

**SEMIOTIC MEANINGS OF *PEUSIJUEK* IN ACEHNESE CULTURE**

**SKRIPSI**

*Submitted in Partial Fulfillment of the Requirement  
for the Degree of Sarjana Pendidikan (S.Pd)  
English Education Program*

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## ABSTRACT

**Nur Fitri, Annisa Ophilia. 1702050016. "Semiotic Meaning of *Peusijukin* Acehnese Culture". Skripsi. English Education Program Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara. Medan. 2021.**

The objective of the research were to analyze out the meaning of signs in *Peusijuk* ceremony. The study was aimed at analysis the meaning of tools and materials used in *Peusijuk* ceremony at *Desa Bandar Baru, Aceh Tamiang* regency. This research was conducted by applying a descriptive qualitative design. The source of the data was the *Peusijuk* ceremony at *Desa Bandar Baru, Aceh Tamiang* regency. The data was analyzed using descriptive analysis technique, by finding the symbol and meaning of sign in *Peusijuk* ceremony. The findings showed that there were 9 sings in *Peusijuk* ceremony. They were of *dalong, Glok,, Sange, Breuh Padee, Teupong Taweu, On Naleung Sambo, On seisijek, On Manekmanoo, and Bu Leukat*. It is signs be concluded that sign in *Peusijuk* ceremony interpretation meaning is of respect and gratitude for all the abundance of goodness to objects and people who *peusijuek* and to gain salvation and also function as a protector from negative actions.

***Key words:*** *semiotic analysis ,sign, peusijuk*

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Medan, 24 September 2021

Annisa Ophilia Nur Fitri

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# CHAPTER I

## INTRODUCTION

### **A. Background of the Study**

Indonesia is a great nation, which is rich in culture. This territory of Indonesia consists of thousands of islands inhabited by various ethnic groups who are ethnic groups and use less than 250 regional languages and have various beliefs and diverse cultures (Hilden Gert (in Marnelly T.M, 2019, p. 150). Empirically, Indonesia is a pluralistic society. That means Indonesia society there can be various subgroups of society that cannot be grouped together with another one (Dikdik Baehaqi Arif, 2013, p. 1).

Indonesia's population currently reaches 237,556,363 people, which puts Indonesia in fourth place in the world after China, India, and the United States. Indonesia's population has various ethnic groups live side by side with different life backgrounds. The different geographical conditions of residence make Indonesia have diverse life that is influenced by their respective cultures as a legacy from each previous generation. In addition, culture factors from outside that entered Indonesia and the remote areas of Indonesia led to a process of acculturation and assimilation that added to the diversity of Indonesia culture. (Widiastuti, 2013, p. 8)

Culture is refers to a big and diverse set of most intangible aspects of social life. Culture can be defined as "the set of attitudes, values, beliefs, and behaviors shared by a group of people, communicated from one generation to the

next.”<sup>1</sup> Given that the majority of the world’s children do not reside in Westernized countries, and that culture influences development, cross-cultural research on child development requires special attention (Kenneth H. Rubin, 2010, p. 1).

Base on (Ahmad mohammadi Najad, 2016, p. 32) Signs or symbols can indicate the meaning significant to the object. Signs are often encountered from human, animals, plants, and also signs or symbols from created of human beings. Semiotic is also usually frequently seen has having important anthropological dimensions and every cultural phenomenon can be studied communication. According to Pierce, semiotic is a study that describes a signs in an interpretative process to find a sign that focus on an explanation in interpretation so that signs can indicate and focus on the object (Ahmad mohammadi Najad, 2016, p. 32)

But now, there are nine types of semiotic, including this semiotic type semiotic analytic, descriptive, semiotic zoo, culture, narrative, natural, normative, social, and structural. Base on the types of semiotics, The researcher focused on semiotics of culture, specifically the culture of *Peusijek* in Acehese culture at *Desa Bandar Baru, Aceh Tamiang* regency. And explained the signs of *Pesusijek* in Acehese culture used.

Most of the Indonesian people still maintain their culture as an identity and national identity. One of them is the culture that is owned by the people of *Aceh*. Aceh is one of 34 provinces in Indonesia which has a variety of cultures. One of a rapidly developing region in *Aceh*, newcomers begin to settle in *Aceh* region, which in turn contributed to a pattern for the Acehese society in general. This

happened in one city that was also developing rapidly in *Aceh*, namely is *Desa Bandar Baru, Aceh Tamiang* regency developed into heterogeneous areas, inhabited areas by multi ethnicity respectively have different cultural backgrounds. *Desa Bandar Baru* is a multi city the largest ethnic group in Aceh with population consisting of ethnic Acehnese, Javanese, Melayu, Batakese, and several other ethnicities. One of the cultures possessed by the people of Aceh especially in *Desa Bandar Baru* is the *Peusijuek* tradition.

