



Peusijuek Tradition in Aceh Society Integrity of Religious Values and Local Culture

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ABSTRACT

Peusijuek is one of the Acehnese traditions that is still preserved and practiced. Peusijuek is a culture that has become part of Islam, especially the Islamic community in Aceh. This study aims to reveal how Peusijuek is believed and implemented into people's beliefs that religiously it is not entirely derived from religious teachings. This study used the content analysis method. The results of the study can be concluded: Islam has the concept of universalism that can unite and unite in various civilizations and cultures, Islam is united and can be accepted by various nations and civilizations. Peusijuek is believed by the people of Aceh as one of the rituals related to belief in religion because Peusijuek is full of religious values, which must be done. This can be seen from 3 (three) elements, namely first; Peusijuek perpetrators are usually carried out by tengku (ustadz) and tengku inong (ustadzah), who understand religion. Second, the Peusijuek moment, which is carried out when leaving for Hajj, marriage/walimah, circumcision, and others. Third, the Peusijuek prayer, the prayer recited is a prayer addressed to Allah SWT, using prayers sourced from the Qur'an and Sunnah. Looking at the three reviews, it can be concluded that Peusijuek is very loaded with Islamic values and belief in Islamic values, so it has become a public trust.

Keywords: Peusijuek tradition, acculturation, Islamic culture, in Aceh

1. INTRODUCTION

Since the beginning of its development, all religions have been able to coexist in Indonesia by assimilating into the local culture, allowing them to develop harmoniously. For example, Islam, as the majority religion, not only provides norms, values, and guidelines for life but also absorbs various profitable local traditions from Sabang to Merauke. Similarly, other religions, though not as numerous as Islam, have also embraced local traditions. For example, Christians, Catholics, and Hindus have assimilated many local customs. In Bali, the distinction between tradition and religion is almost indistinguishable and inseparable. Religion is intertwined with tradition, and tradition cannot be separated from the life of the Balinese Hindu community.

When examining the relationship between Islam and culture, at least two aspects need to be clarified. First, Islam as a socio-cultural conception is often referred to as a "great tradition." Second, Islam as a cultural reality is often known as "small traditions" or "Islamicate," which includes areas of life that become "Islamized" due to the influence of Islamic values and norms. The original and enduring doctrine of Islam was formed as a great tradition, resulting from the interpretation of Islamic teachings. In a more specific context, these doctrines include faith (*aqidah*) and Islamic law (*sharia*), which serve as inspiration for the mindset and behavior of the Muslim community. These traditions are often referred to as "central traditions" when compared to peripheral or marginal traditions.

Meanwhile, small traditions refer to traditions that are followed without much deep contemplation. These

traditions continue to be practiced because they are passed down from generation to generation, without being thoroughly examined or screened. This tradition continues to be practiced without ever being deeply pondered because of its philosophical significance. This small tradition is heavily influenced by Islam (the big tradition). Local traditions include cultural elements, including concepts, norms, human activities, and actions, as well as creations and behaviors produced by society. The acculturation process between Islam and local culture in the archipelago gave rise to local genius, which involved actively absorbing, selecting, and cultivating foreign cultural influences. It integrates, controls, and guides their development, leading to the creation of new cultures or the modification of existing ones, thus ensuring their continuity. As a result of this modification or innovation, the new culture becomes unique to the locality and loses its original cultural foundation, becoming unrecognizable from its original. As norms and rules govern all activities of society, Islamic teachings have become patterns of behavior and traditions in society. This process is ongoing and is referred to as "cultural acculturation." Acculturation of Islam with local culture can be found throughout Indonesia, from Sabang to Maluku.

