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An Analysis of Culture Value in Adat Bak Poe Teumeureuhom, Hukom Bak Syiah Kuala, qanun Bak Putro Phang, Reusam Bak Binatara Khalsiah¹, R Candrasari¹, N Fadhillah¹, R Praza¹, N Desiariawati¹ ¹Lecturer, Universitas Malikussaleh, Indonesia ABSTRACT The cultural unity is in the language, religion and customs of Aceh. Acehnese communicate using Acehnese language, there also containing the meaning of proverb which has cultural value.

Nariet Maja is a word or proverb in Acehnese life. Hadih maja contains a philosophical element which is used as advice or explanation and warning as a guide in life. In this study the researcher would like to analyze cultural value in Hadih maja. The of Aceh's is The is to out objectives poin the system community in Aceh on and law to the value of Aceh The of research expected culture in maja clear; for it pointed hadih "Adat Poe is This will focus analyzing cultural in maja" bak teumeureuhon, bak qanun bak putoe phang, reusam bak bintangara" through cultural view in Aceh. The technique of data collection used in this study was document review. It states that document review is of collecting data by reviewing existing documents".

The result show that Acehnese Adat is closely related to religion as the customary law comes the and from books Experience Islamic will smoother, if custom the of institutions improved. The as unity human interacts and behaves to obey a system of certain customs that are continuous, where every member of the community acts and behaves according to what has been outlined and set forth in the system of values and norms owned by society. Keywprds: Islamic law, Religion, Aceh Community.

INTRODUCTION One of the tribes that has many culture is Aceh. Aceh is the name of an indigenous tribe that inhabits in coastal areas and some of them life in parts of the

villages of Aceh The of Aceh's is Actually, the descendant of Acehnese consists of various tribes nation. binding Acehnese unity is in the language, religion and customs of Aceh. Acehnese communicate using Acehnese language.

In the Acehnese language, there also is containing the meaning of proverb which has cultural value. *Nariet Maja* is a word or proverb in Acehnese life. *Hadih maja* contains a philosophical element which is used as advice or explanation and warning as a guide in life. According¹ Culture is one of the concept which is generally used for art, literature, philosophy and music Nowadays culture is also address the values of attitude which expressed the of stories songs.

According to Hofstede ² there are two different kinds culture: and The is with embedded society, organization, around the community which is rooted in a habit of life, belief, symbols which has certain characteristics that can be distinguished from one to another as a reference of behavior and responses of what are happening or will happen next. Indonesian is a nation that has many culture values because of the diversity of tribes in Indonesia.

The variety of tribes in Indonesia makes a distinctive culture of each region. In this study the researcher would like to cultural in *maja Bak Teumeureuhon, Bak Kuala, Bak Putroe Phang, Reusam Bak Binatara*". 256 *Indian Journal of Public Health Research & Development*, December 2018, Vol. 9, No.

¹² Based on the research background, the research question on this study can be formulated. How is the system of community life in Aceh based on customary law religious to the value of Aceh Community is the culture in Aceh? Research concerning the problem, the study is conducted to find out two objectives below: point the of life Aceh on and law analyze the value Community.

The of research expected below: culture in *hadih maja* is clear, It can pointed out this *hadih maja Adat Bak Poe Teumeureuhon, Hukom Bak Syiah Kuala, Kanun Putroe Reusam Binatara*" meaningfull. Scope study focus analyzing cultural in *maja*" bak *teumeureuhon, hukom bak syiahkuala, qanun bak putoe phang, bak through in Aceh*. An Overview of Culture Etymologically, this culture comes from meaning so etymology can be defined as a repetitive act and become a fixed and respected habit, habits become custom. *Adat* is a habit that grows and is formed from a society or region that is considered to have naili and upheld and in obedient community supporters.

According Usman ³ Which in his writing states that "*adat*" comes from the Arabic language which is the plural of "*adah*" which means the way or the habit. As been that is

cultural that contains the values of culture, norms, customs and laws that are commonly done by a region. Well, usually when this custom is not adhered to it will be either written or direct sanctions given to the behavior that violates it.