*Peusijuek* is a tradition of *menepung tawari*, this tradition is well known in Acehnese society as a custom and culture that must be preserved. in language, the word "*Peusijuek*" itself comes from the word *sijuek* which means cold, then added by the prefix *peu* (to make something become). So that when combined it can be interpreted to make something to cool down.(Duhri, 2008, p. 8). Most of it, Acehnese people from long time ago until now still carrying out the procession *Peusijuek* tradition in various activities.

*Peusijuek* tradition is a customary procession customs carried out in various activities in life of Acehnese people, such as married ceremonies/events, build and inhabiting new homes, fights fighting/hostility must be reconciled(Ismail, 2003, pp. 161-162). According to (Marzuki, 2011, p. 2)that *Peusijuek* is also carries out by members of the community against someone example like successfully graduated, obtain a high position in government and society, new vehicle manufactures (Duhri, 2008).

The habit of doing *peusijuek* has been going for a long time for Aceh people. According to (Soelaiman, 2011, p. 49)*Peusijuek* is already inside Aceh

people before Islam came to Aceh. As part of culture human then *Peusijuek* experience changes and developments in line with development of community life. As one of the cultural heritages, The *Peusijuek* tradition is rich in values and special meaning for Aceh people. The people of Aceh believe that *Peusijuek* tradition is the result of local cultural wisdom that was taught by their ancestors, when it was culture must be carried out side by side with all the good in it, so that it must be respected and maintained.

On the other hand, this tradition is at the same time a request and hope to always obtain safety, blessings and prosperity. It is understood that the appearance of the *Peusijuek* is due to various kinds of moments as well as events experienced by the community which makes symbols that aim to obtain peace, strengthen brotherhood friendship between fellow humans, and strengthen feelings thanksgiving through prayer to Allah SWT.

By considering the explanation above, the researcher interested analyzing signs of materials and tools in *PeusijuekatDesa Bandar Baru, Aceh Tamiang* regency. Furthermore, the researcher intends to analyze this topic because the researcher wants to know the meaning signs of material and tools in *Peusijuek* at *Desa Bandar Baru, Aceh Tamiang* regency and to maintenance the *Peusijuek* tradition for the next generation because this tradition that has been passed down from generation to generation.

## **B. Identification of the problem**

The problem of this research can be identified as follows:

1. The lack of information about the meaning of semiotic tools and materials that used as sign in *Peusijuk* tradition at Desa Bandar Baru, Aceh Tamiang regency.
2. The lack of interpretation of meaning signs and tools in *Peusijuk* to the Aceh society.
3. The lack of awareness of the new generation about *Peusijuk* tradition.

### **C. The Scope and Limitation**

The scope of this research is about a study of semiotic analysis on *Peusijuek* ceremony as Acehnese culture. This research limited on investigating the semiotic meaning of the materials and tool sign will use the theoretical of Ferdinand de Saussure in this paper.

### **D. The Formulation Of the Problems**

Base on the background and problem boundaries above, the researcher will formulate the problem in this study as :

1. What are the meaning of semiotic materials and tools sign that used in *Peusijuek* in Acehnese culture at *Desa Bandar Baru, Aceh Tamiang* regency?
2. What are the interpretation of the meaning sign that used in *Peusijuek* in Acehnese culture at *Desa Bandar Baru, Aceh Tamiang* regency?
3. How to maintenance the new generation about *Peusijuk* ?

## **E. The Objective of the Study**

The objectives of this research are follows:

1. To find out the meaning of semiotic materials and tools sign that used in *Peusijuek* in Acehnese culture at *Desa Bandar Baru, Aceh Tamiang* regency.
2. To search out the interpretation of signs amd tools in *Peusijuek* to the Aceh society.
3. To find out the way in maintenance of the Aceh culture.

## **F. The Significance of the Study**

### **1. Theoretically**

This research is intended to give more knowledge about semiotics, especially semiotic meaning in *Peusijuek* in Acehnese culture at *Desa Bandar Baru, Aceh Tamiang* regency.

### **2. Practically**

#### **a. For the English teacher**

For English teacher can use this paper to enrich their knowledge about semiotic analysis in *peusijuek* in Acehnese culture and enrich the culture in Indonesia.

#### **b. For the Students**

They are able to understand about semiotic analysis especially in culture signs and hopefully can enrich knowledge about the Acehnese culture

**c. For other researcher**

It is hoped that other researcher can increased knowledge about semiotics analysis and it will be conducted a much more a depth study of the related research.

## CHAPTER II

### THE REVIEW OF LITERATURE

#### A. Theoretical Framework

##### 1. Definition of Semiotics

Semiotics is one of literary approaches used to analyze uses symbols or signs. Semiotics is the study of sign. Semiotic involves the study not only of what we refer to as sign, but anything which stand for something else. In semiotic sense, signs take the form of words, images, sounds, gestures, and objects. Semiotic is concerned with meaning making and representation in many forms. According to Pierce, semiotic is a study that describes a signs in an interpretative process to find a sign that focuses in an explanation in an interpretation so that the sign can indicate and focus on the object (Ahmad mohammadi Najad, 2016, p. 32).