Local cultures that have acculturated to Islam include various lifecycle ceremonies and rituals such as *slametan* (community feasts) and rites of passage such as the 3rd, 7th, 40th, 100th, 1000th, and *khaul* (annual commemorations) in the community. In addition, the tradition of *tingkeban* (a seventh-month ceremony for pregnant women) is observed in various Muslim communities throughout Indonesia, among others. In the realm of art, cultural acculturation is also evident. For example, the art of *wayang* (shadow puppetry) originated in Javanese tradition with influences from Indian Hinduism. However, during the acculturation process with Islam, the art of *wayang* was not eliminated but rather enriched by incorporating Islamic values. According to legend, this attempt to influence Islam in Javanese culture was initiated peacefully by Sunan Kalijaga. Islamic elements are integrated into *wayang* performances through "*suluk*" (advice on daily behavior and duties as a creature of God). The show usually features *punakawan* characters, including Semar, Gareng, Petruk, and Bagong, presented during the midnight session. The atmosphere during the delivery of *suluk* is often calm, sometimes even tense. There are still many examples of cultural acculturation between Islam and diverse cultures in the Indonesian archipelago, pending further exploration. These influences can be found from Sabang to Merauke, in various forms and models that are in harmony with local wisdom. As a result, the arrival of Islam in Nusantara, or Indonesia, has significantly contributed to the development of local culture, shaping it into an Islamic character, and vice versa.

Islam is a universal religion for all mankind, not limited to any particular group or nation. The Qur'an was revealed as a guide for all mankind. Prophet Muhammad

(peace be upon him) was the last prophet and the last divine messenger for all mankind. It is mentioned in the word of Allah in Surah Al-Furqan: 1, meaning "the most abundant mercy (Allah) who has sent down the Furqan (Qur'an) to His servant (Prophet Muhammad) so that he became a warning giver to the whole world". The message of Islam is addressed to all people, regardless of their race or nationality, without favoring any particular group that considers itself chosen. Therefore, all mankind is called to submit to its teachings. This is what is meant by the universality of Islam, indicating that Islam is suitable as a guiding principle for all nations, anytime and anywhere. In the early days of Islam, we can see how it assimilated various peoples, from the Indus River in India, Pakistan, Persia, Central Asia, Asia Minor, and North Africa, to Europe (Portugal, Spain, Italy, and the Balkan Peninsula).

From some of the above observations, it is evident that Islamic culture and civilization are built on a combination of piety, equality, and creativity derived from the universal teachings of Islam, along with the reciprocal acculturation of local cultures outside the Arab world that embraced Islam. This does not create a dichotomy between Arabs and non-Arabs. All remain united under the label "Muslims." "The best and noblest are the most pious" and "the most holy, most numerous, and sincere charitable contribution to the glory of Islam.

Peusijuek (Acehnese language), or flour offerings, is one of the traditions of the Acehnese people that is still preserved today and is part of the customs of the Acehnese people. *Peusijuek* linguistically comes from the word *sijuek* (Acehnese language, which means cold), then the prefix *peu* (make something cold), meaning to make something cold, or cool. *Peusijuek* is a traditional procession carried out for certain activities in the lives of Acehnese people, such as *Peusijuek* at wedding ceremonies, ceremonies of staying in a new house, ceremonies of going abroad, going to Hajj, and *Peusijuek keureubeuen* (sacrifice). The *Peusijuek* people were shocked by something extraordinary (a tiger fell from a tree, and was hit by a vehicle that bled profusely), fights, hostilities, reconciliation, and so on. In addition, *Peusijuek* is also carried out by members of the community against someone who is lucky, for example, someone who successfully graduated from college, obtained high positions in society and government, obtained the highest awards for star awards, *Peusijuek* new vehicles, or other *Peusijuek*.

2. RESEARCH METHODS

This article uses a library research method which emphasizes efforts to understand various concepts, theories and data sourced from various literature related to the topic of the article being described (Rijal Fadli, 2021). Through this literature study method, data collection was carried out by maximizing various sources such as books, journals and related research which had previously described the *pesijuek* tradition in the Acehnese traditional community. Then cross check the

data through interviews with key informants: the Head of Urais Regional Office of the Ministry of Religion of Aceh Province, the Head of the Banda Aceh City KUA and the Banda Aceh City KUA Religious Counselor, the Aceh Provincial Education Office, community members who have carried out pesijuek in the life cycle such as: Circumcision of their children, Wedding Parties, and holding positions in Government Agencies, performing the Hajj, assignments to study abroad.

