

# THE VALUES OF TAWHID IN THE PEUSIJUEK TRADITION IN ACEHNESE SOCIETY (A STUDY IN GINTONG VILLAGE, GRONG-GRONG SUBDISTRICT, PIDIE REGENCY, ACEH PROVINCE)

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**Abstract:** Islam has monotheistic values that are able to integrate and adapt in various civilizations and cultures. Islam is accepted by various nations and civilizations. Peusijuek, a ritual believed by the people of Aceh, is connected to religious beliefs because it contains monotheistic values that must be carried out. The Peusijuek tradition is part of Acehese culture which has long been practiced by the Gintong Village Community, usually with the aim of safety, peace and happiness in life. As a cultural heritage, Peusijuek is rich in special values and meaning. This research aims to reveal how Peusijuek is believed and interpreted as a belief by the community. Even though it is religious, this does not entirely come from religious teachings. This research uses a qualitative method with a descriptive approach. The results of the research show that the Peusijuek tradition in Gintong Village contains monotheistic values which acknowledge the existence and oneness of Allah as creator, which then becomes part of the community's beliefs. The values of monotheism include monotheism uluhiyah, monotheism rububiyah, and monotheism Asma' wa sifat.

**Keywords:** tawhid values; Peusijuek tradition.

## I. INTRODUCTION

Peusijuek, which in Indonesian is known as "Menepung Tawar," means making something cool or soothing. This ritual is expected to bring blessings, safety, or a state of well-being. Peusijuek is a part of the customs and traditions of the Acehese people, and this tradition is still practiced by almost the entire Acehese community from the past to the present. In Gintong Village, the Peusijuek tradition is considered a heritage passed down by their ancestors. This study aims to explore the values of Tawhid in the Peusijuek tradition as an expression of gratitude to Allah SWT [1]. Peusijuek in Acehese society is a tradition that has been inherited from generation to generation and is unlikely to disappear. In Gintong Village, Grong-Grong Subdistrict, Pidie Regency, this tradition is also carried out. There are several reasons for choosing to conduct research in this village: first, the community's understanding of the Peusijuek tradition varies. Some consider it an expression of gratitude to Allah for His blessings. Second, the people of Gintong Village still highly uphold their customs and traditions. Third, many residents continue to practice this cultural tradition [2]. Several studies have revealed changes and perceptions regarding the Peusijuek tradition in Aceh Besar. First, Usra Riska, in her research from 1998-2005, found that the Peusijuek tradition had changed in Lamteuba [3]. Second, Malikul Saleh and Khairulyadi investigated the perceptions of the Acehese people in Darul Imarah Subdistrict, finding that the community views Peusijuek as part of their social identity [4]. Third, Muhammad Munir An-nabawi, who studied the history of Peusijuek in Sakti Subdistrict, showed that the Acehese

people view Peusijuek as a ritual closely related to Islamic religious values [2].

The results of the three previous studies indicate that, although related to the Peusijuek tradition in Acehese society, they have not focused on the aspects of Tawhid values in Gintong Village. Since there has been no research specifically discussing this, this study is relevant to conduct. This research is unique as it is the first to be conducted in Gintong Village, Aceh. Although there have been previous studies addressing similar topics, this study specifically highlights the Tawhid values in the Peusijuek tradition. Peusijuek has variations such as Peusijuek for sacrificial animals, vehicles, weddings, and pilgrimages, each with different purposes but the same principle of seeking goodness. The implementation of Peusijuek also has distinct meanings and differences in each region in Aceh [5]. Tawhid is the belief in the oneness of Allah SWT, which includes the acknowledgment of His oneness in managing the universe, exclusive devotion to Him, and attributing qualities of perfection to Him. Professor Sukiman defines Tawhid as the effort of a Muslim to unify all aspects of their life solely for Allah SWT, as the One and Only God [6]. It can be said that Tawhid is divided into three types: Tawhid Rububiyah, Tawhid Uluhiyah, and Tawhid Asma wa Sifat. This conclusion was drawn by scholars after they examined the evidence from the Quran and Hadith related to the oneness of Allah, subhanahu wa ta'ala. According to Husain Affandi al-Jisr, "The science of Tawhid is the science that discusses matters that establish the creed of the religion with convincing evidence" [7].