To semioticians, a defining feature of signs is that they are treated by their users as ‘standing for’ or representing other things. The academicians adopted the philosophical stance of naïve realism in assuming that words simply mirror objects in an external world. They believed that ‘words are only names for things’, a stance involving the assumption that ‘things’ necessarily exist independently of language prior to them being ‘labelled’ with words. According to this position there is a one-to-one correspondence between word and referent (sometimes called language–world isomorphism), and language is simply a nomenclature – an item-by-

item naming of things in the world. Saussure felt that this was 'the superficial view taken by the general public' (Chandler, Semiotics, 2007, p. 60)

Semiotics arose from the scientific study of the physiological symptoms induced by particular diseases or physical states. It was Hippocrates. The founder of Western medical science, who established semeiotics as a branch of medicine for the study of symptoms- a symptom being, in effect, a semeion 'mark, sign' that stands for something other than it self Semiotics is both a science, with its own corpus of findings and its rpeories, and a technique for studying anything that produces signs. (Sebeok, 2001, p. 4).

## **2. Definition of Semiotic sign**

Central to the process of semiotic is the triadic relationship involving the sign, the interpretant, and the object. A sign is defined by Peirce (1955) as "something which stands to somebody for something in some respect or capacity" In the mind of the interpreter the sign generates an equivalent sign, the interpretant, which stands for an object. The object in Peirce's view is not a concrete thing, but rather a "sort of idea". When the triadic relation is applied to the narrative symbol, the sign encompasses the textual cues which guide the reader in constructing an interpretant, a particular story world. (Golden, 1990, p. 204).

Beyond the most basic definition as ‘the study of signs’, there is considerable variation among leading semioticians as to what semiotics involves. One of the broadest definitions is that of Umberto Eco, who states that ‘semiotics is concerned with everything that can be taken as a sign’. Semiotics involves the study not only of what we refer to as ‘signs’ in everyday speech, but of anything which ‘stands for’ something else. In a semiotic sense, signs take the form of words, images, sounds, gestures and objects. Contemporary semioticians study signs not in isolation but as part of semiotic ‘sign-systems’ (such as a medium or genre). They study how meanings are made and how reality is represented. (Chandler, *The Basic Semiotics*, 2007, p. 2)

Semiotic is the study of signs. Signs an important role in human life because human life is full and covered with signs. The scope of signs is very board, from signs of life to signs of death and signs from lucky to signs of lose, and so an.(Prof.Amrin Saragih, 2011, p. 1). According to Umberto Eco in his book entitled 'A Theory of Semiotics ' who indicated that ‘semiotics is concerned with everything that can be taken as a sign. A sign is everything which can be taken as significantly substituting for something elseSemiotic is everything that can be related to objects can be considered a sign. (Mohd, 2014, p. 5)

A sign is any physical form that has been imagined or made externally (through some physical medium) to stand for an object, eyent, feeling, etc., known as a referent, or for a class of similar (or related)

objects, events, feelings, etc., known as a referential domain. In human life, signs serve many functions. They allow people to recognize patterns in things; they act as predictive guides or plans for taking actions; they serve as exemplars of specific kinds of phenomena; and the list could go on and on. (Sebeok, 2001, p. 3)

Saussure's model of the sign involves no direct reference to reality outside the sign. This was not a denial of extralinguistic reality as such but a reflection of his understanding of his own role as a linguist. Saussure accepted that in most scientific disciplines the 'objects of study' were 'given in advance' and existed independently of the observer's 'point of view'. However, he stressed that in linguistics, by contrast, 'it is the viewpoint adopted which creates the object (Chandler, *The Basic Semiotics*, 2007, p. 62)

### **3. Ferdinand de Saussure Semiotic of Sign**

Saussure states that 'semiology' was 'a science which studies the role of signs as part of social life'. It is possible to conceive of a science which studies the role of signs as part of social life. It would form part of social psychology, and hence of general psychology. We shall call it (from the Greek *semeion*, 'sign'). It would investigate the nature of signs and the laws governing them. Since it does not yet exist, one cannot say for certain that it will exist. But it has a right to exist, a place ready for it in advance. Linguistics is only one branch of this general science. The laws which

semiology will discover will be laws applicable in linguistics, and linguistics will thus be assigned to a clearly defined place in the field of human knowledge. (Chandler, *The Basic Semiotics*, 2007, pp. 4-3).