3. DISCUSSION OF RESEARCH RESULTS

3.1 Peusijuek *Philosophy* in Aceh

Local traditions, including *Peusijuek*, have been a highly debated topic between the older generation (the elderly) and the younger generation (the young) long before Indonesia became independent, even before the enlightenment movement was introduced by the Muhammadiyah Association in Aceh. The debate continued until the 1930s, when it began to disturb public order. Everyone was given the freedom to choose whether or not to practice *Peusijuek*, but they were forbidden to discuss it during Friday sermons or public religious gatherings. As a result, *Peusijuek* now remains only a routine cultural activity, although it is considered a customary obligation. Most people do not fully understand the content or importance of the *Peusijuek* procession. This practice is preserved by older generations (generally the Muslim community) and is usually practiced by parents or respected figures in society, such as Tengku (Islamic scholars) or Umi Chik (old religious women with extensive knowledge of Islamic teachings). Only those involved in *Peusijuek* generally understand the purpose and prayers recited during the ceremony. Unfortunately, there is no generational regeneration to carry on *the Peusijuek tradition, making it even more challenging to find people who truly understand the proper way of doing Peusijuek and its symbolic meaning.* There are three important elements in *Peusijuek*: first, the ingredients used, such as leaves, grass, rice, flour, water, glutinous rice, and temple. Secondly, the movements made during *Peusijuek*. Third, prayers are recited according to *the Peusijuek* ceremony, and lastly, *teumutuek* (giving money).

The materials used in *Peusijuek* vary depending on the specific activity of *Peusijuek*. Some commonly used materials are as follows: (1) Leaves and grass, symbolizing harmony, beauty, and unity, are tied together as a representation of strength. (2) Rice and rice, symbolizing fertility, prosperity, and spirit. (3) Water and flour, symbolize patience and tranquility. (4) Glutinous rice, used as an adhesive, symbolizes brotherhood. The movements during the *Peusijuek procession* are truly unique, bearing a striking resemblance to the rituals performed in Hindu religious ceremonies. However, this movement is limited to the act of splashing water from left to right and right to left, occasionally crossing.

Many Tengku argues that the similarities between *Peusijuek* rituals and Hindu religious practices do not

imply that *Peusijuek* is a Hindu ritual. The rituals themselves differ significantly in terms of purpose, method, and content from *Peusijuek*. The prayers recited during *Peusijuek* are prayers for salvation, delivered in Arabic and Acehnese. The prayers are usually tailored to *Peusijuek's* special occasion, seeking safety, peace, and ease of sustenance from Allah. *Teumetuek* (giving of money) is performed after all *the rituals of Peusijuek* are completed. Usually, the person doing *Peusijuek* gives an envelope containing money, and other relatives also give money to the person who is *Peusijuek*. This often happens during *Peusijuek* with regard to marriage, prospective pilgrims, and circumcision. Islamic values are present in *Peusijuek*, and the saying "Adat bak po *teumuruhom hukum bak shia kuala*" (adat obeyed, law followed according to Shia Kuala) reflects the way of life of the Acehnese since the reign of the Kings.

The principle of "Adat bak po *teumuruhom*" implies that cultural affairs in society are guided by the instructions and directions of the ruler or king. Meanwhile, "Law like Shia Kuala" means that matters of Islamic law or Sharia are followed according to the guidance of scholars, especially Shia Kuala, the title of Sheikh Abdurrauf as-Sinkili. From the philosophy of life of the Acehnese people, it is evident that they have long had strong guidelines in adhering to customs and religion. It is not surprising that in the implementation of traditional ceremonies, religious elements played an important role, which led to the integration of Islam into all aspects of the culture of the society, including *the Peusijuek* ceremony. *Peusijuek* exemplifies the assimilation of Islam and local culture. It is a cultural product of Islamic practices that have been embraced and incorporated by most societies as an integral part of Islam.

