

Integration of Character Education Values for Students through Learning *Peusijek* Traditions Based on Local Wisdom

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ABSTRACT

This study examines the importance of strengthening character education and knowledge skills in students' understanding of local wisdom based on the culture of *peusijek* customs carried out by the people of Aceh. This research uses a descriptive method of qualitative. The method reveals a state that takes place according to qualitative research built on the formulation of certain situations, such as those living by a particular individual or social group, and relevant to the study's objectives. Secondary sources and participant observation methods are used for data collection. Verification and inference are the two main methods of data analysis. There are three components to the study's findings. First, the type of *peusijek* carried out in certain activities, such as *peusijek meulangga*, *peusijek pade bijeh*, *peusijek peudong rumah*, *peusijek tempat tinggai*, *peusijek keurubeuen*, *peusijek new vehicles* and *peusijek performing the hajj*; Second, the character values possessed by students in the Acehnese cultural customary course are the value of *peusijek* tolerance, religious values, cooperation values and social values; Third, the value of local wisdom in the implementation of *peusijek*, namely *talam*, *clak (calok)*, serving hoods (*sangee*), rice, unsalted flour, on *manek-mano*, on *sijek*, *naleung samboe* and *bu leukat*. The conclusion is that *Peusijek* is part of the lecture material on traditional Aceh culture as one of the rituals related to religious beliefs that must be carried out. The values of character education in the *peusijek* tradition based on local wisdom include the value of tolerance, religious value, social value, and the value of cooperation.

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1. INTRODUCTION

Community cohesion and individual moral compass are both bolstered by shared cultural values when people in a given area have common beliefs and practices. The next generation of a country needs to be instilled with a spirit that will keep indigenous wisdom alive, and this can only be achieved through character education. Humans' actions and beliefs in all spheres of life, from the home to the classroom to the community at large, are influenced by their upbringing and the laws, religious standards, karma systems, and customs of their Indonesian tribal communities (Sumaryadi and Pradoko, 2018). According to Ratih and Suryana (2020), "local knowledge" is a broad category of cultural riches that advances with the help of sound logic and a sound mind and which includes elements that improve people's quality of life. Wisdom is "the sum of cultural traits which the vast majority of a people share in common as a result of their early experiences," as defined by anthropologist Quaritch Wales. The definition centres on three primary ideas: (1) cultural identity; (2) cultural ownership group; and (3) culturally informed life experiences.

Pingge (2017) further on this idea, noting that indigenous knowledge promotes economic and social well-being as well as peace. Cultural goods are mined for nuggets of local wisdom about the owner's community's way of life, including value systems, beliefs and faiths, work ethic, and the natural progression of that dynamic (Kusuma, 2018). The following are some of the meanings and purposes of local wisdom: (1) the identity of a place; (2) a unifier of society; (3) an accepted and applied cultural heritage; (4) the cultural property of a community; (5) a mindset and character in social interaction by prioritising the public interest; (6) an adhesive for togetherness in protecting identity from external threats and influences and fostering the establishment of togetherness, appreciation, and mutual respect. Character education is a tradition in Aceh, and one of the goals is to help children understand the concept of excellence through exposure to local knowledge and understanding of *peusijeuk* culture.

Peusijeuk (Acehnese language) can be interpreted as a culture or tradition of the Acehnese people who still preserve Acehnese cultural customs in certain activities (Marzuki, 2011). *Peusijeuk* is an Acehnese traditional procession that is carried out in certain activities in everyday life. This *peusijeuk* activity is carried out in all traditional processions, both marriage, birth, and occupying a new house to spiritual activities on the Hajj (Ismail, 2003). According to Hariadi et al. (2020), linguistically, the *Peusijeuk* tradition contains two perks, namely (1) hereditary customs (from ancestors) that are still carried out in society, (2) judgments or assumptions that the existing methods are the best and correct. Whereas *Peusijeuk*, according to Riezal et al. (2019), linguistically comes from the root of the word *sijeuk*, which plus the prefix *peu* means to make something cold or cool.