However Notopura Wulansari 4 Customary law is an unwritten law, customary law with a characteristic that is the guideline of people's life in organizing the justice and welfare of the community and is familial. Empirical Method The research method used in this study is descriptive qualitative. Qualitative method produces data in the form of information descriptively 6 .

data in research usually in or form (2005) 7 Based on the explanation then this the intends to describe. Technique of Data Analysis The of collection in study was document review. It states that document review "a of data reviewing existing This also triangulation technique i.e.

the technique of checking the data validity by something beyond data, data checking purposes or as a comparison of data. In qualitative research, the research instrument is the book in the library and technique of data analysis used in this study is interactive analysis. Research instrument Data Sample subject this is the value hadih Bak Teumeureuhon, Bak Kuala, Bak Putroe Reusam Binatara" the value in Aceh.

The subject focus on culture in Aceh. The setting of the subject is in Balai Bahasa Aceh, Banda Aceh8. 4 Empirical Result and Discussion Theological in hadih From above definition it is clear that the hadih maja is actually a manifestation of the embodiment of local values of the Acehnese people related to the value of the substance of which this is teachings Islam.

mention "people's in Aboe 's definition indicates that the hadih maja are deeply rooted in daily of Acehnese. mention "the belief of the people, also indicates that hadih maja has emerged before entered Aceh. does mean that Islam does not affect the content of wisdom in the hadih maja.

Hadih maja is also an open and growing literature, therefore when Islam comes, the substance of his teachings also includes a series of content of hadih maja. In Aceh appears an adage that customs and religions such as substances with their properties cannot be separated. In this sense the customs concerning attitudes and behavior of someone followed by others in a long process time, shows extent understanding the customs.

Each community or nation and state have Indian Journal of Public Health Research &

Development, December 2018, Vol. 9, No. 12 257 their own customs, one with the other must not be the same. Customs can reflect the spirit of a society or nation and a of society nation. degree of the of that person not eliminate the behavior or customs that live and take root in society.

Community System In Aceh The of should pass customs have existed a should violate the provisions of customs that have been set. There be towards respect others. Because humans always interact or interpersonal relationships. process continuous gives rise to certain patterns called way or usage, ie A uniform or customary way of beating whiting a social group⁹.

Customs have very strong ties in Aceh society, citizens the of as as they do not challenge with religion, Customs that do not violate norms Aceh. Aceh also organizes administration avoid in Aceh society, Acehnese people also follow customs that have so and continue generations. Soepomo says that between the customary legal system and the western legal system there is a fundamental difference¹⁰ this is because each system has a different background it possible there equations, the pressure on the difference is mainly due to because western law is limited by continental European law whereas is an legal system which is a western legal system). Customs in the Acehnese are very diverse and vary widely, as custom others.

custom can be done originally not to challenge the Islamic religion and the Islamic law or the Islamic syari'at in Aceh. custom the has from ancestors from generation to generation and until now is still in the life of Aceh society. Aceh society is included as a region that takes care of its customs, the proof of Aceh is identifiable its and strongest of customary customs in Aceh.

Aceh Society Based On Religious Law Australia experienced massive of indigenous It been in 2001 Australian of Environment paper tha Islamic legal values cannot be separated from the principles of its adoption, as well as the objectives of Islamic law itself. One of the principles in question is the use of norms as one of the considerations in establishing the law.

As a habit in society, custom or 'uruf' becomes one the needs is to abandoned andlounced. Implicitly implied by several verses of the law in al-quran, among others in the letter of al-Baqarah: 233: and is obligation fathers feed and dress the mothers in a modest manner.

Islamic law can be developed and applied in accordance with the tradition that been the of Quran and As-Sunnah only provide the basic principles and character of Islamic law

universality.t: The Culture of Aceh Culture is a set of values and social beliefs that grow and are rooted in the life of society in Aceh. Customs are behavioral or behavioral practices that are further acknowledged appreciated, are respected most The have contributed greatly to the survival of society.