Saussure argued that ‘nothing is more appropriate than the study of languages to bring out the nature of the semiological problem’. Semiotics draws heavily on linguistic concepts, partly because of his influence, and also because linguistics is a more established discipline than the study of other sign-systems. Saussure referred to language (his model being speech) as ‘the most important’ of all of the systems of signs (Chandler, *Semiotics*, 2007, p. 5). Saussure considered the connection between the signifier and the signified an arbitrary one that human beings and/ or societies have established at will. (Sebeok, 2001, p. 6)

Saussure saw linguistics as a branch of ‘semiology’: Linguistics is only one branch of this general science [of semiology]. The laws which semiology will discover will be laws applicable in linguistics as far as we are concerned the linguistic problem is first and foremost semiological. If one wishes to discover the true nature of language systems, one must first consider what they have in common with all other systems of the same kind. In this way, light will be thrown not only upon the linguistic problem. By considering rites, customs etc. as signs, it will be possible, we believe, to see them in a new perspective. The need will be felt to consider them as semiological phenomena and to explain them in terms of the laws of semiology (Chandler, *The Basic Semiotics*, 2007, p. 7).

Saussure's highly influential model of the sign, but before doing so it is important to understand something about the general framework within which he situated it. Saussure made what is now a famous distinction between *langue* (language) and *parole* (speech). *Langue* refers to the system of rules and conventions which is independent of, and pre-exists, individual users; *parole* refers to its use in particular instances. Applying the notion to semiotic systems in general rather than simply to language, the distinction is one between system and usage, structure and event or code and a message (Chandler, *The Basic Semiotics*, 2007, p. 8)

Semiotics involves the study not only of what we refer to as 'signs' in everyday speech, but of anything which 'stands for' something else. In a semiotic sense, signs take the form of words, images, sounds, gestures and objects. Contemporary semioticians study signs not in isolation but as part of semiotic 'sign-systems' (such as a medium or genre). They study how meanings are made and how reality is represented. (Chandler, *The Basic Semiotics*, 2007, p. 2)

Saussure's definition of the sign laid down the course that semiotic inquiry was to take during the first half of the twentieth century. He defined it as a form made up (1) of something physical sounds, letters, gestures, etc. - which he termed the signifier; and (2) of the image or concept to which the signifier refers - which he called the signified. He then called the relation that holds between the two signification. Saussure

considered the connection between the signifier and the signified an arbitrary one that human beings and/ or societies have established at will.

#### 4. Definition of Sign

Sign is an object, quality, event, or entity whose presence or occurrence indicates the probable presence or occurrence of something else and sign is anything that communicates a meaning that is not the sign itself to the interpreter of the sign. Signs can communicate through any of the senses, visual, auditory, taste. Signs take the form of words, images, sounds, odours, flavours, acts or objects, but such things have no intrinsic meaning and become signs only when we invest them with meaning. (Chandler, *The Basic Semiotics*, 2007, p. 13)

‘Nothing is a sign unless it is interpreted as a sign’. Anything can be a sign as long as someone interprets it as ‘signifying’ something – referring to or standing for something other than itself. We interpret things as signs largely unconsciously by relating them to familiar systems of conventions. It is this meaningful use of signs which is at the heart of the concerns of semiotics (Chandler, *The Basic Semiotics*, 2007, p. 13)

Saussure’s state that a linguistic sign is not a link between a thing and a name, but between a concept (*signified*) and a sound pattern (*signifier*). The sound pattern is not actually a sound; for a sound is something physical. A sound pattern is the hearer’s psychological impression of a sound, as given to him by the evidence of his senses. This sound pattern

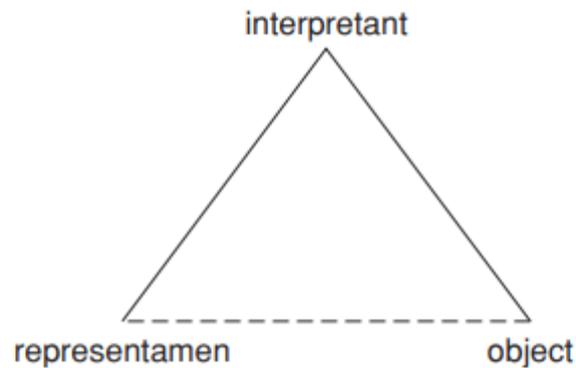
may be called a 'material' element only in that it is the representation of our sensory impressions. The sound pattern may thus be distinguished from the other element associated with it in a linguistic sign. This other element is generally of a more abstract kind: the concept. (Chandler, *The Basic Semiotics*, 2007, p. 14).

According to Peirce a sign might be simple or complex. Unlike Saussure, Peirce does not define the mark as the smallest marking unit. Everything or phenomenon, however complex, can be considered a sign from the moment it enters the semiosis process. The semiosis process involves a triadic relationship between signs or representamen (Mohd, 2014, p. 6).

