

Comparison of Public Perceptions of Peusijuek Tradition in Langsa City (Case Study in Gampong Geudubang Aceh and Peutic Acid)

Usman¹, Djoko Suryo²

¹Master Student of History Education, Faculty of Social Sciences, Universitas Negeri Yogyakarta, Indonesia

²Faculty of Social Sciences, Universitas Negeri Yogyakarta, Indonesia

usman0309pasca.2019@student.uny.ac.id

Abstract

Peusijuek is one of the traditions of the Acehnese people that is still preserved and practiced. Implemented as a form of gratitude due to marriage, circumcision, building a new house, buying a new vehicle and hajj or because of an accident due to accidents, disputes and bleeding. From the form of gratitude, it can be interpreted as an expression of gratitude and sharing happiness. Meanwhile, a disaster can be interpreted as building self-confidence and strengthening brotherhood. However, peusijuek also often create pros and cons perceptions in the community both in general and religious groups. This writing is to answer existing problems, (1) How is the implementation of peusijuek in Gampong Geudubang Aceh and gampong Asam Peutik, and (2) How is the community perception about peusijuek in gampong Geudubang Aceh and gampong Asam Peutik. In writing this thesis using ethnographic research type with a qualitative approach. The data analysis technique was carried out by the steps (1) data collection, (2) data reduction, (3) data display and (4) verification and conclusion. The results showed that the people in Gampong Geudubang Aceh and Peutik Acid in the implementation of peusijuek did not show any differences even though there were community perceptions that were both pros and cons. This is made possible by the high awareness of community members in preserving peusijuek as a cultural heritage. Community acceptance of peusijuek in both gampongs is closely related to adat. The perception of the people of Gampong Geudubang Aceh and Asam Peutik is that there are similarities to the peusijuek leadership and differences occur in the types of peusijuek, peusijuek implementation, use of tools and materials, and philosophical values.

Keywords

perception; Peusijuek tradition; society



I. Introduction

Aceh is a region full of culture and rich in local wisdom. The people of Aceh, which are known to be predominantly Muslim, have customs and customs and are rich in various cultures. Culture as a functional need in society continues gradually and is passed down from one previous generation to the next (Febrianto, 2020). One of the cultural customs in the form of ritual ceremonies that is still preserved and carried out today is peusijuek. The peusijuek tradition is carried out by the people of Aceh as a form of gratitude for safety and success in achieving something, whether related to objects or people or avoiding danger. " In the

language peusijuek comes from the root word sijuek (Acehnese) which is added with the prefix *peu*, which means to make something cool or cool" (Saufuddin Duhri, 2009: 642). In Indonesian, peusijuek is flour.

As a ritual ceremony, of course the peusijuek uses several tools and materials in its implementation. The tools and materials commonly used in peusijuek consist of:

on sisejuk or (*sineujuk*) are also called cold leaves, which are a type of grass whose leaves are rather wide and cold, betel nuts mixed with flowers are added with grass or *naleung* called *sambo*, which is a type of grass that usually grows with very strong and difficult to pull roots. This grass is used directly with the roots. All of these tools are bound together and then inserted into an epileptic fit or a small bowl filled with water. In a separate place, rice and rice are also provided to taste. The implementation is done by dipping the root parts of the tools that have been tied together into the *ayan* or *glok* (bowl) filled with water and then sprinkling it. Movement of splashing water from left to right and from right to left and occasionally crossed. After that, it continues with reading a prayer, usually adjusted to the moments of the peusijuek. These prayers ask for safety, peace and ease of sustenance from Allah (Agus Budi Wibowo, 2009).

The peusijuek tradition has been going on in Acehnese society before Islam entered Aceh. The peusijuek tradition became a habit when Hindu influence entered Aceh. When Islam developed in Aceh, some customs or customs that were considered not against Islam were still allowed to be practiced by changing these rituals according to Islamic teachings. This is understandable considering that the peusijuek is a sacred culture and is classified as a universal culture. According to Darwis A. Sulaiman (2012: 49) "as part of human culture, the peusijuek undergoes changes and developments in line with the development of community life. After the arrival of Islam, the peusijuek habit was given the breath of Islam and the way it was implemented was in accordance with Islamic culture".

