

Semiotic Meanings Of Peusijuek In Acehese Culture

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Abstract

The objective of the research were to analyze out the meaning of signs in Peusijuk ceremony. The study was aimed at analysis the meaning of tools and materials used in Peusijuk ceremony at Desa Bandar Baru, Aceh Tamiang regency. This research was conducted by applying a descriptive qualitative design. The source of the data was the Peusijuk ceremony at Desa Bandar Baru, Aceh Tamiang regency. The data was analyzed using descriptive analysis technique, by finding the symbol and meaning of sign in Peusijuk ceremony. The findings showed that there were 9 sings in Peusijuk ceremony. They were of dalong, Glock,, Sange, Breuh Padee, Teupong Tawe, On Naleung Sambo, On seisijek, On Manekmanoo, and Bu Leukat. It is signs be concluded that sign in Peusijuk ceremony interpretation meaning is of respect and gratitude for all the abundance of goodness to objects and people who peusijuek and to gain salvation and also function as a protector from negative actions.

Key words: *semiotic analysis , sign, peusijuk*

1. INTRODUCTION

Indonesia is a great nation, which is rich in culture. This territory of Indonesia consists of thousands of islands inhabited by various ethnic groups who are ethnic groups and use less than 250 regional languages and have various beliefs and diverse cultures (Hilden Gert (in Marnelly T.M, 2019, p. 150). Empirically, Indonesia is a pluralistic society. That means Indonesia society there can be various subgroups of society that cannot be grouped together with another one (Dikdik Baehaqi Arif, 2013, p. 1).

Indonesia's population currently reaches 237,556,363 people, which puts Indonesia in fourth place in the world after China, India, and the United States. Indonesia's population has various ethnic groups live side by side with different life backgrounds. The different geographical conditions of residence make Indonesia have diverse life that is influenced by their respective cultures as a legacy from each previous generation. In addition, culture factors from outside that entered Indonesia and the remote areas of Indonesia led to a process of acculturation and assimilation that added to the diversity of Indonesia culture. (Widiastuti, 2013, p. 8)

Culture is refers to a big and diverse set of most intangible aspects of social life. Culture can be defined as "the set of attitudes, values, beliefs, and behaviors shared by a group of people, communicated from one generation to the next."¹ Given that the majority of the world's children do not reside in Westernized countries, and that culture influences development, cross-cultural research on child development requires special attention (Kenneth H. Rubin, 2010, p. 1).

Base on (Ahmad mohammadi Najad, 2016, p. 32) Signs or symbols can indicate the meaning significant to the object. Signs are often encountered from human, animals, plants, and also signs or symbols from created of human beings. Semiotic is also usually frequently seen has having important anthropological dimensions and every cultural phenomenon can be studied communication. According to Pierce, semiotic is a study that describes a signs in an interpretative process to find a sign that focus on an explanation in interpretation so that signs can indicate and focus on the object (Ahmad mohammadi Najad, 2016, p. 32)

But now, there are nine types of semiotic, including this semiotic type semiotic analytic, descriptive, semiotic zoo, culture, narrative, natural, normative, social, and structural. Base on the types of semiotics, The researcher focused on semiotics of culture, specifically the culture of Peusijuek in Acehnese culture at Desa Bandar Baru, Aceh Tamiang regency. And explained the signs of Pesusijuek in Acehnese culture used.

Most of the Indonesian people still maintain their culture as an identity and national identity. One of them is the culture that is owned by the people of Aceh. Aceh is one of 34 provinces in Indonesia which has a variety of cultures. One of a rapidly developing region in Aceh, newcomers begin to settle in Aceh region, which in turn contributed to a pattern for the Acehnese society in general. This happened in one city that was also developing rapidly in Aceh, namely is Desa Bandar Baru, Aceh Tamiang regency developed into heterogeneous areas, inhabited areas by multi ethnicity respectively have different cultural backgrounds. Desa Bandar Baru is a multi city the largest ethnic group in Aceh with population consisting of ethnic Acehnese, Javanese, Melayu, Bataknese, and several other ethnicities. One of the cultures possessed by the people of Aceh especially in Desa Bandar Baru is the Peusijuek tradition.

Peusijuek is a tradition of *menepung tawari*, this tradition is well known in Acehnese society as a custom and culture that must be preserved. In language, the word "Peusijuek" itself comes from the word *sijuek* which means cold, then added by the prefix *peu* (to make something become). So that when combined it can be interpreted to make something to cool down. (Duhri, 2008, p. 8). Most of it, Acehnese people from long time ago until now still carrying out the procession Peusijuek tradition in various activities.

