

## The Interpretation of “Peusijuek in Wedding” as Traditional Ceremony in Perspective of Religious and Cultural Values

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**Abstract:** Peusijuek is one of the Acehese cultures that is still preserved and practiced today. Particularly in Aceh's Muslim society, it has been incorporated into Islamic practice. The goal of this study is to better comprehend the meaning of the peusijuek tradition in various civilizations, specifically "peusijuek at weddings" in Lhoksukon. This study will be conducted as a qualitative study with a descriptive design. Peusijuek is one of the rituals related to religious belief, according to the Acehese. Because it consists of various religious ideals that must be followed, such as the three aspects listed below: First, the Peusijuek actor should have a solid comprehension of the religion, which is commonly referred to by the ustadz and ustadzah. Second, the time to do peusijuek is when someone is going to do haji, marry, or be khitanan, among other things. Third, the prayers of peusijuek are based on Quran and Sunnah and are dedicated to Allah SWT. The peusijuek tradition is important to the people of Aceh. The study's findings are as follows: For people in Aceh, particularly in Lhoksukon, the peusijuek custom has a philosophical meaning and purpose, namely to ask for and obtain safety, tranquility, and happiness in life.

**Keywords:** Aceh, Peusijuek, Religious and Cultural values

### Introduction

Culture and tradition are intimately connected to society since they influence the community's identity and character. In other words, a society can be identified by its traditions and culture. This also applies to Acehese. One of the cultures owned by the people of Aceh is the Peusijuek tradition. Peusijuek is a traditional method of flouring Tawari. Even before Islam, this custom had deep roots in Acehese society (Soelaiman, 2012). This tradition is well known in Acehese society as a custom and culture that must be preserved.

This tradition has been influenced by the animism and dynamism that the Acehese people once embraced. This custom was also influenced by the arrival of Islam in Aceh and its growth as the dominant faith practiced by practically the entire Acehese population. The entry of Islam into Aceh and its development as the majority religion adopted by almost all Acehese people contributed to this tradition. Islam therefore assimilated into the Islamic heritage after entering the Peusijuek tradition, and as a result, its application is now in line with Islamic practices (Ali, 2011). This tradition is likened to a form of gratitude for various things that happen in people's daily lives. The people of Aceh are even more attached to this tradition, so that almost all events in social life cannot be separated from the implementation of this tradition as a form of gratitude. This tradition is found in marriage ceremonies, after disasters, peace after disputes, obtaining positions, and even when occupying a new house (Ismail, 2003).

Thus, it can be understood that this tradition occupies a very special position in the pattern of life of the Acehese people. Along with the progress of the times, Aceh is also developing in everything that accelerates the dynamics of community growth and development. In some rapidly developing areas, migrants have relocated to the Aceh area, ultimately giving the Acehese the pattern. This occurred in Aceh, namely North Aceh. The transfer of the capital of North Aceh

Regency from the Lhokseumawe City area to Lhoksukon as we now know it (Government Regulation (PP) No. 18 of 2003.). This area has developed into a heterogeneous area inhabited by multiple ethnic groups, each of which has a different cultural background.

The word peusijuek has the root word sijuek, which means cold. This word gets the suffix "peu", which means "to make". So, the word peusijuek literally means to make something cold or cool (Dhuhri, 2009). The naming of this tradition cannot be separated from the purpose of its implementation, namely as a customary symbol to cool the body and soul (Yusuf, 2008). Nearly all ceremonies and events that the people of Aceh deem important follow this tradition. This tradition can be found at weddings, traditional celebrations, when occupying a new building, obtaining sustenance such as a new vehicle, or even during the reconciliation process between two warring parties. It is clear that the emergence of the peusijuek ritual is a result of a number of community-experienced times and events that give rise to symbols meant to gain peace, enhance ukhwah silaturrahmi amongst people, and increase appreciation in prayer to God (Hemaliza, 2011).