The *Peusijeuk* tradition in a study conducted by Sakina et al. (2018) entitled *pesijeuk* as a medium for proselytizing in Aceh, is a practice passed down for generations cannot be erased, even always accompanying every ceremony or, whether socio-cultural, socio-social or socio-religious. The implementation of *peusijeuk* can be seen in the many values contained in each stage and the philosophy of the materials used. Mahardika (2017) put forward forms of local wisdom in society can be in the form of values, norms, ethics, beliefs, customs, and special rules. The values that exist in local wisdom give rise to ethical, aesthetic, religious, and social values (Mahardika & Alhafizh, 2017).

The naming of this tradition is inseparable from the purpose of its implementation, namely as a traditional symbol to cool the body and soul (Yusuf, 2008). *Peusijeuk* is a tradition that has been carried out for generations in Acehnese society. *Peusijeuk* started various major events in Acehnese society. People consider *peusijeuk* as an Acehnese tradition, not a religious practice that must be done. It can be understood that the appearance of the *peusijeuk* ceremony, due to various kinds of moments and events experienced by the community, make symbols that aim to obtain peace, strengthen *ukhuwah silaturrahmi* between fellow humans, and strengthen gratitude through prayer to God (Hemaliza, 2011).

One of the traditions still carried out and firmly held by the people of Aceh today is a traditional ritual known as the *Peusijeuk* tradition. This tradition has been rooted for a long time in Acehnese

society, even before Islam came to Aceh (Soelaiman, 2012). Considering Aceh has a diversity of existing tribes, of course, each tribe has unique and peculiarity in using plants as a medium for *peusijuek*. This is based on the zoning of the area occupied by the community, which includes the central Aceh region of the Gayo tribe, the southern area of the Aneuk Jamei tribe majority, the western region of the Aceh tribal majority and the eastern region of the Malay tribe majority (Dhuhri, 2009; Noviana, 2018). In his book *Aceh's identity from the Shari'a perspective and customs* (Ali, 2013), he said that the Prophet Saw had also performed *peusijuek*, which may be the method and equipment or materials used differently than was done in Aceh. Hadith postulates that allow *peusijuek*; Hadith of the Messenger of Allah at the time of the Messenger of Allah married Siti Fatimah to Saidina Ali. The Prophet took the water with his right hand and then splashed it on the chests of the two and rubbed it into the *kuduk* of Saidina Ali and Fatimah (*kitab al-Ma'jam Kabir* by Imam Thabrany). However, it now uses no palms but wooden leaves/*sisijuek*.

In relation to this explanation, it is necessary to provide an understanding for students to know the cultural customs in Acehnese society. In this case, students' knowledge is stated in the Aceh Customs and Culture course, which is the superior course of Samudra University in Aceh Province. Therefore, the research team conducted research on *Peusijuek* which can later be used as a learning medium for students to be able to increase the values of cultural character education by maintaining and preserving local wisdom.

2. METHODS

The implementation of this research activity uses a descriptive qualitative method, which reveals a situation that takes place in accordance with qualitative research built on the formulation of certain situations, such as those living by certain individuals or social groups and is relevant to the research objectives. The qualitative approach is also understood as a natural method of understanding the phenomenon of what the subject of research experiences, for example, behaviour, perception, action, etc., holistically and by means of descriptions in the form of words and language in a context (Moleong, 2017). The reason the research uses a descriptive method is that this research activity conducts data that will be collected in field facts to describe and decipher something in accordance with what is in the *Peusijuek* tradition in Aceh into an Acehnese cultural customary course applied to Samudra University students.