Peusijuek is a manifestation of the belief system of Acehnese society that has universal values, worth sacred, holy, and religious who continue *dil me* right up to this moment. Faisal Ali (2013: 37) states, "almost all Acehnese people from the past until now are still carrying out the peusijuek procession in activities that it is believed that the peusijuek should be held. Because peusijuek is considered a custom that must be implemented".

Peusijuek in Acehnese society is carried out at certain times such as when occupying a new place, house of worship, new house, workplace and others. Peusijuek towards humans is generally carried out at marriage ceremonies, circumcisions, pregnant people, regardless of danger, returning from overseas and others. All of these peusijuek are intended as expressions of gratitude to Allah for the blessings He has given them as well as requests and hopes for the blessing and salvation of life. In addition, peusijuek is also a traditional symbol to apologize to others for a mistake.

In the era of globalization, the existence of the peusijuek tradition in society is still generally followed, but from the socio-cultural side it has faded a little. This shift occurred due to the intersection of global culture with local culture. Formerly peusijuek a source of pride to always follow include peusijuek to the whole activity is important that do society, now considered the norm, there was even a moment once in peusijuek now no longer. Another change can be seen from the public perception of peusijuek. Today many people are no longer looking at peusijuek as an important thing but just a common thing (limited to cultural activities), even formerly in peusijuek *sek charcoal* is becoming obsolete as peusijuek *peudong rumoh* (building a house), peusijuek *bijeh Pade* (blushes rice seeds) and peusijuek *harvest pade* (rice harvesters). Peusijuek in *Emangunan* home rarely implemented due to

many citizens' housing has been built by the developer (the developer) . Peusijuek rice seeds and harvest rice in several places because the land has changed function. From the perceptions that develop in society, we can see that there is a difference between the pros and cons of responding to the peusijuek tradition. In this case humans need religion which then gives birth to culture or vice versa is also a religious culture (Angkat, 2019).

II. Research Methods

This study uses a type of ethnographic research and a qualitative approach. Ethnography is the in-depth study of natural behavior in a culture or an entire social group. " Ethnography is the science of writing about ethnic groups, using a more contemporary language, ethnography can be interpreted as writing about cultural groups" (Emzir , 2012: 18) . A qualitative approach is used in this research, namely to understand the phenomena experienced by research subjects, for example behavior, perception, motivation, action, etc. holistically and by means of descriptions in the form of words and language in a special natural context and by utilizing various natural methods "(Lexy, J. Moleong, 2006: 6).

III. Discussion

3.1 Implementation of Peusijuek in Gampong Geudubang Aceh and Gampong Asam Peutik

In the Aceh Geudubang community, the peusijuek tradition is still firmly held and well preserved until now. We can observe this from every implementation of traditional ceremonies by the community such as marriage customs, peusijuek is always in it. This reality illustrates the close relationship between peusijuek and adat. As stated by Mr. Hermansyah as Chairperson of Tuha Peut Gampong Geudubang Aceh "peusijuek is a tradition, and this tradition is still strongly held by the Acehnese Geudubang community because it is already a custom" (Interview on 7 August 2018, 9.45 WIB). Likewise, what was stated by Mr. Zulkifli as the Geuchik of Gampong Geudubang Aceh "peusijuek has been a tradition that has been carried out from generation to generation and is sacred because there is an element of prayer in it" (Interview on 7 August 2018, at 10.15 WIB).

As one of the cultural heritage, the peusijuek tradition, of course, has a purpose in it. According to Mr. Zulkifli's view, the aim of the peusijuek as the Geuchik of Gampong Geudubang Aceh "depends on the traditional activities we do. If the peusijuek is for marriage, the goal is to ask God to become a sakinah, mawaddah and warahmah family" (Interview on 7 August 2018, at 9.15 WIB) . Meanwhile, according to the view of Mr. Kamal as Chairman of the Aloe Saboh Geudubang Aceh Hamlet the goal of peusijuek "because peusijuek is customary, the goal cannot be separated from the customary purpose itself and not for purposes outside of it" (Interview on 8 August 2018, at 10.30 WIB) .

In Acehnese society there are many peusijuek activities. In the view of Mr. Zulkifli as Geuchik Gampong Geudubang Aceh "marriage, circumcision of apostles, hajj, buying new vehicles, building houses, disputes (meulangga), going down to the fields, and so on" (Interview on 7 August 2018, at 9.15 WIB). In Aceh Geudubang village, the people still believe that the peusijuek has philosophical values. This was conveyed according to Mr. Hermansyah as the Chairperson of Tuha Peut Gampong Geudubang Aceh, the philosophical values that exist in peusijuek "Islamic values, customary values and social values. Islamic values because of the element of prayer, customary values because of the

cultural heritage of our ancestors and social values. Community because in it there is an element of mutual cooperation in its activities "(Interview on 7 August 2018, 10.45 WIB).