Values are the essence that unites beliefs and emotions, affirming an identity that gives a distinctive character to the way we think, feel, and act. In the context of Tawhid, these values make Tawhid the primary driving force in life experiences, directing all physical and spiritual activities, and permeating all aspects of the mind and body of Muslims. They serve as the foundation that fundamentally changes the attitudes, mindsets, and behaviors of the early Islamic community. Therefore, it is these values of Tawhid that I will use as a perspective on the Peusijuek tradition

## II. RESEARCH METHODS

In his analysis, the author employs a descriptive qualitative method, which is a problem-solving approach by describing the conditions of the research subjects and objects, such as individuals, institutions, or communities, according to the events that occur without altering the context [8]. Data collection techniques include observation, participant observation, and in-depth interviews. Here, the researcher will present the experiences gained during the study of the Peusijuek tradition practiced by the people of Gintong Village, Grong-Grong Subdistrict. Additionally, deductive and inductive analyses will be conducted on the field findings. This research focuses on Gintong Village, Grong-Grong Subdistrict, Pidie Regency, Aceh Province. The author chose this village as the research location because he has lived in the subdistrict for a long time and has a good understanding of the community's characteristics. Furthermore, as a part of the local community, the author has good access to conduct direct observations. The use of participant observation methods allows the author to directly observe and understand various issues present at the research location [9], [10].

## III. RESULTS AND DISCUSSION

### *History and Procedures of the Peusijuek Tradition*

The history of Peusijuek in Aceh is closely linked to the process of Islamization. Islam was introduced peacefully by Arab traders around the 7th century CE. Historians agree that the introduction of Islam to Aceh occurred peacefully, without military conquest [11]. Consequently, the process of Islamization in Aceh took a considerable amount of time to fully implement Islamic teachings within the community [12]. Beberapa ahli sejarah menyebutkan puncak Islamisasi terjadi. Some historians state that the peak of Islamization occurred during the reign of Sultan Iskandar Muda, especially under the leadership of Nuruddin Ar-Raniry. However, there are other views suggesting that Islamization reached its peak long before Sultan Iskandar Muda's era, particularly during the Kingdoms of Pasee and Samudra Pasai [13]. When Islam was introduced peacefully without With the introduction of Islam, Acehese culture began to merge with Islamic teachings, creating a new cultural tradition known as Peusijuek. Although Peusijuek existed before Islam arrived in Aceh, the changes primarily occurred in the prayers, which were originally incantations in the Acehese language and later became prayers in Arabic. Nonetheless, the Peusijuek ceremony has remained intact and

deeply rooted in Acehese society, continuing to be performed as an expression of gratitude to the Almighty God, both individually and collectively. Peusijuek, also known as Menepung Tawari in Acehese culture, is a tradition that is still well-preserved by the Acehese people today. The term "Peusijuek" itself comes from the word "sijuek" in Acehese, which means cool, with the prefix "peu" meaning to make or create something. Thus, Peusijuek refers to the practice of making something cool or soothing and is an integral part of the cultural heritage of the Acehese people [14].

Tradition is a legacy of customs from the past, forming the core of a society's life, symbolizing unity within Indonesian communities. Similarly, the peusijuek tradition has become an inseparable part of life, passed down through generations in the Acehese community. Peusijuek, or tepung tawar, is a meaningful tradition practiced in Gintong Village as an expression of gratitude for the blessings bestowed by the Creator. It is hoped that this tradition will bring blessings to the beginning of all goodness. The people of Gintong Village view peusijuek as an integral part of Acehese traditions, though not as a mandatory religious practice. The peusijuek ceremony, often influenced by various events in the community's life, aims to strengthen social bonds and enhance brotherhood. These well-preserved traditions hold significant value for the community, both culturally and religiously. In every region, customs that have become traditions are carefully maintained to be passed on to future generations. The peusijuek procession is a tradition that is not undertaken casually by anyone. This process should be led by individuals who have a good understanding and mastery of religious law, as peusijuek involves prayers for safety and collective happiness, in accordance with the Islamic teachings generally followed by the Acehese community. If the participant is male, the procession is typically led by a Teungku (religious scholar) or a respected figure in the community. If the participant is female, it is led by an Umami Syiek (female religious teacher) or a respected woman in the community. The peusijuek procession is usually performed when someone is about to perform the Hajj pilgrimage, during weddings/walimah (wedding feast), circumcision ceremonies, land dowries, seventh month celebrations, and other sacred events. The implementation of peusijuek follows specific rules and steps, although procedures may vary from one region to another. During the peusijuek ceremony, the appointed person starts by reciting the basmallah (in the name of Allah) and prayers. The process begins with scattering breuh pade (rice) followed by sprinkling tepung tawar (rice flour water). Then, implements prepared for peusijuek such as leaves and grass dipped in water are used to sprinkle on the person undergoing peusijuek. The next step involves penyuntingan, where bu leukat (glutinous rice) is affixed to the right ear, and finally teumeutuk, where a customary amount of money is given to the person undergoing peusijuek. In this process, leaves and grass symbolize harmony, beauty, and serenity, while rice signifies fertility, prosperity, and strength. Glutinous rice flour is used as a symbol of brotherhood and tranquility.