Data collection techniques in research are carried out through (1) Literature Studies, which is a process in the search for literature from reading sources useful for the smooth implementation of research activities; (2) Documentation, holding archives or documents related to research. In collecting data, researchers have written items in the field, such as books, journals, photos or other archives, because documentation is used as a data source to test and even interpret. Then, interviews were conducted with competent speakers, including lecturers who taught Aceh cultural customs courses as confirmation of the data obtained; (3) Observation, precisely Observation of participants, which is the collection of data to collect research data through observation and sensing, where the observer or researcher is really involved in the daily life of the respondent. This is done to learn firsthand the *Peusijuek* traditions that exist in Acehnese society through studying Acehnese cultural tools courses regarding *peusijuek* material.

The data analysis technique that will be used in this study refers to the concept of Miles and Huberman (1992), which is an interactive model that classifies data analysis into three steps: (1) Data Reduction, which is a process of sorting, concentrating attention on simplification, abstracting and transforming coarse data that arise from written records in the field. The data reduction carried out is to select data to be focused on the objectives and suitability of the research theme seen and obtain data on the values of character education in students regarding the *peusijuek* lecture material; (2) presentation of data (display data), arranged in such a way as to provide the possibility of drawing conclusions and taking actions. (3) Verification about the meaning of the data collected will be revealed. Verification is carried out by looking back at data reduction and data presentation so that

the conclusions drawn do not deviate and by looking for relationships between one source and another in a single entity.

3. FINDINGS AND DISCUSSION

Based on the description of the findings that have been carried out by the author on June 02 - June 17, 2022, about the values of student curiosity character education through the activities of the Acehnese cultural custom course on the *Peusijuek* tradition material. In this case, the research team made direct observations to Mr. Us, a lecturer in Aceh cultural customary courses and also he was part of the Aceh Langsa Customary Council, explained that student's curiosity about the learning process of *peusijuek* is very large such as the types of *peusijuek* that will be carried out in certain activities. Mr. Us also explained that the materials and tools used for *peusijuek* are the first ingredients used, from leaves, grass, flowers, rice, talcum powder, water, glutinous rice and *tumpoe*, while the tools used such as taro, plates, bowls, hand washing. The two movements performed at the time of *peusijuek*, the third, the prayer recited according to the *peusijuek* event, and the fourth *teumutuek* (giving money), in terms of which can be proved in figure 1 below.



Figure 1. *Peusijuek* Materials and Tools (Source: Joko, 2022)

Relating to the explanation of the tools and materials used for *peusijuek*, in accordance with the opinion of Kurdi (2011), which states that the materials used in *peusijuek* vary according to the activities carried out by *peusijuek*. Materials that are often used include: (1) Foliage and grass, symbolizing harmony, beauty, and harmony and are tied together as a symbol of strength. (2) rice and rice, symbolizing the fertility of prosperity and the spirit. (3) water and flour symbolize patience and tranquillity. (4) glutinous rice, as an adhesive, symbolises brotherhood. Furthermore, Mr. Us as a lecturer in the Acehnese cultural customs course, also practised to students how to carry out *peusijuek*, which is contained in figure 2 as follows.



Figure 2. The practice of *Peusijuek* Implementation Process (Source: Usman 2022)

3.1 Types of *Peusijuek*

First, *peusijuek meulangga*, which is the tradition of *peusijuek meulangga*, is carried out in the event of a dispute between residents or residents of *gampong* (village) and other residents. If a dispute or conflict can result in bloodshed, *peusijuek* tradition will be held after peace is made between the parties in conflict. This *peusijuek* tradition is often called *peusijuek meulangga* as a sign that the person in dispute or conflict has been reconciled. Second, *peusijuek pade bijeh* means rice seeds or seeds. The tradition of *peusijuek pade bijeh* is carried out by farmers on rice, which will be used as seeds (seeds) before seeding in the fields. The purpose of the *Peusijuek* tradition of planting rice in this rice field is to invite the hope that the rice seeds that will be planted in the rice field become fertile and bear a lot of fruit and get blessings and mercy from Allah SWT.