According (Chandler, *Semiotics*, 2007, pp. 29-30) At around the same time as Saussure was formulating his model of the sign and of 'semiology' (and laying the foundations of structuralist methodology), across the Atlantic closely related theoretical work was also in progress as the pragmatist philosopher and logician Charles Sanders Peirce formulated his own model of the sign, of 'semeiotic [sic]' and of the taxonomies of signs. In contrast to Saussure's model of the sign in the form of a 'self-contained dyad', Peirce offered a triadic (three-part) model consisting of:

1. The representamen: the form which the sign takes (not necessarily material, though usually interpreted as such) – called by some theorists the 'sign vehicle'.

2. An interpretant: not an interpreter but rather the sense made of the sign.
3. An object: something beyond the sign to which it refers (a referent)



According Peirce's, a sign is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the interpretant of the first sign. The sign stands for something, its object. It stands for that object, not in all respects, but in reference to a sort of idea, which I have sometimes called the ground of the representment. (Chandler, *The Basic Semiotics*, 2007, p. 29).

According to Jakobson "language is the only system which is composed elements which are signifiers and yet at the same time signify nothing" (Chandler, *The Basic Semiotics*, 2007, p. 6) from Jakobson's explanation that language can be a sign and sometime cannot be a sign. Language can be a signifier of language that has different meaning that what is said, sign can also be used in the language to interpret the sign. A

sign is any physical form that has been imagined or made externally (through some physical medium) to stand for an object, event, feeling, etc known as a referential domain (Sebeok, 2001).

Signs serve any function in human life. The signs allow people to recognize in things which act as predictive guides or plan for taking actions and serve as things of specific kinds of phenomena. According to Saussure a sign is not the relationship between something and name, but between the concept and pattern of sound with the sound pattern that we hear is proof that it can sense it and will generate ideas after seeing it and finding a marker in a sign (Mohd, 2014, p. 7).

The sign must be a unified whole. Our signs must interpret both the form of sound, an object, and we must be able to make a difference from every sign that we must interpret. The meaning of language signs can be understood in terms of the origin of language signs and the nature of the relationship between symbols and their reference. An icon is a sign that is made to resemble, simulate, or reproduce its referent in some way (Sebeok, 2001, p. 41). An index sign that refers to something or someone in terms of its existence or location in time or space, or in relation to something or someone else (Sebeok, 2001, p. 42). A symbol is somewhat more complicated. (Sebeok, 2001, p. 39) state that a symbol is a sign that stands for its referent in an arbitrary conventional way.

Saussure argued that signs only make sense as part of a formal, generalized and abstract system. His conception of meaning was purely

structural and relational rather than referential: primacy is given to relationships rather than to things (the meaning of signs was seen as lying in their systematic relation to each other rather than deriving from any inherent features of signifiers or any reference to material things). Saussure did not define signs in terms of some essential or intrinsic nature. For Saussure, signs refer primarily to each other. Within the language system, ‘everything depends on relations’ (Chandler, *The Basic Semiotics*, 2007, p. 18)

## **5. Definition of Culture**

Culture is refers to a big and diverse set of most intangible aspects of social life. Culture can be defined as “the set of attitudes, values, beliefs, and behaviors shared by a group of people, communicated from one generation to the next.”<sup>1</sup> Given that the majority of the world’s children do not reside in Westernized countries, and that culture influences development, cross-cultural research on child development requires special attention(Kenneth H. Rubin, 2010, p. 1).

Culture may promote or constrain the exhibition of specific aspects of socio-emotional functioning through facilitation or suppression processes. Moreover, cultural norms and values may provide guidance for the interpretation and evaluation of social behaviors and thus impart meanings to the behaviours(Xinyin Chen, 2009, p. 1).According (Saringul, 2016, p. 76)Taylor said “Culture is that complex whole which includes knowledge,

beliefs, arts, morals, laws, custom and any other capabilities and habits acquired by a human as a member of society.

Culture is a dynamic system which reacts to actions and deeds happening in or around it. If a factor within a system is changed or an outer factor applies pressure to one, that system will strive to adjust according to this change (Saringul, 2016, pp. 76-77). Culture means symbolic communication and has many signs that can be found around us, some of its symbols and signs include a group's skills, knowledge, attitudes, values, and motives.

The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions. But we don't know that each sign has a hidden meaning when interpreted, sometimes each sign has its own meaning. Sign of meaning is not trivial, but many people are indifferent to the sign around it. So, semiotic is one branch of linguistics that specifically learns about the signs that need to be describe and analyzed. (Saringul, 2016, pp. 76-77)

Most of the Indonesian people still maintain their culture as an identity and national identity. One of them is the culture that is owned by the people of Aceh. Aceh is one of 34 provinces in Indonesia which has a variety of cultures. One of a rapidly developing region in Aceh, newcomers begin to settle in Aceh region, which in turn contributed to a pattern for the Acehnese society in general. This happened in one region

that was also developing rapidly in Aceh, namely is *Desa Bandar Baru, Aceh Tamiang* regency.