3.2 Perception of Gampong Geudubang Aceh and Gampong Asam Peutik regarding Peusijuek

In the cultural customs of the Gampong Geudubang Aceh community, peusijuek is considered important and integrated in the life of the community with various placements in every traditional ceremony, so that without peusijuek the traditional event is considered imperfect because peusijuek in addition to culture is also a way to ask for blessings in the cultural customs of the community in general.

Even so, not all people have the same perception of peusijuek. However, the type of peusijuek in the Gampong Geudubang Aceh community does not cause a different perception. Kinds of peusijuek in the perception of Mr. Zulkifli as Geuchik Gampong Geudubang Aceh "the kinds of peusijuek that exist today are inherited from our ancestors. This is a positive thing that we get" (Interview on 7 August 2018, at 9.15 WIB).

The kind of peusijuek in the perception of Mr. Junaidi as the Head of the Aceh Geudubang Gampong Youth "is a kind of peusijuek because there are still some who continue it. This kind of peusijuek exists because of some kind of agreement in the community to implement it" (Interview on 9 August 2018, at 10.15 WIB). This explanation shows that there is a good knowledge of various kinds of peusijuek.

Public perception also occurs on the implementation of peusijuek. According to Mr. Ahmad as the community of Gampong Geudubang Aceh "peusijuek is carried out as an expression of gratitude to Allah" (Interview on 13 August 2018, at 10.15 WIB). Meanwhile, according to Ibu Murniati as Chairperson of the PKK Gampong Geudubang Aceh "as long as there is no ban issued by the Aceh government in the form of a qanun against peusijuek, this peusijuek can still be implemented" (Interview on 12 August 2018, 16.45 WIB). In this perception it can be concluded that peusijuek is carried out as an expression of gratitude to Allah for all the abundance of rizki given. This activity was continued before the prohibition from the authorities.

Peusijuek in Asam Peutik village community has become a culture that continues to be maintained. Although in practice, not all of the existing peusijuek are carried out by the Asam Peutik village community. According to Mr. Suwito as Geuchik Gampong Asam Peutik "the types of peusijuek that exist show that peusijuek have many advantages compared to other customs" (Interview on 15 August 2018, at 10.15 WIB). Meanwhile, according to Mr. Suherdi as the Secretary of Tuha Peut Gampong Asam Peutik "it has become a customary tradition and all of it aims to be a request to Allah" (Interview on 16 August 2018, 10.45 WIB). From this explanation, it can be concluded that the kinds of peusijuek rituals can be understood well so that they do not cause a difference in perception.

In Gampong Asam Peutik, regarding the leadership in implementing peusijuek also received a separate response as perceived by Mr. Agus as a member of Tuha Peut Gampong Asam Peutik "peusijuek in the community in Gampong Asam Peutik has become a customary tradition because it has been going on for a long time in the community, if peusijuek is not led by Geuchik or Imum Gampong because he is a village elder "(Interview on 21 August 2018, 10.15 WIB). If we look at this perception, it reveals that Geuchik and Imum Gampong are elders who are always used as role models in Gampong Asam Peutik. This factor is a consideration for the community so that the peusijuek is always led by Geuchik and Imum Gampong.

Apart from the leadership elements of the peusijuek, the implementation of the peusijuek also received its own response. According to Ibu Yanti as the Chairperson of the PKK Asam Peutik Working Group "peusijuek is only a tradition not a religious belief, where this tradition has been carried out from generation to generation, and there is a lot of goodness in it" (interview on 18 August 2018, 16.00 WIB). According to Mr. Suherdi as the Secretary of Tuha Peut Gampong Asam Peutik "in essence, peusijuek does not exceed and does not conflict with religion" (Interview on 16 August 2018, 10.45 WIB). From this perception it can be concluded that peusijuek is just a customary activity, not other activities, besides that the implementation is not excessive. The perception of the Peutik Acid Village community towards peusijuek is also carried out from a religious perspective. According to the perception of Mr. Ponidi as the head of the Pondok Gampong Asam Peutik hamlet, "even if in the community there is rejection of peusijuek in my opinion it is a natural thing because there is no suggestion in religion, but also no information on prohibition is found" (Interview on 22 August 2018, at 10.30 am Wib). Mulyaman, as the Chief of Peutik Acid Village, also expressed the same perception that "peusijuek is not an act that destroys the community's creed" (Interview on 19 August 2018, 10.00 WIB according to Mr. Syukron as the Peutik Acid Village community).

