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**ACEH ISLAMIC SOCIETY AND COMMUNICATION:  
BELIEFS IN ANIMISM AND DYNAMISM**

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**ABSTRAK**

Masyarakat Aceh merupakan masyarakat yang begitu fanatik dengan aliran dan kepercayaan tradisional, adat istiadat dan budaya ajaran Hindu, Mereka juga masih berpegang teguh pada ajaran agama yang ditinggalkan oleh orang sebelumnya, walaupun yang mengusung ajaran tersebut tidak Berasal dari agama Islam, oleh karena itu secara tidak langsung kepercayaan ini, dapat membentuk kehidupan pribadi sehari-hari yang sangat tidak membekas. Pada masyarakat Aceh bagian yang tinggal di wilayah pedesaan sampai saat ini masih menjalankan tradisi dan budaya yang masih simpang siur dari peninggalan ajaran Hindu seperti, perbuatan baik sesat, tahayul dan tahayul serta sudah menjadi perbuatan baik. di hari-harinya yang sulit untuk ditinggalkan. Pada masyarakat Aceh bagian yang tinggal di wilayah pedesaan sampai saat ini masih menjalankan tradisi dan budaya yang masih simpang siur dari peninggalan ajaran Hindu seperti, perbuatan baik sesat, tahayul dan tahayul serta sudah menjadi perbuatan baik. di hari-harinya yang sulit untuk ditinggalkan. Secara umum masyarakat adat Aceh masih mempercayai dan mempercayai jenis jin dalam berbagai bentuk seperti jen apui, burong, geunteut, beunut dan burong tujuh. Mereka juga masih percaya bahwa jiwa orang yang meninggal dalam keadaan tersebut sangat menakutkan seperti terbunuh, mati berdarah, mati tenggelam, mati terjatuh dari batang pohon dan sebagainya, akan berubah menjadi hantu.

**Kata Kunci:** Kepercayaan, Komunikasi Sosial dan Kebudayaan.

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**ABSTRAK**

The Aceh community was the community that like that fanatical with the current and the traditional belief, the tradition and the Hindu teaching culture, They were also still gripping tight to the religious teaching that was left by the previous person, although that carried this teaching not came from the Islam religion, for this reason in a manner indirectly this belief, could form private in life every day that very much did not make an impression. In a community's Aceh part that lives in the countryside territory up to now, was still carrying out the tradition and the culture that were confused than the legacy of the Hindu teaching like, the good deeds heresy, superstition and superstition and has become a good deed in his days that were difficult to left. In a community's Aceh part that lives in the countryside territory up to now, was still carrying out the tradition and the culture that were confused than the legacy of the Hindu teaching like, the good deeds heresy, superstition and superstition and has become a good deed in his days that were difficult to left. In general, he, the Aceh traditional community still belief and trusted that the genie's kind in various forms like jen apui, the burong, geunteut, beunut and burong tujuh. They also still trusted that the person's soul who died in the situation was very frightening as being killed, died was bloody, died sank, died fell from the tree trunk etcetera, will change, into the ghost.

**Keywords:** Belief, Communication, Social and Culture

## INTRODUCTION

Nanggroe Aceh Darussalam (NAD)<sup>1</sup> was located on the north of the Sumatran Island.<sup>2</sup> This territory also was the entrance and left the Malacca Strait to the Hindi Ocean. The history noted down that this territory was to be the Islam kingdom in South-East Asia in the age 16 and 17 Masehi.<sup>3</sup> The Aceh community was the community that like that fanatical the current and the traditional belief, the tradition and the Hindu teaching culture, as well as the belief in the big tree trunk like, the *banyan* tree and the *ketapang* tree, as well as objects that could be trusted had the strength *ghaib* animism and the dynamism.

The Aceh community was the community that like that fanatical with the current and the traditional belief, the tradition and the Hindu teaching culture, They were also still gripping tight to the religious teaching that was left by the previous person, although that carried this teaching not came from the Islam religion, for this reason in a manner indirectly this belief, could form private in life every day that very much did not make an impression.

In a community's Aceh part that lives in the countryside territory up to now, was still carrying out the tradition and the culture that were confused than the legacy of the Hindu teaching like, the good deeds heresy, superstition and superstition and has become a good deed in his days that were difficult to left.

In general, the Aceh traditional community still belief and trusted that the genie's kind in various forms like *jen apui*,<sup>4</sup> the *burong*,<sup>5</sup> *geunteut*,<sup>6</sup> *beunol*<sup>7</sup> and *burong tujoh*. They also still trusted that the person's soul who died in the situation was very frightening as being killed, died was bloody, died sank, died fell from the tree trunk etcetera, will change, into the ghost.

