

An Analysis of Culture Value in Adat Bak Poe Teumeureuhom, Hukom Bak Syiah Kuala, qanun Bak Putro Phang, Reusam Bak Binatara

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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 majority of Aceh's tribe is Muslim. The study is conducted to find out two objectives to point out the system of community life in Aceh based on customary and religious law and to analyze the cultural value of Aceh Community. The significance of this research is expected the culture value in *hadih maja* is clear; for example it can pointed out *hadih maja* "Adat Bak Poe Teumeureuhon" is meaningful. This study will focus on analyzing of cultural value in *hadih maja* "adat bak po teumeureuhon, hukom bak syiahkuala, 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 from the *Shari'a* and *Shari'ah* from the books of Allah. Experience of Islamic law will be smoother, if the custom and the role of indigenous institutions are improved. The community as a unity of human life 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 province. The majority of Aceh's tribe is Muslim. Actually, the descendant of Acehnese consists of various tribes and nation. The binding of Acehnese cultural 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 is expressed as the form of art, stories and songs. According to Hofstede (1986)² there are two different kinds of culture: strong and weak. The value is agreed with and embedded in society, among 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 analyze cultural value in *Hadih maja* "Adat Bak Poe Teumeureuhon, Hukom Bak Syiah Kuala, Kanun Bak Putroe Phang, Reusam Bak Binatara".

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 and religious law? How to analyze the cultural value of Aceh Community is the culture in Aceh?

Research Objective concerning with the research problem, the study is conducted to find out two objectives below: To point out the system of community life in Aceh based on customary and religious law To analyze the cultural value of Aceh Community. The significance of this research is expected as below: If culture value in hadih maja is clear, It can pointed out this hadih maja Adat Bak Poe Teumeureuhon, Hukom Bak Syiah Kuala, Kanun Bak Putroe Phang, Reusam Bak Binatara” has meaningfull. Research Scope This study will focus on analyzing of cultural value in hadih maja” adat bak po teumeureuhon, hukom bak syiahkuala, qanun bak putoe phang, reusam bak bintara” through cultural view in Aceh.

An Overview of Culture

Etymologically, in this case culture (adat) comes from Arabic meaning “custom”, so in etymology adat 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 nailed and upheld and in obedient community supporters.

According to Usman (2003)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 has been explained that adat is a cultural idea 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 Harjito Notopura “ Wulansari (2010)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 descriptively⁶. The data generated in qualitative research is usually expressed in prose

or written form Polkinghorne (2005)⁷ Based on the explanation above, then in this study the author intends to describe.

Technique of Data Analysis

The technique of data collection used in this study was document review. It states that document review is “a way of collecting data by reviewing existing documents”. This study also used triangulation technique i.e. the technique of checking the data validity by exploiting something else beyond that data, for 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 and Sample The subject in this study is the cultural value of hadih maja “Adat Bak Poetroe Teumeureuhon, Hukom Bak Syiah Kuala, Kanun Bak Putroe Phang, Reusam Bak Binatara” with the culture 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 construct in the hadih maja From the 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 religiosity, which in this context is the teachings of Islam. The mention of “people’s trust” in Aboe Bakar’s definition indicates that the hadih maja are deeply rooted in the daily life of the Acehnese. The mention of “the belief of the people, also indicates that hadih maja has emerged long before Islam entered Aceh. This does not 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 of time, this shows the extent of understanding the customs. Each community or nation and state have

their own customs, one with the other must not be the same. Customs can reflect the spirit of a society or nation and is a personality of a society or nation. The degree of civilization, the way of life that a person can not eliminate the behavior or customs that live and take root in society.

Community System In Aceh

The behavior of citizens should not pass from customs that have long existed in a region, should not violate the provisions of customs that have been set. There must be manners towards others, respect for others. Because humans always interact or interpersonal relationships. The process of continuous interaction 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 support the existence of customs as long as they do not challenge with religion, Customs that do not violate the norms in Aceh. The Aceh community also organizes village administration to avoid disputes in Aceh society, Acehnese people also follow customs that have existed so far and will continue for 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 (although it is possible that there are equations, the pressure on the difference is mainly due to because western law is limited by continental European law alone, whereas there is also an Anglo-Saxon legal system which is a western legal system).

Customs in the Acehnese are very diverse and vary widely, such as peasant custom and others. The custom can be done originally not to challenge the Islamic religion and the Islamic law or the Islamic syari'at in Aceh. the custom in the Aceh has existed from their 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 society is very identifiable with its custom and the strongest of customary customs in Aceh.

Aceh Society Based On Religious Law

Australia has experienced a massive loss of its indigenous language. It has been reported in The 2001 Australian State of the Environment Technical 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 of the social needs that is difficult to be abandoned andlounced. Implicitly implied by several verses of the law in al-quran, among others in the letter of al-Baqarah: 233: Meaning: and it is the obligation of fathers to feed and dress the mothers in a modest manner. Islamic law can be developed and applied in accordance with the tradition (adat) that has been running, the nature of Al-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 recognized, acknowledged and appreciated, but are also respected by most citizens. The customs have contributed greatly to the survival of society. The general function of custom is to realize a harmonious life in the life of society, so that in the language of hadih maja quoted earlier, "no tabeue and hana bateue" then what is called the customary institution? Technically this is answered by qanun aceh about aceh institutions, qanun no.9 year 2008 states that customary institution is one of customary community organization which in form by a society of customary law of course have certain region and own its own property, and barhak have authority to organize and manage and resolve matters relating 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.

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 Acehese Adat is closely related to religion as the customary law comes from the Shari'a and Shari'ah from the books of Allah. Experience of Islamic law 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 product in Aceh society may reflect the pattern of life or characteristics of Acehese society. Because, initially hadih maja is born based on one's intelligence in memaknai life experience and the 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 Acehese, hadih maja placed as a source of value and upheld its existence.

Aboe Bakar, an Acehese 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 most famous Acehese culturists, Ali Hasjmy, mentioned that hadih maja is a word or sentence of wisdom. While another historian, Ali, defines the hadih maja as the advice and advice of ancestors containing moral values and religious education. The elements of adat including the hadih Maja also facilitate the understanding of religious understanding in the community.

Practical Implication

Through the above rules, Islamic law can be described at the local conditions of each region. Furthermore, in the field of trade and economics, the fiqhiyah rules provide the breadth to create various 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 to be manners and ancestral culture. For 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 to religion, state law, and polite. For example gambling to celebrate events, as well as serving illegal drinks.

Limitation and Resulting Implication for the Future Research.

The community as a unity of human life 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 norms, Exonormative English, 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, by adopting this World English paradigm, it is expected to contribute a more supportive condition to the local language preservation.

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