This region developed into heterogeneous areas, inhabited areas by multi ethnicity respectively have different cultural backgrounds. *Desa Bandar Baru, Aceh Tamiang* regency developed into heterogeneous areas, inhabited areas by multi ethnicity respectively have different cultural backgrounds. *Desa Bandar Baru, Aceh Tamiang* regency is a multi city the largest ethnic group in Aceh with population consisting of ethnic Acehnese, Javanese, Melayu, Batakese, and several other ethnicities. One of the cultures possessed by the people of Aceh especially in *Desa Bandar Baru, Aceh Tamiang* regency is the *Peusijuek* tradition.

## **6. Definition of *Peusijuek***

*Peusijuek* is inseparable from the history of the Islamization of Aceh. The entry of Islam into Aceh around the 7<sup>th</sup> century M by Arab traders. Historians agree that Islam entered Aceh peacefully, not with a sword or conquest. So that the process of Islamization in Aceh takes a long time, towards the perfection of Islamic teachings in society. The habit of doing *peusijuek* has been going for a long time for Aceh people.

*Peusijuek* is one of the old traditions of the people of Aceh. According to historical records, *peusijuek* is a form of Hindu cultural heritage in *Aceh*. Before the entry of Islam in Aceh, Hinduism had first

stopped in *Aceh*. This can be seen from several historical relics and Hindu culture in *Aceh*. Although Hinduism did not develop rapidly, the existence of Hinduism in Aceh also influenced Aceh's culture and customs. So, there is some Acehnese culture acculturated with Hindu culture, such as *peusijuek* (*tepung tawar*), *boh gaca* ceremony (*giving inai*), *kheunduri blang* (thanks giving to rice fields) and *peutron aneuk* (children's event). (Sidiq, 2019, p. 43)

According to (Soelaiman, 2011, p. 49) *Peusijuek* is already inside Aceh people before Islam came to Aceh. As part of culture human then *Peusijuek* experience changes and developments in line with development of community life. As one of the cultural heritages, The *peusijuek* tradition is rich in values and special meaning for Aceh people. The people of Aceh believe that *peusijuek* tradition is the result of local cultural wisdom that was taught by their ancestors, when it was culture must be carried out side by side with all the good in it, so that it must be respected and maintained.

*Peusijuek* is a tradition of *menepung tawari*. This tradition is well known in Acehnese society as a custom and culture that must be preserved. In language, the word "*Peusijuek*" itself comes from the word *sijuek* which means cold, then added by the prefix *peu* (to make something become). So that when combined it can be interpreted to make something to cool down (Duhri, 2008, p. 8) . Most of it, Acehnese people

from long time ago until now still carrying out the procession *Peusijeuk* tradition in various activities.

*Peusijeuk* tradition is a customary procession customs carried out in various activities in life of Acehnese people, such as married ceremonies/events, build and inhabiting new homes, fights fighting/ hostility must be reconciled (Ismail, 2003, pp. 161-162). According to (Marzuki, 2011, p. 2) that *Peusijeuk* is also carries out by members of the community against someone example like successfully graduated, obtain a high position in government and society, new vehicle manufactures (Duhri, 2008, p. 8).

The method of *peusijuek* is the mixed between *tepungtawar* and cold water then sprinkled with rice. *Peusijuek* is done with small tress, they are *sedingin* tress (*sisidjuek*), *manekmanoe* which are added with the *naleuengsambo* grass (Hoesin, 1970, p. 23). *Peusijuek* if it is not done by an expert then it is carried out by an elder woman.

*Peusijuek* is respect and gratitude for all the abundance of goodness to objects and people who *peusijuek* and to gain salvation and also function as a protector from negative actions. *Peusijuek* also means happiness, calm and peace which is likened to a wound that must be cleaned first with water. With the existence of *peusijuek*, it is hoped that all existing problems can be recolved, so that family ties are tied to the family of the person in *peusijuek* (Essi Hermaliza, 2011, p. 9).

The long journey from Aceh peusijek is colored by various obstacles and obstacles. The reformists through an organization called the PUSA (Persatuan Ulama Seluruh Aceh) in 1939, formed by Daud Beureueh issued a notice containing an invitation to Muslims in Aceh to abandon practices that were considered shirk. This dispute continues between reformers and traditionalists. (Sidiq, 2019, p. 44)

Until 1965, through a body formed by the government at that time, the Ulema Consultative Assembly (MPU), a fatwa was issued on the prohibition of discussing Khilafah issues (differences of opinion) in public places, in sermons, giving freedom to undergo religious understanding and according to their respective beliefs. Until now, peusijek still survives and is preserved by the community as a culture of Aceh. (Sidiq, 2019, p. 44)