Peusijuek tradition is a customary procession customs carried out in various activities in life of Acehnese people, such as married ceremonies/events, build and inhabiting new homes, fights fighting/hostility must be reconciled (Ismail, 2003, pp. 161-162). According to (Marzuki, 2011, p. 2) that Peusijuek is also carries out by members of the community against someone example like successfully graduated, obtain a high position in government and society, new vehicle manufactures (Duhri, 2008).

The habit of doing peusijuek has been going for a long time for Aceh people. According to (Soelaiman, 2011, p. 49) Peusijuek is already inside Aceh people before Islam came to Aceh. As part of culture human then Peusijuek experience changes and developments in line with development of community life. As one of the cultural heritages, The Peusijuek tradition is rich in values and special meaning for Aceh people. The people of Aceh believe that Peusijuek tradition is the result of local cultural wisdom that was taught by their ancestors, when it was culture must be carried out side by side with all the good in it, so that it must be respected and maintained.

On the other hand, this tradition is at the same time a request and hope to always obtain safety, blessings and prosperity. It is understood that the appearance of the Peusijuek is due to various kinds of moments as well as events experienced by the community which makes symbols that aim to obtain peace, strengthen brotherhood friendship between fellow humans, and strengthen feelings thanksgiving through prayer to Allah SWT.

By considering the explanation above, the researcher interested analyzing signs of materials and tools in Peusijuekat Desa Bandar Baru, Aceh Tamiang regency. Furthermore, the researcher intends to analyze this topic because the researcher wants to know the meaning signs of material and tools in Peusijuek at Desa Bandar Baru, Aceh Tamiang regency and to maintenance the Peusijuek tradition for the next generation because this tradition that has been passed down from generation to generation.

2. METHOD OF RESEARCH

This research applies descriptive qualitative method in the writing process of this study. The researcher deliberately choose informants (such as people, documents, or visual materials) that will be the tops answers to research questions. The researcher choose qualitative descriptive for this study because this method of choice when straight descriptions of phenomena are desired. This study useful for researcher wanting to know the who, what and where of events. Therefore this study is very suitable for semiotic as a study meaning and does not have to use numbers. With pictures, the researcher is easier to conclude the results of the research.

The data of this research is taken from interviews with expert who know about Peusijuek at Desa Bandar Baru, Aceh Tamiang regency on 15 and 16 Sept 2021. The interview is taken for two days. During the interview, the

informant told me about the tools and materials in Peusijuek ceremony and the meaning of sign in Peusijuek. The researcher interviewed two people, they are one male and one female. The male name is Teuku as one of leader in peusijuek ceremony in Desa Bandar Baru, Aceh Tamiang regency. And a woman name is Cut Ita as a maker of Peusijuek materials and tools at Desa Bandar Baru, Aceh Tamiang regency.

In collecting data, the data will be collected by the following steps, they are :

1. Interview with informant, interview means the conversation was conducted by the two informant, namely the informants who asked question and interviews that provide answers to questions. By asking informant to get the meaning of sign in peusijuek tools and materials.

2. Writing all data and anything that will be related to the research problem.

3. Recording all what the informant said it is for approve the data.
4. Documentation, The collecting data this research, the researcher took the photos and video of signs needed by a camera to show the signs meaning in Peusijuek.

The Technique for Analysis the Data

The data was analyzed by using theory Miles and Huberman stated that the qualitative data analysis consist of three procedures(Sugiyono, 2016), they are :

1. Data reductions

Data reduction is a reduction process that will be carried out to facilitate the researcher in concluding the data which means sequencing is correct focus and the researcher provides valuable information in the research, the data selected by identifying and classifying the tools and materials in Peusijuek ceremony in Desa Bandar Baru, Aceh Tamiang regency.

2. Data Display

Data display means a collection of information that gives researcher the possibility to draw conclusions and take action. This data display the researcher made a description of tools and materials in Peusijuek by making tabulations of the marks used at the Peusijuek to the meaning of each sign.

3. Conclusion drawing

Conclusion drawings that all the data collected is clearly described so that this conclusion can answer the formulation of the problem in the previous chapters.

3. RESULT AND DISCUSSION

The researcher collected the data of this study was taken from Peusijuek ceremony on Sept 15 until Sept 16 2021 at Desa Bandar Baru, Aceh Tamiang regency. There were many sign but the researcher only took the sign and the meaning of tools and materials in Peusijuek tradition in the Peusijuek ceremony. The data present in table form and showed the materials, tools and the meaning of them.