Peusijuek is a tradition that has developed in our society for a long time. Indeed, we have to admit that there are many good things in it. It's just that in Islam there is no peusijuek (taught by Rasulullah SAW), and in its implementation there are redundant elements, for example sprinkling rice in front of people who are being pursued so that if you can just leave it (Interview on 20 August 2018, 10.30 WIB). From this perception we can observe that even if it is not religiously prohibited and it is not an act that can damage the faith, but in its implementation there is an element of redundancy.

3.3 Implementation of Peusijuek in Gampong Geudubang Aceh and Gampong Asam Peutik

The results showed that the peusijuek in Gampong Geudubang Aceh and Peutik Acid in its implementation, the equipment used and the appointment of leaders were not different. However, the perceptions of the people in each village show a difference, namely that there are those who are pro by reason of the many arguments that allow humans to pray to God and some are contradicting the reasons of Hindu tradition and should be abandoned. However, in its implementation the peusijuek is still accepted and carried out by the community from one generation to the next.

The implementation of peusijuek by the community in Geudubang Aceh and Asam Peutik villages is no different. For the two gampong peusijuek has been a cultural tradition that has been carried out from generation to generation in various traditional ceremonies, carried out as a form of gratitude for safety and success in achieving something both related to humans and objects such as marriage, circumcision, building a new house, buying a new vehicle and hajj or because of an accident caused by accidents, strife and bleeding. From the form of gratitude, it can be interpreted as an expression of gratitude and sharing happiness. Meanwhile, a disaster can be interpreted as building self-confidence and strengthening brotherhood.

From this explanation, it can be seen that the Peusijuek is a tradition that has been carried out from generation to generation in Acehnese society. Peusijuek initiated various major events in Acehnese society. The community considers peusijuek as an Aceh tradition, not a religious practice that must be done. It can be understood that the appearance of the peusijuek ceremony, due to the various kinds of moments and events

experienced by the community, makes symbols that aim to gain peace, strengthen friendship between fellow humans, and strengthen gratitude through prayer to God.

The materials and equipment used in the peusijuek procession in the Aceh Geudubang village and the Peutik Asam village are also no different, namely fresh flour, water, rice rice mixed with flowers, pulut kuning in essence, saut grass (naleung sambo), betel nut, henna leaves, trays, hand washing and hand rags. Peusijuek has an important meaning for social life, because this tradition is a form of cultural custom that has been preserved until now, so the use of the peusijuek instrument is also an important consideration. From the tools used in peusijuek, seen from the material side, it contains meaning / wisdom that can be observed from its meaning.

In understanding the people in Gampong Geudubang Aceh and Gampong Asam Peutik are not different from sempena (wisdom) from the use of material tools, namely they do not understand it, even though at the elders level they understand it. The use of the peusijuek equipment if interpreted critically, will find in it the perfect values of the tools and materials used in the peusijuek equipment. Peusijuek customs as a result of cultural acculturation are also full of philosophical values that give birth to not only understanding, but also meaningful actions in social life.

Peusijuek which is held in Geudubang Aceh and Asam Peutik gampong in terms of the appointment of the peusijuek leadership is no different, that is, it is always led by the gampong priest as for example in traditional wedding activities. Peusijuek is respect and gratitude for all the abundance of kindness to objects and people in the peusijuek and to get safety and also functions as a protector from all dirty and negative manufacture, in peusijuek also hopes for joint prayers from all attendees and attendees, hopefully they will get protection God. Therefore, every peusijuek ceremony in Acehnese customs must end with a prayer reading, as a sign of surrendering to God. It is always left up to traditional or religious leaders or people who understand both.

Peusijuek implementation will run well if the implementation procedures can be carried out properly. The procedures for implementing peusijuek in both the Geudubang Aceh village and the Asam Peutik gampong do not show any theoretical differences.