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<sup>1</sup> Nanggroe Aceh Darussalam regulations (NAD) was ratified and agree to by People's Representative Council the Republic of Indonesia (People's Representative Council-RI) the annals 19 July 2001, as Autonomy regulations of the Daerah Istimewa Aceh Province. Beforehand more was known with the Istimewa Aceh regional term (D.I. Aceh), based on principles with the Decision Prime Minister the Republic of Indonesia, Nombor. 1/the mission/1959 was counted from May 26, 1959, was appointed that the Swatentera Area the I Aceh Level could be also mentioned, the Istimewa Aceh Area. This decision, was completed again with President's Determination No.6 in 1960,

<sup>2</sup> See, T. A. Tasya. "*Kami Perkenalkan Daerah Istimewa Aceh.*" Sekretariat Wilayah Daerah Istimewa Aceh. 1978.pg. 35-37. See, T. Alamsyah, (peny.). "*Pedoman Umum Adat Aceh.*" Banda Aceh: Lembaga Adat dan Kebudayaan Aceh (LAKA). 1991.pg. 1.

<sup>3</sup> See, Ahmad Daudi. "*Syeikh Nurdin ar-Raniri.*" Jakarta: Bulan Bintang. 1978. pg. 6.

<sup>4</sup> The supernatural being (the genie) that this apparently like, the fire light at the time of tonight.

<sup>5</sup> The incarnation from the spirit of the person, who died in giving birth, as a clothed woman very white

I was long, as well as was hollow in the rear.

<sup>6</sup> The supernatural being as the genie, which had the high and big body.

<sup>7</sup> The supernatural being often squeezed the person who was sleeping.

In life all day long the community also trusted that the bad person all his life and when dying his spirit will change into the pig kind or the monkey that left his grave. On the other hand, the devout person will become the sacred person and change in the form of the tiger or the good snake his nature that was trusted could protect the typical village in area the grave.<sup>8</sup>

In everyday life the community's Aceh habit very much obeyed in undertaking the religious ceremony, in fact very fanatical towards his religion. This gave the picture that Islam had been built and gotten a foothold firm in him the Aceh community.

Although not all the Aceh communities carried out all the Islam teachings that were true and pure. But the Islam religion became hereditary than his ancestors, then if being born then automatically has become a Muslim, because his parents became a Muslim before. As for, the matter in fact that happened, that the Aceh community in a part of him did not yet understand the Islam teaching.

The intention from the philosophy above was to say that the life of the Aceh community since the past based on and held on tight to the law, the tradition and customs.<sup>9</sup> Traditional law<sup>10</sup> also very much played the important role in the formation of the character, the pattern of thoughts in the change in the social structure in the Aceh community.

The law also often gave the emphasis to ethics, animism in the Islamic values the life all day long that was as true like one of the methods [path for mystics to follow](#),<sup>11</sup> in order to be able to clean the spirit who was contaminated with the sin in the past and temporary period mysticism up to now still also are carried out like *naksyabandiyat*, *salek seunaga*, *wahdat wujud*<sup>12</sup> Al-shape and this current already many of his followers in the Aceh community in the period beforehand and now this possibly already few of his followers.

Moreover, the social change in piety also could affect the corner of the view in having the fellow community relationship, because the Aceh community consisted of than various groups and the dimension of the culture, even various nations that lived in the Aceh land.

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<sup>8</sup> Most shrine graves that were most foreign than the normal cemetery region. Although the grave that the origin not in the shrine body, and the person that his grave was sacred had not died, a died and it was said came back to the Lord. This grave only as the symbol of the shrine.

<sup>9</sup> Was a regulation that has been carried out for generations (since a long time ago) in a community so as the creation of a law that must be obeyed and carried out

<sup>10</sup> Meaning that a provision, the decision (*mahkāmah*) or the normal regulation was used in a community.

<sup>11</sup> It was a method or the road that must be followed by a mystic in the aim was as closely as possible with the Lord

<sup>12</sup> An understanding said that all his essence objects were God. Meaning that the Lord was united with his creature, the nature the Lord and the Lord were natural.

According to the note in culture of that the original Aceh inhabitants before embracing the Islam religion came than various nations and the group that came like Arabian, Persia, China, India and Portuguese. Then in an associated manner and mixed the culture happened one mixed in a belief and the unique culture, in being religious good that was positive like that was negative.