The data analyzed base on the formulation of the problem there are to find the tools and materials and the meanings of sign that used in Peusijuek ceremony at Desa Bandar Baru ,Aceh Tamiang regency. The researcher find 3 tools, there are Dalong, Glock, Sange and 6 materials There are a bunch of leaves (on naleung sambo, on seusijuek, on manekmanoo), breuh pade ,ie Tepueng Tawe and buleukatin Peusijuek ceremony. Their meanings as follow :

Sign and meaning in Peusijuek ceremony

1. Sign : dalong = container

Meaning : Dalong is a container that contains ingredients from Peusijuek tradition so that it is considered to have a strong togetherness and cannot be separated from each other

2. Sign : glok = bowl

Meaning : This Glok acts as a container, both in filling breeds pade and also for containers ie flour taweue. The second meaning of this glok is if someone who has been in peusijuek doing activities in life, otherwise the results obtained can be stored as well as possible.

3. Sign : sange = emeal cover

Meaning : Sangge means a serving hood. Sangge or serving hood in the Peusijuek tradition serves to cover the tools and materials of the Peusijuek tradition, such as fresh flour, white water, rice, glutinous rice, coconut, leaves and so on. The goal is to expect protection from Allah SWT for the people who have been in the Peusijuek.

4. Sign : breuh padee = rice paddy

Meaning : Breuh Pade means rice paddy. The meaning of Breueh Pade or rice is referring to the nature of the rice itself, which is the more it contains, the more it bends down and also as a staple food. Public. Therefore, people in Peusijuek are expected not to be arrogant when they get success.

5. Sign : teupong taweue = water flour

Meaning : The meaning of Teupong Taweue in the Peusijuektradition is to cool and clean people in Peusijuek so that they are not expected to do things that are prohibited by religion, but to follow what has been ordered in Islam.

6. Sign : on naleung sambo= grass

Meaning : On naleung samboe, is a type of grass with the scientific name *Cynodon dactylon* and originating from Africa. This plant is widely grown in warm climates around the world. It grows fast and has high resistance. Naleung samboe is able to survive in times of drought, although the stems turn brown. Naleung samboe is also an aggressive grass, which beats other grasses in its habitat. Resistance to heat and drought. The strength and endurance of these roots are used as symbols in the peusijuek tradition, which contains meaning with its strong and difficult nature to be removed, a symbol of the firmness of establishment and ethics, both in religious and social life.

7. Sign : on seusijuek = duck leaf

Meaning : On Sisijuek, in Indonesian it is called cocor duck leaf, scientific name *Bryophyllum pinnatum*, is a succulent (juicy) plant originating from Madagascar. *Bryophyllum pinnatum* has been recorded to be used traditionally to treat hypertension, headache, fever, and cancer, cough, chest pain, ulcers, and other skin diseases. The cold nature of the leaves is used as a symbol of coolness that permeates the heart in the peusijuek tradition so that the heart does not easily waver, both in pleasure and in distress.

8. Sign : on manekmanoo =herbal leaf

Meaning : On manek manoe is a type of herb with the scientific name *aerva lanata*. This plant is native to Asia and Africa and grows wild everywhere. Traditionally, used to treat snake bites. Its root extract is used to treat hepatitis. The branches are widespread, with interspersed leaves, and white flowers grow in each leaf axil. The white flowers like beads that spread throughout the branches became the origin of the naming of this plant, namely manek manoe

(beaded bathed). The flowers scattered along the branch are also used as a symbol of a life that is always overflowing with prosperity and well-being by Allah SWT, which is used in the peusijuek tradition.

9. Sign : buleukat = glutinous rice

Meaning : Bu Leukat means glutinous rice that has been cooked. However, sticky rice in the Peusijuek tradition in Aceh usually has to be given a yellow or white color. The meaning of this glutinous rice is that it contains a binding substance, so that the body and soul of the people in Peusijuek remain in the family and community environment. The yellow color of glutinous rice in the Peusijuek tradition also implies a symbol of glory and prosperity, while the white color symbolizes a holy and clean sign. So that people who will be in Peusijuek can provide better benefits for others and people in Peusijuek are also always in a peaceful atmosphere to go on the right path.

4. RESEARCH FINDINGS

After analyzed the sign of tools and materials in Peusijuek ceremony at Desa Bandar Baru, Aceh Tamiang regency, some of the findings can be debated as follows:

1. There are 9 semiotics signs of tools and materials was found in Peusijuek ceremony at Desa Bandar Baru, Aceh Tamiang regency they are 3 tools (Dalong, Glock, Sange) and 6 materials There are a bunch of leaves (on naleung sambo, on seusijuek, on manekmanoo, breuh pade, ie Tepueng Tawe and buleukat) in Peusijuek ceremony and describe the semiotics sign with the meaning of the tools and materials.