However, the Peusijuek tradition could barely exist in the last few months because the situation in Aceh was in a state of war and conflict and was also hit by floods and landslides. Even the existence of the Peusijuek tradition in Aceh has also been protested and opposed by some people (Sutiyono, 2010). Some of these community groups consider the Peusijuek tradition in Aceh to be an act of heresy that was never committed by the prophet Muhammad SAW. Despite protests, most Acehnese still carry out the Peusijuek tradition in events such as weddings, the circumcision of the apostles, and performing the pilgrimage, etc. Therefore, this study aims to reveal the interpretation of "Peusijuek in Wedding" as traditional ceremony in perspective of religious and cultural values, 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 Acehnese society. 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 social life.

## **Research Method**

This study used a qualitative design with the aim of examining the meaning contained in the peusijuek, especially "peusijuek in wedding." The location of this research is in Aceh Province, Lhoksukon City. The research location was chosen purposefully, considering the Acehnese people, who have a lot of local cultural potential, including the Peusijuek tradition. The data collection techniques used in this study were direct observation and documentation. Meanwhile, the data analysis technique used the theory from According to Basrowi and Soenyono (2004); the three underlying assumptions of symbolic interaction are as follows: (1) humans act on things based on the meanings they associate with them; (2) the meaning derives from social interaction between individuals; and (3) these meanings are perfected during the course of social interaction. Being able to comprehend the meanings that are created, held to be true, and passed down entails being able to comprehend the meanings that are present in the reality of cultural practice. Examining how this meaning is constructed becomes a crucial component of efforts to sustain cultural practices that support group identification. The Peusijuek tradition utilized at weddings among the Peusijuek people is constructed and its significance is examined using the notion of this symbolic interaction.

## **Result and Discussion**

The authors will discuss the findings of his research into some subsections about the construction and meaning of the Peusijuek tradition in Acehnese culture. Aceh's Peusijuek tradition: function, significance, implementation, and its equipment Traditional Peusijuek tools and materials.

### **1. The Function and Meaning of Tradition Peusijuek**

In the culture of the Acehese people, tradition dictates that Peusijuek basically works to ask for safety, peace, and happiness in life. Even though thus, the function of the Peusijuek tradition too can be divided into several types, such as Peusijuek Meulangga (i.e. dispute or conflict), Peusijuek Padee Bijeh (i.e. when starting to plant rice), Peusijuek where they live (i.e. inhabit the house), Peusijuek Poudong Rumoh Baro (i.e. building a new house), Peusijuek Keurubeuen (i.e. during the day), and Peusijuek dara baro dan linto baro (wedding). The Peusijuek tradition is interpreted as an expression of gratitude to Allah SWT for all the blessings and happiness that have been given to them. Besides that, Peusijuek tradition is also at the same time a petition and hope that always obtains safety, blessings, and well-being. The researcher focuses on peusijuek at wedding events. In the stages of life for the Acehese people, this activity has still been implemented in Aceh with the aim of receiving blessings and grace from Allah SWT.

Customs play a significant role in social and religious behavior in Acehese society. The phrase for Aceh's well-known hadih maja, "Hukom ngon adat hanjeut cre lagee zat ngon sifeut," makes this point very obvious. That is, in accordance with Islamic tradition, similar substances cannot be distinguished by their characteristics. The statement demonstrates that Acehese people place a high value on their religion and traditions. In Aceh, almost all traditions—including the Peusijuek custom—have Islamic undertones. The flour offer is part of the peusijuek custom in Aceh, as was already mentioned. The majority of people in Aceh view the Peusijuek Tradition as a ritual or custom that represents a call for salvation, serenity, calmness, happiness, unity, glory, and reciprocal forgiveness. In light of this, it can be claimed that a majority of Aceh's traditions are a continuation of the Peusijuek heritage. In Aceh, the older religious or traditional leaders who lead the procession of the Peusijuek tradition typically carry out the ritual. Tradition is to blame for this. Peusijuek is a ceremony that is highly revered, so performing it requires that you have a thorough understanding of the prayers and procedures used in this tradition. The Tengku or Ustadz, who will represent the males who will be at Peusijuek, will be in charge of carrying out the ritual. Ummi, Ustadzah, or Ummi led the parade for the women who will be in Peusijuek.