According to the belief concerning Wednesday that was last in the Safar month<sup>13</sup> (on *Rabu Abeuh*), his aim of these good deeds was to expel the bad spirit, according to the understanding of the community that could destroy in the community. In article information that above that, Allah ordered his group to do the good deeds that was good from everything that was easy and not causes problems for but also Allah ordered so that avoided than people's ignorant good deeds.

Nevertheless, a Muslim scholar's not yet overall to make a change or eliminated than the good deeds superstition and through to the understanding of the pure belief that as being hoped for. As for the good deeds that was carried out by him that this belief, might cause intercession if being carried out and causing the disadvantage if being left by him.

Concerning the implementation of this matter, in the Aceh area is as the tradition and the annual tradition, up to now still many good deeds that in a manner indirectly still are carried out by the Aceh community generally. However, likewise, the Aceh community that was not freed than managing of the government like, the Council Permusyawaratan Ulama and an agency of the fatwa body to be able to give and accept the opinion also the view than the Aceh community that was the same his function like, the Council of Ulama Indonesia.

But there was a little difference between him concerning the implementation of the work program that more headed to the application or pay attention to directly touched and supported the implementation of Islam Islamic canon law, good in the official of the government want also in the field

## **RESEARCH METHODS**

At the start the entry of the Islam teaching to the Aceh area was to be mixed between an element or was affected and the social life, the Indian cultural tradition in typical him to the territory of Gujarat India.<sup>14</sup>

Up to now did not yet have his explanation concerning the entry of the Islam religious teaching, but made a conclusion that most almost in the fact and the

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<sup>13</sup> See, Departemen Pendidikan dan Kebudayaan. "*Adat Istiadat Daerah Provinsi Daerah Istimewa Aceh.*" Banda Aceh. 1990.pg. 107.

<sup>14</sup> See, A. Mukhti. Ali. "*Alam Pikiran Islam Modern Di Indonesia.*" Jakarta: Tinta Mas. 1964. pg. 5. See, also, H.M. Thamrin. "*Aceh Melawan Penjajahan Belanda.*"pg.. 9.

data in the field that could support the opinion than results of his study that was undertaken.

The beginning of the entry of the Islam teaching to the Aceh area,<sup>15</sup> clearly to analyze and was studied concerning the beginning of the entry of the Islam teaching to Indonesia.<sup>16</sup> If the being seen in Aceh regional geography in west this island part, then gave a picture or the very clear and clear explanation that natural the Islam teaching entered and his arrival went through the Aceh area.<sup>17</sup>

As in the history seminar that the entry of the Islam religious teaching to Indonesia that was held by private enterprise's circle, in the Medan city to the annals, 17-23 Mac 1963, then in this seminar agenda that could be taken by several conclusions in part.

- I. The Islam teaching entered Indonesia in the age to-1Hijriah.
- II. The Aceh area was the first area accepted the Islam teaching in the Sumatran coast but also after the entry of the Islam teaching then the king slam that at first was in the Aceh area.
- III. The arrival of the Islam teaching could to Indonesia enliven the community and received some culture that was high.<sup>18</sup>

In the process of the development of the Islam teaching to the Indonesian Archipelago if being seen in the view of and the historians were met by several difference concerning this matter. But, the researcher wanted to take a conclusion that in this process could in make to two stages; First, from the age to 7-13 of M. In general him that took this role was people who came from the Arabian Land. Secondly, from the age 13 M. to henceforth that took as the disseminator of the Islam teaching but also as the preachers and the trader from India, Persia and Arabian.

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<sup>15</sup> Noted down in the Aceh history was a Islam kingdom that was strongest in this shoreline at the beginning of the 17th age. Aceh had also become one centre of Malay culture and took this role after

the Malacca collapse resulting from the Portages attack

<sup>16</sup> See, P.M. Holt, "*The Cambridge History of Islam.*" JI. II. 1970. pg. 124-125.

<sup>17</sup> Noted in the history, Aceh was an Islam kingdom that was strongest in this shoreline at the beginning of the 17th age. Aceh had also become one centre of Malay culture and took this role after the Malacca collapse resulting from the Portages Attack. See, Muhammad Yusoff Hashim. "*Persejaraan Melayu.*" pg. 223.

<sup>18</sup> The material of the history seminar entered and the Islam teaching expansion in the Special Aceh

area that was carried out to the annals, 10-16 July 1978, in Banda Aceh. Pg.3. See, also, in the history seminar entered and the Islam teaching expansion in Indonesia that was carried out in East

Aceh to the annals, on September 25-30 1980.