2. The interpretation meaning derived from the sign of tools and materials contained in the Peusijuek ceremony is interpreted as an expression of gratitude to Allah SWT for all the blessings and happiness that have been obtained. According to the data analysis each sign has its own meaning, Dalong is a container that contains materials from the Peusijuek tradition so that it is considered to have a strong togetherness and cannot be separated from one another. "Nyoe Dalong, tempat ta pasoe beku mandum bahan, makna jih tanyoe beumeusapat" it means this is Dalong, the place to put all the ingredients, the meaning is that we all have to unite. Sangee means tudungsaji. Sangge or serving hood in the Peusijuek tradition serves to cover the tools and materials of the Peusijuek tradition the goal is to expect protection from Allah SWT for the people who have been in the Peusijuek. Datuk, an expert on adat from the Aceh Customary Council, emphasized that this protection is only a symbol. "Actually, what is expected is protection from Allah SWT. Breuh Pade means rice paddy it means Breueh Pade or rice is referring to the nature of the rice itself, which is the more it contains, the more it bends down. Therefore, people who are in peusijuek are expected not to be arrogant when they get success. rice is interpreted as an abundance of fortune, so Peusijuek uses rice to refer to the abundance of fortune expected in the future. Teupong Taweue means plain flour and water. The meaning of teupong taweue in the peusijuek tradition is to cool and clean people who are in peusijuek so that they are not expected to do things that are prohibited by religion, but to follow what has been ordered in Islam. Datuk an expert on Acehnese customs in the interview confirms the meaning of this water, "This water is cold, mixed with plain flour or powder when Peusijuek is a baby as the meaning of this Peusijuek so that it is always cold, if the child has a cold head, it is not easy to get sick, if things are cold, it doesn't cause baldness. The

use of plants On sisijuk, on maneeckmano and naleueng samboin the peusijuek tradition is used as a symbol of life, a symbol of hope and prayer, so that the life that is lived can take on properties such as the nature of the plants used. The strength of the roots possessed by naleueng samboe is used as a symbol of hope so that in living life you can remain strong and strong even though there are many obstacles and not easily give up and get up immediately if failed. The coldness of the Sisijuek leaves is used as a symbol of hope and prayer so that in living life always with a cool heart and head, not easily wavering, and not easily carried away by emotions, but should be lived patiently and in making decisions with careful consideration. Likewise, the sprinkling of flowers along the branches on the manek manoe plant is a sign that the life that is lived is always given blessings, prosperity and prosperity by Allah SWT, so that they can live a comfortable and prosperous life.

Beside that, the plants used in the peusijuek tradition are wild plants that can be easily found everywhere. From this it can be seen the philosophy of the Acehnese people who view that examples of life can be taken from anywhere. The last, Bu Leukat means cooked rice. However, the glutinous rice in the peusijuek tradition in Aceh usually has to be given a yellow or white color. The meaning of glutinous rice is that it contains a binding substance, so that the body and soul of the person in peusijuek remains in the family and community environment. The yellow color of glutinous rice in the peusijuek tradition also implies a symbol of glory and prosperity, while the white color symbolizes a holy and clean sign. So that the person who will be in the peusijuek can provide better benefits for other people and the person in the peusijuek is also always in a peaceful atmosphere to go to the right path.

3. To the maintenance of the Aceh culture because Peusijuek tradition that has been passed down from generation to generation in Acehnese society and with this research it will help the new generation to know the purpose about Peusijuk and how to implementation this tradition in our society.

Discussion

From this research, it was found that at Desa Bandar Baru, Aceh Tamiang regency there is still used Peusijuek ceremony. Peusijuk is a ceremonial tradition to respect and gratitude for all the abundance of goodness to objects and people who peusijuek and to gain salvation and also function as a protector from negative actions. Peusijuek also means happiness, calm and peace which is likened to a wound that must be cleaned first with water. With the existence of peusijuek, it is hoped that all existing problems can be recolved, so that family ties are tied to the family of the person in peusijuek

Peusijuek is a tradition that has been passed down from generation to generation in Acehnese society. Peusijuek started various big events in Acehnese society. The community considers peusijuek as an Acehnese tradition, not a religious practice that must be done. It can be understood that, the appearance of the peusijuek ceremony. Peusijuek is carried out as a means of mediation in mediating conflicts or disputes that occur in society, and also as a communication message from the servant to his Lord.

5. CONCLUSION

After analyzing the data, conclusion are drawing as the following :

1. There are 9 semiotic sign in tools and materials used in Peusijuk ceremony at Desa Bandar Baru, Aceh Tamiang regency.

2. The meaning derived from the sign contained in Peusijek ceremony is interpreted as an expression of gratitude to Allah SWT for all the blessings and happiness that have been obtained. For the people in Aceh, the peusijek tradition has a very philosophical meaning and purpose, namely to ask for and obtain safety, peace, and happiness in life.

3. This research to the maintenance of the Aceh culture because Peusijek tradition that has been passed down from generation to generation in Acehese society and with this research it will help the new generation to know the purpose about Peusijek and how to implementation this tradition in our society.

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