Islamic reformist groups represented by young people (now Muhammadiyah) rejected this *Peusijuek* tradition. According to them, *the Peusijuek* procession contains elements of shirk, for which there is no evidence in the Qur'an or Hadith, and is not practiced also by the companions, *thabi*" and *thabiin*. Nevertheless, scholars in Aceh allowed and retained *Peusijuek*. Some allow it by expressing the postulates of the yellow book, based on the deeds of the Prophet (PBUH). It is narrated that the Prophet (PBUH) once sprinkled water when Ali and Fatimah were married. Another narration also says that the Prophet once prayed for his grandsons Hasan and Husen with a splash of water (information from Tengku-Tengku in the reading). Of course, written evidence of statements as to the permissible reasons or basis of the *Peusijuek*, is hard to find, because it is a small tradition that has been passed down and continues unceremoniously. There is no explanation of the philosophical meaning of that tradition.

Others also gave reasons that it was permissible because *Peusijuek's* actions *were essentially prayers and there was no element of shirk with the materials used in the Peusijuek* ceremony. Because all prayers and hopes are only addressed to Allah SWT. The materials used in *Peusijuek* such as leaves, rice, and water, are symbols or

symbols used to hope for the shape and nature of each object chosen for use. So what is *eusijuek* follows the properties of the material. Regardless of the reasons stated and those who debate *Peusijuek*, the *Peusijuek ceremony* contains the values of Islamic teachings adopted by the Acehese people. This is shown and can be analyzed from the following elements: the actor *Peusijuek*, the moment *Peusijuek*, and the prayer in *Peusijuek*.

3.2 Islamic values contained in the *Peusijuek Procession* in Aceh

The procedures for implementing *Peusijuek* are carried out sequentially, first sprinkling rice (*breuh padee*), second, sprinkling fresh flour water, third editing glutinous rice (*bu leukat*) in the right ear and finally is giving money (*teumutuek*) (International Conference On Development of Aceh. This procedure is generally almost the same in every *Peusijuek* procession, but sometimes there are some differences according to the activities held by the *Peusijuek*. Usually *Peusijuek* equipment consists of: *talam* one fruit, *breuh padee* (rice) one bowl, *bu leukat* (sticky rice) one large plate with *tumpoe* (confectionery in the form of cakes made from flour and bananas) or red coconut. *Teupong taweu* (flour) and water, *oun sineujuek* (special leaves used for *Peusijuek procession*), *on manek mano* (leaf type). *In naleung samboo* (a type of grass that has strong roots), *glok ie* (hand washing place), and *sangee* (serving hood). Acehese people, especially rural areas, still carry out *Peusijuek processions* in activities that are believed to be necessary to hold *Peusijuek*.

The *Peusijuek* tradition is considered a cultural practice to be upheld, although in recent years, it has been abandoned by some segments of society, particularly among the Wahhabi group. Over the past few decades, Wahhabi groups have infiltrated Muhammadiyah organizations, leading Acehese people to regard Muhammadiyah as a group to watch out for, even though only a few preachers and members are Wahhabis. Some incidents, such as the burning and halting of mosque construction by certain Muhammadiyah members, have been indicative of this tension. As a result, Muhammadiyah groups in Aceh began to distance themselves from any preachers with a Wahhabi background. As we know, the pattern developed by the Wahabi group can be seen through two indicators. First, they seek to purify religion by returning to sacred texts, strict application of Sharia, ignoring local contexts, and rejecting blind imitation in matters of religion. Second, they distance themselves from syncretism by rejecting all forms of local traditions, including celebratory events, and even if invited, they are unwilling to participate. If given a blessing, they will only throw it away.

In addition, Wahhabis tend to use derogatory terms such as "innovation," "innovation," and "superstition" in all their religious study sessions, including on their radio broadcasts. This can be observed in all their study sessions, such as on Radio Hang (Batam) and Radio Rodja (Celeungsi Bogor). This is in contrast to

Muhammadiyah, which, in the context of local culture, refrains from rejecting traditional ceremonies. If invited to *selamatan* (thanksgiving feast), Muhammadiyah members are still willing to attend, and they do not hesitate to take part in the blessings given during the occasion. Moreover, they do not amplify controversial issues in all their religious studies sessions, TV programs, or radio broadcasts. Muhammadiyah has long moved through an era of enlarging theological disputes on this platform, which occurred decades ago. As a result, it stands to reason that the majority of urban communities, including those in the Muhammadiyah neighborhood, still participate in the *Peusijuek* procession, especially during weddings and Hajj. *Peusijuek* is also performed by students in Aceh when the new academic year begins, where they hold a *Peusijuek* ceremony for new students. Similarly, government offices in Aceh organize *Peusijuek* ceremonies for new employees when they join the organization.