Hurgronje<sup>19</sup> that look to one of his views to Gujarat, India that was based on him, according to him was very much strong to give a conclusion in part;

I. The existence of trade relations between the Hindu person and Indonesians

before Islam and these trade relations were continued after the Hindu person

embraced the Islam religion.<sup>20</sup>

II. Gujarat was one of his most important ports where leaving of the merchant Hindu like also Islam to Indonesia.

III. Gravestone stones and the most important grave in Indonesia were artificial that had scepters and was put from Gujarat.<sup>21</sup>

IV. The names that were buried that was the kings that used title the Shah from Parsi or the other name that approached the Persian names or India.

V. The customs and traditions adjustment and the tradition with a country like,

Indonesia and India that through to until now be still could be seen in the

everyday life in the Aceh area.

VI. The existence of the understanding of the *Syi'sah* current and Sect *Wahdatul Wujud* in mysticism knowledge in Indonesia.

VII. The inscription (the long text) eldest about Islam that was received in Sumatra (Aceh) gave the picture of relations between Sumatra and Gujarat.

According to the Snuck Hurgronje view, had the influence that was very big against the West and influential historians also towards the history in Indonesia.

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<sup>19</sup> Christian Snuck Hurgronje (8 February 1857 - 26 June 1936) was a Dutch scholar of Oriental cultures and languages and Advisor on Native Affairs to the colonial government of the Netherlands East Indies. Born in Oosterhout in 1857, he became a theology student at Leiden University in 1874. He received his doctorate at Leiden in 1880 with his dissertation 'Het Mekkaansche Feast' ("The Festivities of Mecca"). He became a professor at the Leiden School for Colonial Civil Servants in 1881 and visited Mecca in 1884-1885 as one of the first Western scholars of Oriental cultures. See, [http://en.wikipedia.org/wiki/Christiaan\\_Snouck\\_Hurgronje](http://en.wikipedia.org/wiki/Christiaan_Snouck_Hurgronje).

<sup>20</sup> As for the group that the Beginning came to South-East Asia with the typical aim to develop thinking him mubāligh Buddha. These Buddhist religious figures were to be the envoy Maharaja Asoka, a most famous king who came than the Maury Dynasty (330-180 SM.).

<sup>21</sup> See, Ricklefs M.C. "A History of Modern Indonesia." pg. 4.

The Gujarat theory in general him, gave the explanation that, the Islam teaching entered the Indonesian Archipelago in the 13th age.

This opinion was based on proof that the existence of Sultan's gravestone, that stone is the first than the kingdom of the Pase Ocean (Aceh), namely Sultan Malikussaleh that died in the year 1297. The opinion that said that the gravestone stone that was gotten in this Pase had the characteristics of art built than the Hindu teaching with these findings increasingly strengthened that Theory Gujarat (India) that was truer

## **RESULTS AND DISCUSSION**

Long before the birth of the Islam teaching has often come people from the Indian country that looked for the residence (the colonization), in Java and the islands that were located around it that carried civilization that was broadcasted by him in these places, after religious Hindu people entered Islam. However, people Hindu that embraced this Islam teaching et cetera continued the life road that has been followed beforehand. The Islam teaching in the Aceh area if being seen in the previous period, was gotten by several teachings that were accepted by the community at the time, up to now had several Islam teachings that still were remaining in the community.

Based on principles in the history that the area of Aceh Besar the border of the Polyclinic time had been affected by the Hindu Mahayana<sup>22</sup> religion and that the Islam religion entered there through with two first roads from Pase through the child Sultan Malik Al Zahir, the two that possibly was coming from the Iraq country, Yemen and India, while these countries have been gotten there thinking Syiah and in general him the Arabian Selatan country very was affected by *Zaidiyah* one of the Sect *Syiah* understandings and up to now still developing and this was a clear proof that these Arabians who brought the *Syiah* teaching until arriving at Aceh (Indonesia).<sup>23</sup>

The community Islam Aceh up to now is not freed than the influence of the matter of elements of the belief, that has joined with the spirit to good deed in the life all day long, now to eliminate and through to the purification stage of the

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<sup>22</sup> The Mahayana term and Hinayana emerged in Saddharma Pundarika silk or Teratai Ajaran Kebajikan

silk. Approximately in the 2nd age M., Mahayana just was defined clearly.

<sup>23</sup> See, Abu Bakar, Aceh. *Sekitar Masuknya Islam ke Indonesia*. Semarang: 1982. Cet. III. pg. 32.

community's belief Islam Aceh possibly needed the period that many and was supported with the government's co-operation in purification of this belief. If being seen from the history was noted that the background of the entry of the Islam teaching also came from the Indian country that majority the inhabitants in this area that followed the Hindu Tantri<sup>24</sup> Bhirawa teaching.