Third, *peusijuek peudong rumoh* means to build a new house. The house, which is one of the basic human needs, is always chosen on a good day. Likewise, the people of Aceh always choose the best day and the house materials that are considered good when building a new house. In general, the people of Aceh in terms of building new houses, always begin with the *peusijuek* tradition. The important things that will be in *Peusijuek* when building a new house are the house and the people who will work on the house. The goal remains the same: getting blessings from Allah Almighty.

Fourth, *peusijuek place tinggai* means a place to live. As is the case with the *Peusijuek* tradition of establishing houses, the *peusijuek* tradition is also carried out when inhabiting a new dwelling or house. *Peusijuek*, this residence is carried out by the people of Aceh when inhabiting a residence or after building a new house. The implementation of this tradition is carried out by several people in odd numbers, ranging from three people five people and so on, as well as inviting some from the local community. The tradition of *peusijuek* house or place is carried out so that the place of residence or house inhabited by the people of Aceh gets blessings and blessings from Allah, and the person who inhabits the house is always in good health.

Fifth, *peusijuek keurubeuen* means sacrificing livestock. Acehnese people who have property often give sacrificial animals such as goats, cows, and buffaloes. The giving of sacrificial animals is mainly held on the holiday of Eid al-Adha in accordance with the teachings of the Islamic religion. Although the day of sacrifice on Eid al-Adha is generally practised by Islamic institutions in Indonesia, there is something unique to the people of Aceh when the day of sacrifice is carried out. This uniqueness is seen when the animals to be sacrificed first will be in *Peusijuek*, complete with tools and materials carried out by scholars, *tengku* or *ustadz* in Aceh. Implementing the *peusijuek* tradition on the day of sacrifice is carried out so that the sacrificed animal is believed and expected to become a vehicle in the future and its materials serve as decorations for the afterlife. The six new vehicle *peusijuek*, namely if the people of Aceh have bought new vehicles, such as motorcycles and cars, the tradition of *Peusijuek* new vehicles will be carried out by *tengku* by inviting several local people. This is so that the vehicle to be used avoids accidents.

Seventh, *peusijuek* performs hajj, marriage, apostle's sunnah, and *aqiqah* or called the son's descent. This means that in the stages of life in Acehnese society, *peusijuek* traditions are also held, such as people who will perform the hajj, sunnah rasul (circumcision), *aqiqah* of children, marriage, and so on. Until now, this activity is still carried out in Langsa with the aim of getting blessings and mercy from Allah SWT. This was immediately observed in the area of *Alue Dua*, where the *peusijuek* descended to the ground, with Umi's mother as the aged person who carried out the *peusijuek*. Mrs. Umi explained: "*Peusijuek keu peutron tanoh amuk nyan* meaning *jih tanyo peuturi amuk ngeun* family environment (*Peusijuek* down the ground serves to introduce children to the family environment)." Eighth, the new leader *peusijuek*, namely the tradition of *peusijuek* changing leaders, is carried out when there is a change of leader in the government structure in Aceh.

3.2 Values of Character Education in the *Peusijuek* Tradition Based on Local Wisdom

The concept of values of character education in the irradiation of *peusijuek* based on local wisdom, in this case, is related to the research of Okhaifi & Dyah (2021), which states that there is a

value of the *Peusijek* Tradition as History Learning Based on Local Wisdom which can be explained below. First, *peusijek* tolerance value is an example of the assimilation of Islam and local culture in Indonesia. *Peusijek* is a cultural product of Islam that some people have considered and made part of Islam. The implementation of *Peusijek* was carried out in accordance with the agreement between several parties between the perpetrators and the organizers of the *Peusijek*.