#### **a. The Forms of *Peusijek***

*Pesijek* ceremonies that are often performed in the life of the people of Aceh are the meaning of life symbols at events or moments of circumstances that show reverence, because of something gratitude or grace that encourages and builds a life of friendship between families as a reflection of 45 feelings thank C . Peusijek is not only done on humans but also on objects. According (Sidiq, 2019, pp. 44-49) Peusijek is not only done on humans but also on objects. The forms of peusijek that are generally carried out by the people of Aceh are as follows:

### 1. *Peusijuek Meulangga*

*Peusijuek* here is carried out in the context of customary peace between parties who fight so that they make peace and the fight does not recur. This procession aims to facilitate the conflicting parties to get back together, without leaving grudges, and both parties as if there had never been a dispute. After *peusijuek* and shaking hands with each other, it is hoped that in this procession the emotions of both parties will subside so that they can acknowledge and accept all weaknesses and strengths. In line with the above opinion, *Peusijuek* here can be referred to as a means of mediation in mediating various problems that occur in Acehnese society, the *peusijuek* procession is used as a peaceful means to end the conflict.

*Peusijuek Meulangga* is held if there is a dispute between the residents or residents of the village (village) with other residents. If the dispute or conflict can lead to bloodshed, then the *Peusijuek* tradition will be held after peace is made between the parties in conflict. *Peusijuek* tradition is often referred to as *Peusijuek Meulangga* as a sign that people in conflict or conflict have been reconciled or reconciled. The materials needed in this *peusijuek* include; *Breuh padee*, *teupong taweu*, a bunch of leaves (on *naleung sambo*, on *seusijuek*, on *manekmano*), and also equipped with *bu leukat*, *tumpo*.

## 2. *Peusijuek* after disaster

*Peusijuek* after a disaster is usually done when someone gets a disaster like; traffic accidents fall from heights, and fire accidents. *Peusijuek* is carried out in order to give thanks to safety in every disaster and regain enthusiasm in living life, and instill confidence and awareness in people who have been affected and eliminate trauma from events that have occurred. The materials needed in this procession include; *Breuh padee*, *teupong taweue*, a bunch of leaves (on *naleung sambo*, on *seusijuek*, on *manekmano*), and also equipped with *bu leukat*, *tumpo*. Usually in this *peusijuek*, people who are cheated on will be given money by relatives or visiting relatives.

## 3. *Peusijuek Dara Baro and Linto Baro* (marriage)

*Peusijuek* is a tradition that is always carried out by the people of Aceh. The bride and groom will be *peusijuek* alternately by the family and parties that have been determined by the family and traditional village leaders. The *peusijuek* procession aims to pray and ask for a blessing of life, to get good offspring and also to pray that the bride and groom will always be in a marriage that is *sakinah*, *mawaddah* and eternal *warahmah* forever. The materials needed in this ceremony are: *dalong*, *cerana*, *sange*, *breuh padee*, *teupong taweue*, a bunch of leaves (on *naleung sambo*, on *seusijuek*, on *manekmanoo*), *bu leukat*, and also *tumpo*.

#### 4. *Peusijuek* New Leader

*Peusijuek* change of leaders is also done when there is a change of leaders in the governance structure in Aceh. Ranging from village and sub-district officials, regents/ deputy regents, mayors/deputy mayors, legislators, to the governor and deputy governor of Aceh. The people who lead the *Peusijuek* tradition towards the change of leaders in Aceh are the *Ulama* or *Tengku* complete with all tools and materials from the *peusijuek*. The goal is for the new Acehnese leader to get blessings and mercy from Allah SWT while leading the governance structure in Aceh, and also be able to fulfill the mandate given to him.

#### 5. *Peusijuek* Returns and Exits from the Holy Land

*Peusijuek* goes home and go from the holy land he means *peusijuek* which is commonly done by Acehnese people. There are two future processes carried out this is a compilation that is carried out with the pilgrimage and compilation home from the holy land. This process is to pray for the health and safety of pilgrims to perform the pilgrimage to perfection, later getting the predicate *Haji Mabrus* on the side of Allah Almighty. The goal is to express gratitude and joy and hope that what has been agreed will be beneficial and for many people. The following ingredients are needed in this *peusijuek*, among others: *dalong*, *cerana*, *breuh padee*, *teupong taweu*, a bunch of

leaves (*on naleung sambo, on seusijuek, on manekmanoo*) and equipped with *bu leukat* and *tumpo*.

## 6. *Peusijuek Circumcision Apostle*

*Peusijuek* circumcision apostle is almost the same as the procession of *peusijuek Dara baro* or *Linto baro* and usually a 47 compilation of children to be circumcised and in the aceh tradition carried out *kheunduri* (feast) *sunattan* and *peusijuek* process. The procession was carried out to pray for safety, a blessing for the circumcised child and also a request for healing to be given to the child's wound.