Then this belief situation was formed an element of the belief that has been mixed between the Hindu teaching with the Islam teaching, afterwards that in the long run this Islam teaching has become a mix between a foreign culture with the culture that entered the Aceh area, then made a good deeds until becoming a belief that was close to the Hindu teaching good deeds, that without being was founded from the Islam teaching that was true.

In the period before the arrival of the Islam teaching in the Aceh area that the community was again following an element of the animism belief and the dynamism or still regarded had the strength that was hidden in the inanimate object and to the element of the strength mysterious in all the places that might help them in the period to need help for all the needs.

But, the element of the belief in animism and the dynamism that did not remain so old in the Aceh community and not old afterwards until the Islam teaching entered the Aceh area that went through the route from Gujarat that at first the first community of the sea coast accepted this Islam teaching and in the following stage just the community that lived in the countryside territory that in majority very much thick with the element of the belief in the inanimate object and *ghaib* that up to now, still is remaining and leaving a trace in understanding of the Aceh community that very much to be difficult to be changed and was purified to the Islam teaching actual.

In the Aceh community that still was gotten various elements of the Hindu religious belief up to now, still also are having results, in fact was carried out in the life of the community that remained in the regency region of Aceh Utara and even in the area the Lhokseumawe City although, resulting from than the influence from the Hindu religious teaching personally, in fact this element has entered the Islam good deeds of the belief of the community's religion that lived in the hinterland.

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<sup>24</sup> Hindu Tantri Bhirawa had many good currents in the Hindu mystique tradition like also Buddha. Was this teaching principle in connection with the redemption term, the unification himself with that Mutlak, through the teaching asketisme (the teaching that avoided an enjoyment of the world like often ate, was connected denga the wife and other). Or was the reverse, against a prohibition all that ate meat, drank wine, had the husband-and-wife et cetera relationship. Then at the end the 13th age, including tantrisme violated the prohibition. The Sukung temple close to Surakarta was one of the centers of the worship tantrisme this second group. Whereas tantrisme that was practiced by Adityawarman in Sumatra was the form that still more extremes again than the second current.

In this belief indeed might not have been separated again, and the element and in these good deeds very much dangerous from the aspect of the community's belief in general him and this indeed should has been current in the social circle Islam Aceh.<sup>25</sup>:

## **CONCLUSION**

The Aceh regional community also was the community that still often very much was carrying out various sorts and customs of the traditional ceremony in the belief. In the tradition and the community's tradition that the celebration ceremony that was carried out began since from the birth day, as the ceremony tradition welcomed the baby, shaved the baby's hair, doctrine and descended the land, and afterwards was accompanied with various traditions and abstention banned that was begun from before was born until giving birth in the period forty-four days and the tradition not all of them the person carry out again until now this with the social change and the culture then abstention banned this often had not been left and carried out again by a person's part.

The customs and traditions ceremony of marriage also was a good deeds that must be carried out in the Aceh community, like beginning with the agenda to apply that was accompanied with engagement betel and even so with the wedding that in the Aceh community also was known by being married hanged and was married came home continued as that happened in general him in the community up to now.

The ceremony customs and traditions of the marriage in the community's tradition in a part was also that based on principles than the tradition and the Hindu culture of the religious teaching that left in the period beforehand, up to now also still remained and still also was carried out by the community in the matter of the party agenda of marriage that a community's part carried out the Hindu tradition of the tradition of the religious teaching, As stepping on the egg before beginning him the agenda, bridegroom travel by above the decorate the bed of the newlyweds to be sharp et cetera.

The tradition in the death ceremony in the community were has been as the habit that must be carried out if having his resident who died then the families and the community went along as well as to make a ceremony bury together the community. In carry out and commemorating his funeral ceremony this body that was begun from the beginning through to by being finished.

Then entered in the first night, the night to seven, the 30th night, the forty-fourth night and the hundredth night in the habit always will be carried out the ceremonial meal and songs of praise and the family that still experiences the disaster

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<sup>25</sup> See, Richard Winsted. "The Malay Magician". Pg 27-28.

must to prepare food and the drink for the community members who came to carry out the songs of praise agenda. Then the tradition and this tradition up to now still also are carried out by the community in the Aceh territory and now devout, the Muslim scholar, or *Ustad* went along as well as in carry out and supporting the implementation of this agenda

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