3.4 Perceptions of the Aceh Geudubang Community and Peutic Acid on the Peusijuek Tradition

Peusijuek is one of the cultural customs that exist in the midst of society as a form of a series of social ceremonial (celebration) ceremonies. In the midst of its existence, Peusijuek often creates various kinds of perceptions in society. In some people there are those who support (pro) the implementation of the peusijuek, but some others reject (contra) the implementation of the peusijuek with their respective perceptions. This perception continues to spread in people's lives, but generally this perception does not cause social upheaval in the community, because the community does not question it as long as it is done only as a customary ritual and does not conflict with Islamic teachings. The things that become perceptions in society are the kinds of peusijuek, the stage of implementation, tools and materials, in terms of religion, customs and philosophical values.

In the Geudubang Aceh village and the Asam Peutik village, all respondents, each as many as 8 people (100%) perceive pro to the type of peusijuek, but there are differences in perceptions within the community and between the two gampongs. In the community in Aceh Geudubang village as many as 2 people (25%) perceive ancestral heritage, as many as 1 person (12.5%) perceive adding to the wealth of cultural customs, as many as 1 person (12.5%) perceive some kind of agreement, as many as 1 person (12.5%) perceive to be

flexible, as many as 1 person (12.5%) perceive that there is no negative element, as much as 1 person (12.5%) perceives the public's liking and as many as 1 person (12.5%) perceives that it contains a lot of goodness.

Whereas in Peutik Acid Village as many as 3 people (37.5%) perceive that the type of peusijuek has become a tradition, as many as 1 person (12.5%) perceive that it is not against religion, as many as 2 people (37.5%) perceive that there is a lot of goodness. or excess therein. These results explain that perception is a two-way event resulting from action and reaction. Precisely as to what setting and how the stimulus affects perception, so do the background setting and what and how the individual influences perception as well. In other words, any mental factor, emotional mood, strong desire or attitude can have an influence on perceptual responses.

For peusijuek leaders, the perceptions of the people of Gampong Geudubang Aceh and Asam Peutik are no different. In Gampong Geudubang Aceh as well as in Gampong Asam Peutik, each as many as 8 people (100%) perceive it has become a habit to be led by Imum Gampong. In this case, there is no community perception that is against the peusijuek leader. Whereas in its implementation in Geudubang Aceh as many as 2 people (25%) perceived it was okay as long as it was not against religion, as many as 1 person (12.5%) before being banned by the government, 1 person (12.5%) was a customary activity, as many as 2 people (25%) did not deviate from the implementation, as much as 1 person (12.5%) as gratitude and as many as 1 person (12.5%) Rasulullah had done it. In Aceh Geudubang village, there is no community perception that contradicts the implementation of peusijuek.

Whereas in Peutik Acid Village, apart from the difference in perception, 1 person (12.5%) and as many as 7 people (87.5%) perceived the pros of implementing peusijuek with details as many as 4 people (50%) perceived that peusijuek did not. contrary to religion, 2 people (25%) have traditional customs and have done it from ancient times, 1 person (12.5%) perceives that it is not Islamic culture and 1 person (25%) perceives that peusijuek is not a religious belief. These results explain that perception is a complex process, consisting of a process of sensing, organizing and interpreting, so the process is influenced by the individual's ability to process what he sees.

In the community in Gampong Geudubang Aceh, in addition to showing different perceptions of the use of tools and materials, 1 person (12.5%) and as many as 7 (87.5%) are pros, with details of 4 people (50%). perceive that there is no envious element, as many as 1 person (12.5%) perceive that their ancestors have used it, as many as 1 person (12.5%) perceive that it is not a prohibited material and 1 person (12.5%) perceives there is no problem. Whereas in the community in Peutik Asam Village, besides showing different perceptions of the use of tools and materials, 1 person (12.5%) perceives that actions are redundant and as many as 7 people (87.5%) are pro with details of 4 people. (50%) perceive that there is no envious element, as many as 2 people (25%) perceive only that it does not contradict religion and as many as 1 person (12.5%) perceive that it is used by their ancestors. This explains that in addition to differences in community opinion in the Geudubang Aceh and Asam Peutik gampong, there are also contra community perceptions. The human mindset in looking at something is very much influenced by human characteristics, which is a factor that makes changes in individual perceptions. The intended changes include memory, knowledge, beliefs and values that are considered important and useful. This means that a good public perception of peusijuek will affect their attitude to like the peusijuek or vice versa, the bad public perception of peusijuek affects their attitude to dislike peusijuek.