The *Peusijuek procession* is still preserved because it contains very philosophical religious values, so it is considered sacred and considered necessary for certain occasions. Because of its sacredness, it is even seen as a religious practice that should not be abandoned. Ignoring it can bring misfortune and lack of blessings to events that should involve the *Peusijuek* tradition. Nevertheless, some sections of Acehese society, particularly Wahabi reformist groups and certain academics, have abandoned the *Peusijuek* procession. They believe that *Peusijuek* is an innovation (*bid'ah*) once carried out by Prophet Muhammad (PBUH), and therefore, they consider it-. However, this study aims to explore religious values integrated in *Peusijuek*, which is still accepted by the majority of society and remains part of Acehese Islamic culture.

When these elements are the target of analysis, Islamic values in *Peusijuek* are identified. First, the participants in the main *Peusijuek* ceremony are certain individuals who understand the procedures and prayers contained in *Peusijuek*. They are often followed by close relatives of people who become *Peusijuek*, especially at weddings or other celebratory events. These close relatives can be parents, grandparents, uncles, aunts, and others. Second, the *Peusijuek* procession is guided and directed by the core participants, accompanied by readings such as Surah Al-Fatihah and other short verses, as well as prayers said in Acehese.

Third, those who do *Peusijuek* are usually *Tengku* (male teachers) or *Mi Chik* (female teachers). *Tengku* usually serve as Imams in *Meunasah* (small mosques) or large mosques (*Tengku Imum*), or they lead Islamic boarding schools (*Dayah* or *Balee*) and have a deep understanding of Islamic knowledge. They also hold prestige and influence in society. On the other hand, *Mi Chiks* is a female teacher or *ustadzah* who also masters Islamic knowledge and has an honorable and respected position in society. These *Mi Chik* have completed their studies at traditional Islamic boarding schools and have undergone spiritual training (*suluk*) on their chosen spiritual path. Different regions may have different

names for Mi Chik, depending on local customs and traditions.

The Peusijuek ceremony or procession is kept sacred, pure and very special. The position of a Tengku (religious teacher) in the Peusijuek ceremony is very important because the Peusijuek ceremony has become a religious ritual that is integrated into the practice of beliefs. The person who leads Peusijuek is selected and must meet certain criteria. Therefore, from the participants' point of view, it appears that Peusijuek is a cultural practice that has become an integral part of religion, carrying strong religious meaning. Tengku or religious figures act as Peusijuek performers, and the Peusijuek procession has a sacred position in the Islamic practice of the Acehnese people. All Peusijuek ceremonies are carried out at times or events related to religious practice or worship, such as weddings and wedding parties, pilgrimages to Mecca, and circumcisions. Apart from that, Peusijuek is done to ask for blessings and success in certain activities.

From a religious point of view, the practice of "Peusijuek" is not often found in these activities. However, a different view can be seen in Aceh. It needs to be understood that culture is a product of people's thoughts. If culture has Islamic influence, then it is the result of the thoughts of the ulama. As a cultural product, it may not always have a solid foundation or scriptural evidence. Nevertheless, it is clear that cultural traditions influenced by Islam have enriched and enlivened religious life among Muslims. Peusijuek has become a mandatory habit among the people of Aceh. For example, when he wants to perform the Hajj, he will undergo the previous "Peusijuek" ritual carried out by the people in his hometown. The specific time for "Peusijuek" is usually chosen to coincide with auspicious days in Islam, often Mondays and Thursdays, which are believed to be favorable for the practice. The choice of the moment and time for Peusijuek based on religious values indicates the importance of religious values in the implementation of Peusijuek.

The activities carried out during "Peusijuek" had a big impact on its implementation. People feel more steadfast and confident as if something is missing without the "Peusijuek" practice. This sentiment extends to daily habits used in routine, including seeking sustenance which is considered less of a blessing if it is not blessed through the means of "Peusijuek". The importance of choosing the right time for "Peusijuek" is closely related to the belief in Islamic values which are highly upheld by the people of Aceh.