The general function custom to a life the life of society, so that in the language of hadih maja quoted "no and bateue" what is the institution? this answered by qanun aceh about aceh institutions, qanun no.9 year 2008 states that customary institution is one of customary organization in by society of customary law of course have certain region and own its own property, and barhak have authority to and and matters to aceh customs. Qanun adat institutions are derivatives of the law no.11 of 2006 on aceh government detailing clearly there are thirteen institutions in Aceh society that is: 1. The customary assembly of Aceh 2. Imeum mukim or other names.

3. Imeum chik or any other name. 4. Keuchik or another name. 5. Tuha peut or another name. 6. Tuha lapan or another name, 7. Imeum meunasah or any other name 8. Keujreun-blang or other names. 9. Panglima laot or other name. 258 Indian Journal of Public Health Research & Development, December 2018, Vol. 9, No. 12 10. Pawang Glee/ uteun or another name. 11. Petua seuneubok or any other name. 12. Haria peukan or other names, and 13.

Syahbanda or any other name The function of the above institutions is as a vehicle for public participation in governance, development, community development, and social settlement. Discussion And Implication The customary law is the law established by a person or group of persons in the form of rewards, assignments, or sanctions imposed on those who violate custom.

The Adat closely to as customary law comes from the Shari'a and Shari'ah from books Experience Islamic will be more smooth, if the custom and the role of indigenous institutions are improved. of Hadih Maja Hadih maja as a 'proverb or phrase' is an oral cultural in Aceh may the of life or characteristics of Acehnese society. Because, initially hadih maja is born based on one's intelligence in life and wisdom-specific groups or individuals who abstracted from everyday life in a long time.

Subsequently, certain phrases were created as a means of projection of 'forecasts of things to come', the endorsement of cultural institutions, education, and other functions as described above. In the life of the Acehnese, hadih maja placed as a source of value and upheld its existence. Aboe Bakar, an Acehnese historian mentioned that hadih maja is a utterance originating from an ancestor that is not related to religion, but has something to do with the people's trust which can be taken to assure the serenity of life

or to prevent the occurrence of disasters, such as custom at a ceremony, rules of abstinence, sayings about morals and others.

One of the famous culturists, Hasjmy, mentioned that *hadih maja* is a word or sentence of While historian, defines *hadih maja* as the advice and advice of ancestors containing values religious elements of adat including the *hadih Maja* also facilitate the understanding of religious understanding in the community. Practical Implication Through above Islamic can described at the local conditions of each region.

Furthermore, the of and the *fiqhiyah* provide breadth create transactions or cooperation, for example by the rule: The scholars classify custom (*'uruf*) into two kinds: *Al-'uruf Al-sahih*, the correct custom, repeatedly done, accepted by the masses, not contrary to religion, in order be and culture. example give a gift to a parent or acquaintance within a certain time, *halal bi halal* during the feast, giving a reward or achievement prize.

Al-'uruf Al-fasit, which is a misguided custom that is practiced in a place and even its implementation, but contrary religion, law, polite. example gambling to celebrate events, as well as serving illegal drinks. Limitation and Resulting Implication for the Future Research. The as unity human interacts and behaves to obey a system of certain customs that are continuous, where every member of the community acts and behaves according to what has been outlined and set forth in the system of values and norms owned by society.

linguistic Exonormative target norm the 'native speaker' and the teachers can be monolingual.' While the latter is said to 'celebrates and supports diversity, multilingual and multi-dialectical, "International": a cross-national linguistic common core, English as lingua franca, local linguistic norms, regional and national, endonormative Englishes, target norm the good ESL user, bilingual and bicultural teachers.'

Therefore, adopting World paradigm, is to a supportive to the local language preservation. Conflict of Interest: Nil Source of Funding: Self Ethical IJRISSE Journal Reviewer Committee Indian Journal of Public Health Research & Development, December 2018, Vol. 9, No. 12 259 REFERENCES 1. Cuddon, J. A. A dictionary of literary terms and literary theory. John Wiley & Sons.2012. 2. Hofstede, G.

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