The procedure is generally almost the same throughout Aceh, although there are sometimes variations depending on

the type of peusijuek activity being conducted. For example, if the peusijuek tradition involves an object, the process only goes up to the second stage and ends with a prayer. In some regions in the province of Aceh, there is no money-giving procession; instead, it only involves offering yellow glutinous rice (bu leukat kuneng) and concludes with a prayer. Similarly, the implementation of the peusijuek tradition in Gintong Village follows the same procedure. According to Teungku Ramli's account, the peusijuek tradition in Gintong Village has existed since ancestral times in Aceh.

#### *The Values of Tauhid in the Peusijuek Tradition*

The meaning of values is the distinction or quality associated with specific types of appreciation or interests. Values can be explained as abstract concepts existing in the minds of individuals or societies, regarding things considered positive, correct, and things considered negative and wrong. Values can also be interpreted as something that makes a person fully aware of its importance and uses it as a guide in decision-making, reflecting one's behavior and actions [15]. The concept of tauhid, which includes sincerity, devotion, and obedience to Allah SWT, can bring happiness and success in life, both in this world and in the hereafter. Through tauhid, a person will always lean fully on Allah. One's appreciation and loyalty to tauhid will be reflected in behavior, morality, and daily life. This encourages humans to realize their obligation to worship Allah [16]. The values of tauhid generally can be categorized into three parts, namely:

1. **Tauhid Uluhiyah:** Tauhid teaches that only Allah is worthy of worship, there is no deity besides Him. The concept of Tauhid Uluhiyah emphasizes that Allah is One, deserving of worship without any partners. Every individual must understand and acknowledge Allah's unity wholeheartedly. Humans can contemplate the greatness of Allah through His creations and should avoid acts of shirk that contradict Islamic teachings.
2. **Tauhid Rububiyah:** Tauhid Rububiyah emphasizes that only Allah SWT created everything from nothingness. Allah is the sole creator, while apart from Him, there are creatures that He created. Everything in the universe, including mountains, oceans, planets, as well as living and non-living beings, are all temporary creations of His.
3. **Tauhid Asma' wa Sifat:** Tauhid Asma' wa Sifat signifies a servant's belief that Allah SWT is the One with perfection in His names and attributes. There is nothing similar to Allah in His names and attributes. Although there may be similarities in names and attributes between creatures and Allah, their essences are fundamentally different [17].

The value of Tauhid is the belief in the unity of Allah SWT who creates, sustains, and determines everything in the universe. In Gintong Village, Grong-Grong Subdistrict, Pidie Regency, the practice of the traditional peusijuek ceremony also reflects the values of Tauhid by acknowledging the existence of Allah SWT as the Creator. For the residents of Gintong Village, Grong-Grong Subdistrict, the peusijuek ceremony is interpreted as an expression of gratitude to God for all blessings and happiness received. This tradition also represents a plea and aspiration for safety, blessings, and sustainable welfare. Moreover, peusijuek creates a solemn and

