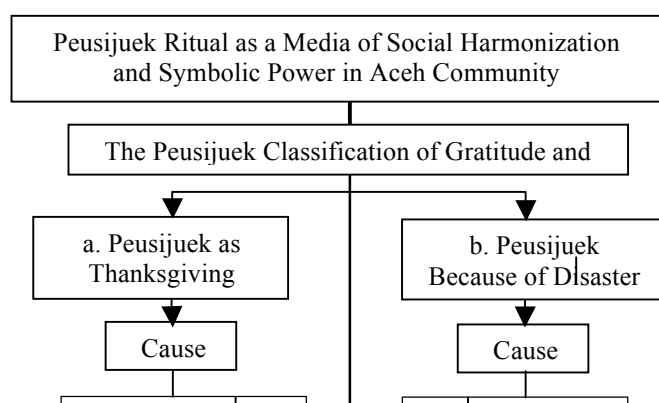
friends who got a disaster. This ritual has a symbolic power that binds and controls human relationships with humans, human relationships with nature and human relationships with God.

The Aceh people believe the peusijuek ritual must be done as a sign of gratitude when experiencing luck and experiencing disaster as a sign of rejection of reinforcements. First, peusijuek meaningful gratitude was done to obtain a blessing. "... if it is grateful then it will gain abundant grace, if it breaks favors then the impending doom will arrive ..." Nujad (62 years). If you look closely there were two important things from Nujad's speech: (1) grateful to prosper, (2) not grateful to be destitute. These two points are believed to be true by the Aceh people seen from newly purchased vehicles directly peusijuek before use, otherwise, if an accident will happen. This ritual means cooling (neutralize) with a good hope to be a blessing of what is owned is believed to be God's gift. Aceh people also responded to the disaster with peusijuek rituals such as: peusijuek woman divorced husband, shocked by something extraordinary, vehicle accident, broken bones, seriously injured, a dispute between citizens, and peusijuek vehicle had an accident. Peusijuek this type is called as repellent reinforcement, meaningful confidence builder, togetherness builder, strengthen brotherhood, and awareness builder in the life of the community.

IV. CONCLUSION

Based on the research results, it is worth to point out that Peusijuek that is done in sorrow can be as a media to build confidence, build awareness in the life of society and amplifier patience to face disaster. This type of peusijuek done because of some disasters such as accidents, broken bones, seriously injured, because of some dispute with citizens. As an addition, the meaning of peusijuek function in the social aspect can be a medium of social harmonization, conflict resolution, strengthening kinship, and integration of interests in Aceh society. The meaning of other peusijuek rituals is a sign of gratitude, sharing of happiness, and strengthening success.

In general, the above explanation can be described as follows.



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