In the community in Gampong Geudubang Aceh, apart from showing different perceptions of peusijuek in terms of religion, there were also contradictory perceptions as many as 1 person (12.5%) perceived being abandoned because of the legacy of Hindu belief and as many as 7 people (87.5%) were pro 6 people (75%) perceive that there is no prohibition and as many as 1 person (12.5%) perceive that it is not a religious belief. Whereas in the community in Peutik Asam Village, apart from showing different perceptions of the use of tools and materials, 1 person (12.5%) perceived that actions were redundant and as many as 7 people (87.5%) were pro with details of 3 people. (37.5%) perceive that there is no prohibition, as many as 2 people (25%) perceive only that it does not contradict religion and as many as 1 person (12.5%) perceive not to damage the faith. These results explain that perceptions are individual and situational, therefore the results of perceptions vary from person to person. This is due to the different experiences of each person. Experience is not only obtained from events experienced by the individual himself, but also comes from information from the media or knowledge and events experienced by other people.

From the whole description above, it can be concluded that even though there are those who perceive peusijuek as a Hindu heritage or that there is a redundant element or there is no indication in Islam or other, we cannot deny it. But that is a natural thing, because before Islam entered Aceh, other religions such as Hinduism, Buddhism and Animism had already developed. However, when viewed from the point of view of the aims, methods and content of the peusijuek as Acehnese custom, in practice it is very different.

IV. Conclusion

In the communities in Gampong Geudubang Aceh and Asam Peutik, the implementation of peusijuek did not show any difference. This is made possible by the high awareness of community members in preserving peusijuek as a cultural heritage. Community acceptance of peusijuek in both gampongs is closely related to adat. This connection is closely related because peusijuek is a custom, and the use of tools and equipment does not contain elements of shirk so that it does not deviate and contradicts religious values. In addition, there is an element of prayer so that every implementation is always led by Geuchik and Imam Gampong which adds to the sanctity of its implementation, although some people still find a lack of understanding of the meaning of peusijuek itself as happened to the community in Gampong Asam Peutik. This weak understanding is due to the limited socialization carried out by MAA Langsa City.

The perception of the people of Gampong Geudubang Aceh and Asam Peutik is that there are similarities to the peusijuek leadership and differences occur in the types of peusijuek, the implementation of the peusijuek, the use of tools and materials, and the philosophical values contained therein. The Aceh Geudubang community perceives that the type of peusijuek is an ancestral heritage and there is a kind of agreement, is important and is led by Geuchik and Imam Gampong in its implementation, the tools and materials used are not shirk elements and it is not wise to waste food and the number of arguments for people to pray and ask Allah. Meanwhile, the Gampong Asam Peutik community perceives that the types of peusijuek have many advantages and have become a tradition, not religious beliefs nor excessive, led by geuchik and village priests, tools and materials used as symbols and are not prohibited in religion but there are redundant actions, every activity is led Imams Gampong and Geuchik and from the religious side there are no

prohibitions that damage the faith even though its implementation is redundant. On the other hand, there is a public perception that the peusijuek tradition should be abandoned because it is a Hindu heritage.

References

- Angkat, M., Katimin, and Nur, A. (2020). Construction of Religious Identity in Pakpak Culture Community in Dairi District. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Vol 2 (4): 487-494.
- Agus Budi Wibowo . 2009. *Compilation of Ace's History and Culture*. Banda Aceh : Archives and Libraries of Nanggroe Aceh Darussalam Province.
- Emzir. 2012 . *Qualitative Research Methodology : Data Analysis* . Jakarta: Rajawali Press
- Faisal Ali. 2013. *The Identity of Aceh in the Perspective of Sharia and Adat* . Banda Aceh: Aceh Archives and Libraries Agency.
- Febrianto, E.G., Djono and Sudiyanto. (2020). The Existence of Jaranan Pogogan in Sugihwaras, Prambon, Nganjuk, Indonesia. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal* Vol 3 (2): 773-776.
- Lexy. J. Moleong. 2006. *Methodology Research Qualitative* . Bandung: Youth Rosda works
- Saufuddin Duhri. 2009 . *Peusijuek: a social ritual tradition of the Pasee people in a traditionalist and reformist perspective* . Lhokseumawe, 27-28 June 2008. In *International Prosseding: The 3rd International Conference on Development of Aceh (ICDA-)* . Lhokseumawe : Unimal Pres