awe-inspiring experience, especially in a spiritual context. The ceremony is always accompanied by prayers as a form of devotion to God for what has been given, with the hope of gaining new motivation and spirit to achieve success by the permission of Allah. The concept of Tauhid in the peusijuek tradition, as articulated by Teungku Ramli, emphasizes that the ceremonial procession carries the essence of faith in Allah as its main foundation. Peusijuek is considered a means to seek blessings and blessings from Allah SWT, using specific tools or mediums as intermediaries. Furthermore, prayers are offered during the peusijuek procession to Allah SWT to clearly manifest the values of faith. Before conducting peusijuek, the tradition generally begins with communal prayers for all unseen beings, akin to the practice of a simple feast before embarking on the Hajj pilgrimage, as a tangible implementation of the concept of Tauhid, where all actions begin with prayers to Allah SWT [18]. Teungku Ramli states that the essence of the value of Tauhid in the tradition is to seek blessings from Allah using peusijuek as an intermediary, similar to what the Prophet Muhammad did when he married Sayyidina Ali and Sayyidah Fatimah. When the Prophet entered the house, he asked Sayyidah Fatimah for water. After Sayyidah Fatimah gave him a bowl of water, the Prophet spat into the bowl while saying, "Face this way!" Then the Prophet poured the water onto the chest of Sayyidah Fatimah while praying. Then the Prophet instructed Sayyidah Fatimah to turn her back. Sayyidah Fatimah obeyed, and then the Prophet sprinkled water on her shoulders while praying, "O Allah, I seek Your help for her and her descendants from the cursed Satan." Afterwards, the Prophet also did the same to Sayyidina Ali during their marriage. The prayer recited by the Prophet Muhammad was the same as the prayer recited by his mother, Lady Maryam, when Maryam was just born [19].

Teungku Ramli explains that the value of Tauhid in the traditional marriage ceremony of peusijuek in Gintong Village, Grong-Grong Subdistrict, is reflected in several aspects. One of them is in peucicap (listening), for instance, which includes following the Prophet's Sunnah with Tahnik. Additionally, the value of Tauhid is also reflected in the tradition of peudengoe bang (listening to the call to prayer), where the tayyibah sentence containing the call to prayer is heard first by the baby, indicating that the baby has been taught the correct Tauhid because the call to prayer contains the two declarations of faith (acknowledging Allah and acknowledging the Prophethood of Prophet Muhammad SAW). Furthermore, the value of Tauhid is also reflected in the peusijuek tradition during the peutron aneuk manyak event, where the recitation of marhaban (praise songs to Allah and the Prophet) is considered a sign of blessing, to teach children to always love Allah and His Messenger from the moment they step on the ground. Teungku Ramli also states that the peusijuek marriage tradition in the community is inseparable from the belief in Allah SWT. According to him, in the peusijuek marriage tradition in Gintong Village, the value of Tauhid is evident from the beginning of the marriage process. The prospective bride and groom will visit a Teungku or Mosque Imam in their village to receive religious guidance, including the I'tiqad 50 materials. Additionally, during their wedding ceremony (seulangke), they



always express introductory statements with the belief that the marriage will only proceed if Allah permits it. This demonstrates a strong faith in Allah SWT [20]. From the explanation above, it can be concluded that the value of Tauhid in the peusijuek tradition of Gintong Village, Grong-Grong Subdistrict, is to cultivate faith in Allah SWT and to seek goodness, as the hope for good fate is placed solely in Allah SWT. This is practiced within the diverse traditions of peusijuek, which are inseparable from the belief in Allah SWT and the Prophet Muhammad SAW.

#### IV. CONCLUSIONS

From the description above, it is evident that peusijuek is part of the Islamic cultural heritage that is still preserved and passed down to this day in Aceh. This tradition is rooted in the values of Tauhid, which form its core existence. The presence of Islam has integrated with various cultures and civilizations, including peusijuek, seen as a ritual rich in religious significance. This is evident from the participants of peusijuek, who are generally knowledgeable about religion, the occasions when it is performed such as before departing for Hajj, weddings, circumcision ceremonies, childbirth, seventh month celebrations, and others, as well as the timing of its implementation. The prayers recited are based on the Quran and Sunnah. Therefore, peusijuek can be concluded as a part of local culture that has merged with the values of Tauhid, thus accepted and practiced by the Muslim community in Aceh.

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