Second, religious values contained in the *Peusijek* tradition characterize two cultures, namely the result of the Hindu Buddhist period with Islam, where the procession used a lot of food which in the Hindu Buddhist period one of them was the requirement of offerings and was adopted during the Islamic period for food alms. But in practice, it always begins with prayer and religious values. In the *Peusijek* procession, usually, the one who masters these prayers is the core *Peusijek* performer, namely *Tengku (ustadz)*. Then the people who participated in the next *peusijek* only read surah al-Fatihah or prayers of salvation in Acehese. The prayers recited during *Peusijek* are prayers of deliverance in Arabic and Acehese. The prayers are usually adjusted to the moment of the *Peusijek*. The prayers ask for salvation, peace and ease from God.

Third, the Value of Cooperation obtained from the *Peusijek* tradition is that the community recognizes the element of mutual cooperation in its activities, which is reflected in the cooking of the surrounding neighbours and helping each other to help make the event a success. Holding the *Peusijek* tradition also aims to build friendships with relatives and family. When the *Peusijek* procession is held, families and local residents are usually invited.

Fourth, Social value is related to the attention and treatment of fellow human beings. This value is created because of man as a social being. Human beings must maintain relationships with each other. These relationships will create harmony and mutual help based on the individual consciousness of each other. The social value reflected, for example, is one of the opportunities for gathering family members, relatives, and local residents in a *Peusijek* event. The gathering of a society consisting of various social layers indicates that there is a high sense of social among them, such as mutual respect and respect and doing alms to others.

3.3 Values of Local Wisdom in the Implementation of *Peusijek*

The *Peusijek* tradition there are several values of local wisdom in the implementation of *peusijek* related to the opinion of Wibowo (2013), the meaning of the implementation of *peusijek* is; (1) *Talam* implies that the person being appointed remains united in the abandoned family environment; (2) *Clok (calok)* means that the person being converted remains in the family environment which is in the family environment (unity) and saves money.; (3) The hood (*sangee*) contains the meaning of being expected to obtain protection from Allah swt from all misleading deceptions; (4) Rice means that people are eaten the older they get, the more knowledgeable, it is also a staple meal or seed to produce; (5) Unsalted flour means that white flour is a symbol of cleanliness and coolness of the soul for the person being treated; (6) On *manek-mano* means that according to the row of flowers it is expected to be fostered unity and unity and order; (7) On *sijek* contains the meaning of an antidote / coolness permeates the heart; (8) *Naleung Samboe* contains meanings with its solid nature that are difficult to uproot, as a sturdiness of stance and ethics, both in social and religious life; (9) Mrs. leukat contains the meaning of adhesive substance, a balance as an attraction to remain permeated in the heart of the person who is subjected to all the teachings and exhortations to the path that Allah Almighty has chosen.

4. CONCLUSION

Peusijek is part of the lecture material on Acehese cultural customs related to the Acehese people as one of the rituals associated with beliefs in the religion that must be carried out. Several things related to *peusijek* consist of types of *peusijek*, namely *peusijek meulangga*, *peusijek pade bijeh*, *peusijek peudong rumoh*, *peusijek tempat tinggai*, *peusijek keurubeuen*, *peusijek new vehicles* and *peusijek new leaders*. *Peusijek* also contains religious values that are so philosophical that they are

considered sacred and obligatory. It is even considered one of the religious practices that should not be abandoned. The values of character education in the *peusijuek* tradition based on local wisdom include the value of tolerance, religious values, social values, and the value of cooperation. Furthermore, the values of local wisdom in the implementation of *peusijuek* are *talam*, *clak* (*calok*), serving hood (*sangee*), rice, unsalted flour, on *manek-mano*, *sijuek*, *naleung samboe*. The *peusijuek* tradition is a culture of the Acehnese people that is associated with Islam, because in the *Peusijuek* tradition, there are religious values and Islamic nuances that must be practised in the Aceh cultural customs course, which is part of the superior course of Samudra University to know and understand students about the values of customs and culture of Aceh local wisdom. The recommendation for future research is the need to investigate training for teachers on strengthening character education and knowledge skills in students' understanding of local wisdom based on the *peusijuek* indigenous culture carried out by the people of Aceh.

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