## **2. The Equipment Tools and Materials**

In the Aceh Peusijuek Tradition The equipment used in the implementation of the Peusijuek tradition in Aceh are as follows:

- a. Dalong is a container that holds Peusijuek-style components. It is regarded as having a solid and unbreakable bond with one another.
- b. Bu Leukat is the term for cooked sticky rice. However, glutinous rice prepared according to the Aceh Peusijuek technique is typically colored white or yellow. The significance of this sticky rice is that it acts as a binder, keeping people's souls and bodies in a familial setting. In the Peusijuek tradition, the color yellow also has significance as a symbol of success and prosperity, while the color white stands for a holy and pure sign. In order for the individual serving as Peusijuek to be more beneficial to others and to maintain constant happiness and peace on the path to righteousness. U Mirah is a coconut that has been given a red color. Meaning of U Mirah in this tradition is as a complement in life to give sweet combination.
- c. Rice paddies are known as Breuh Pade. The definition of Breueh Pade, or rice, alludes to the characteristics of the grain itself, which has the property that the more it contains, the more it sags. Rice is also a common cuisine in the area. People in Peusijuek are therefore expected to avoid becoming haughty when they succeed.
- d. Teupong Taweue, which is translated as simply wheat and water, In the Peusijuek tradition, Teupong Taweue ngon ie means to calm and cleanse the populace so that they are not expected to engage in religiously forbidden behavior but rather to adhere to Islamic law.
- e. Naleueng Sambo, Manek Manoe, and On Sisikuek These three different forms of equipment serve as a tool for the movement of fresh flour water sprinklers and are connected by a strong rope. The straps on all of these gadgets serve to bring Peusijuek's residents together so that they can be friends with anyone and always have a positive and

nurtured relationship. Each set of leaves also contains the internal medication countermeasure. navigating the ark of life, such as making thoughtful judgments, maintaining composure, taking full responsibility, and having the capacity to form strong bonds with everyone.

- f. The first glok is used to store freshly mixed flour with water, while the second glok is used to store rice and paddy. The definition of glok is a person who has engaged in activities while in Peusijuek; it is preferable if the outcomes of those actions can be as thoroughly stored as well.
- g. Sangee translates to "serving hood" The Peusijuek tradition's "sangee," or serving hood, is used to cover the tools and ingredients, including fresh flour, white water, rice, sticky rice, coconut, leaves, and so forth. The intention is for those who have participated in the Peusijuek to anticipate protection from Allah SWT.

## Conclusion

One of the Acehese cultures that is still practiced by the Acehese people is the Peusijuek tradition, which incorporates Islamic religious principles. From the viewpoint that Islam possesses a global notion that can unify and meld many civilizations and cultures, this is viewed. The Peusijuek tradition serves a very philosophical meaning and goal for the Acehese people, namely to request and get protection, serenity, and happiness in life. The Acehese people's culture, known as Peusijuek tradition, is linked to Islam since it contains religious principles and subtle Islamic elements that must be followed in order to be practiced.

This is evident from the Peusijuek tradition's three components, which are as follows: The Peusijuek leader comes first. The Peusijuek tradition is implemented by academics, Tgk/ustadz, and clerics who are familiar with both Islam and Acehese culture. Second, the Peusijuek tradition is practiced for a variety of occasions, including marriage, undertaking the pilgrimage, performing the aqiqah, and circumcision, among others. Third, the Peusijuek tradition's prayers are directed toward both Allah and the Prophet Muhammad. According to the three evaluations, the Peusijuek tradition in Aceh is incredibly rich in Islamic principles and teachings, making it a native Acehese culture that has absorbed Islam.

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