Before Islam entered and became the majority religion in Aceh, according to strong beliefs, the "Peusijuek" culture already existed, and the essence of "Peusijuek" was the recitation of mantras. After Islam entered, this culture was still preserved by the community, because the sultans and ulama allowed "Peusijuek" on condition of Islamization in practice. Islamization here refers to the replacement of mantras with powerful prayers and readings from the Prophet Muhammad (pbuh) according to the particular moment

and purpose of the "Peusijuek". In the Ahlussunnah waljamaah belief, humans are obliged to try and pray, even though everything has been determined by Allah SWT. The hope of always receiving mercy and blessings from Allah is done through prayer. In "Peusijuek", the prayers recited are those taught by the Prophet Muhammad (pbuh). These prayers vary according to the activities and goals of "Peusijuek". There are peusijuek prayers for newlyweds, peusijuek house prayers, peusijuek vehicle prayers, peusijuek prayers from tourists, peusijuek circumcision prayers, peusijuek prayers for those facing difficulties, "Peusijuek" rice planting prayers, "Peusijuek" prayers for pregnant women, "Peusijuek" prayers from Hajj pilgrims, and other activities that are believed to require "Peusijuek".

In the Peusijuek procession, the main performer of Peusijuek is usually the prayer leader, namely the Tengku (ustadz). People who take part in peusijuek only recite surah al-fatihah or the prayer for safety in Acehnese. The following is an example of a prayer read in Peusijuek for newlyweds: "O Allah, reconcile the two of them as You reconciled Prophet Adam and Siti Hawa, and reconcile as You reconciled Sulaiman and Queen Balqis." And reconcile them between themselves as You reconciled the prophets Abraham and Sarah, and reconcile them as You reconciled the prophets Yusuf and Zulaikha. And reconcile the two of them as you have reconciled the Prophet (saw) and his wife Aisha al Kubra (as), amen ya Mujibassailin."

Then a prayer was read when Peusijuek's house: "O Allah, send down grace, safety and blessings for this house and especially for its residents. Keep them away from the armies of this world and the punishment of the afterlife, truly over everything You are Almighty." These two types of prayers are examples of prayers used in Peusijuek. There are many other prayers that are used according to the Peusijuek moment. The prayers used are prayers both contained in the Koran and Sunnah, apart from that there are also prayers that have been modified by the scholars and used by the community. Prayers are read in a low voice and are usually not heard by other people. Only the mouth is visible. such as reading prayers. Among the Tengku who perform Peusijuek, they added that there are many other prayers apart from these special prayers. Because of the customs of the tengku who take the tariqat for Peusijuek, first they asked Allah to pray for the Messenger of Allah, his companions and teachers. to start the Peusijuek procession.

4. CONCLUSION

The cultural life of the Acehnese people cannot be separated from Islam so there is a harmonious development in various aspects of life. The people of Aceh have successfully integrated their religion and traditions into their social and cultural lives. Islam and Acehnese culture are intertwined and difficult to separate. The principles of Islamic law have become part of local customs, and vice versa. From the perspective of Acehnese society, there are two types of customs: Allah's unchanging decrees and people's customary practices

based on Islamic law. Customs should not contradict divine provisions, and people's behavior should always be based on Islamic law.

"*Peusijuek*," an Islamic tradition preserved to this day, is an official ritual in Aceh. Although some consider it an innovation, "*Peusijuek*" holds religious values. Islamic culture is the understanding and implementation of Islam by society. Islam is universal and can blend in with different civilizations and cultures. Acehnese people believe that "*Peusijuek*" is a ritual imbued with religious values that should be practiced.

In "*Peusijuek*," there are three important elements: first, it is performed by knowledgeable figures such as Tengku (male religious teacher) and Tengku Inong (female religious teacher). Second, it is performed on occasions such as before starting the Hajj, weddings, circumcision ceremonies, and others. Third, the prayers recited are addressed to Allah Almighty and taken from the Qur'an and Sunnah. From these three aspects, it can be concluded that "*Peusijuek*" is rich in Islamic values and is evidence of belief in Islam, making it an integral part of the local culture that blends with Islamic culture.

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