## 7. *Peusijuek Pade Bijeh*

*Peusijuek pade bijeh* is carried out by the compiling farmer community to begin lowering rice seeds into the fields. *Pade* seed is the seed or rice seed. *Peusijuek pade bijeh* tradition is carried out by farmers on rice that will be carried out seeds before sowing in the fields. The purpose of the *Peusijuek* tradition of planting rice in these fields is to invite hope that the rice seeds that will be planted in the fields become the outskirts of the city, away from pests and can adjust the results that produce more blessings and mercy from Allah SWT. The ingredients needed in this process are: *gaca*, like *pineueng, on*

*kunyeet, on nilam, on birah, on naleung sambo, sira, saka, boh kuyun, minyeuk ata, and softness.*

#### **8. *Peusijuek Peudong Rumoh***

*Peudong Rumoh* is establishing a new home. *Peusijuek* was carried out by the people of Aceh, a compilation of houses and other buildings, which were attended by relatives and close relatives, *teungku* and also the workers who built the house. Likewise, in choosing the days and materials of the house, always choose the best day and the materials of the house that choose well when collecting new homes. What is used is usually the pole (*tameh*) of the house and the craftsman who works on it so that he is blessed by Allah SWT. The following ingredients are needed in the *peusijuek* process, among others: *bu leuket, breuh padee, teupong taweu*, a bunch of leaves (*on naleung sambo, on seusijuek, on manekmanoo*), plus white and blue cloth.

#### **9. *Peusijuek Tempat Tinggai***

Consult with the *Peusijuek* tradition of building houses, the *Peusijuek* tradition is also compiled to inhabit new homes or homes. *Peusijuekdwelling* is done by the Acehnese people compiling to inhabit 48 dwellings or after building a new home. In practice, *peusijuek* shelter is usually done with *kheunduri* or housewarming events. Before thanksgiving, the *peusijuek* procession was first held as the beginning of

the event then closed by prayer and eating together. This procession is to take blessings so that those who live in this house get the pleasure of Allah and are kept away from all danger. The following materials are needed in this procession, among others: *bu leukat*, *breuh padee*, *teumpong taweu*, a bunch of leaves (*on naleung sambo*, *on seusijuek*, *on manekmanoo*).

#### **10. *Peusijuek* New Vehicles**

In the Acehnese tradition, there is a compilation of people who have new vehicles such as cars and motorcycles, so there must be a process of monitoring new vehicles. *Peusijuek* procession is done by *Tengku* and invited by some of the closest neighbors. This is intended to be grateful for the favors provided and so that those who are used avoid accidents. The material used in this *peusijuek* is called: *breuh padee*, *teupong taweu*, a bunch of leaves (*on naleung sambo*, *on seusijuek*, *on manekmanoo*).

#### **b. The Tools and Materials in *Peusijuek***

*Peusijuek* is one of traditional rituals in the Acehness culture. This tradition is usually done to invoke salvation, peace and happiness in life. As one of the cultural heritages, the *peusijuek* tradition is rich in values

and special meaning. One of them is the use of plants in the ritual of peusijuek, which is used as symbols for hopes and prays.

According to (Dra.Hj. Cut Trisnawaty, 2014, pp. 130-140) stated that *Peusijuk* it is like “*Rumoh meu adat, Peukat meu kaja*” it means the house with manners and trawl with rope so the meaning in *Peusijuk* viled in signs form and the tools and materials used and the meaning in the implementation of the peusijuek procession in Aceh has much meaning , they are as follows:

**a. *Dalong***

*Dalong* is a container to put materials for peusijuek equipment. In addition, *dalong* is also used by the people of Aceh as a place for wedding supplies and is considered as an honor or ethics. *Dalong* also has a meaning as a strong togetherness and cannot be separated from one another.

**b. *Glok***

This *Glok* acts as a container, both in filling breeds *pade* and also for containers ie flour *taweue*. The second meaning of this *glok* is if someone who has been in peusijuek doing activities in life, otherwise the results obtained can be stored as well as possible.

**c. *Sangee***

*Sangee* means a food cover or *dalong* or *talam* cover. *Sangee* in *Peusijuek* plays a role to cover equipment and materials from *Peusijuek*, such as *ie taweue flour, breuh pade, bu beulekat*, leaves

and so on. *Sangee* is used as a dish cover to be a symbol of honor and glory. It is expected that those who are affected by it have characters such as *sangee*, have a desire to protect themselves, and become protectors for others

**d. *Breuh Pade***

*Breuh Pade* means rice. The meaning of *Breueh Pade* or rice is referring to the nature of the rice itself, which is the more contained, the more bent and also the staple food of the community. Therefore, 49 people in *peusijuek* are expected to not be arrogant if they are successful.

**e. *Ie Teupung Taweue***

*Ie teupung taweue* is a mixture of water and flour that has been stirred into white water that is used as splash water for *peusijuek*. The goal is to cool down and cleanse people who are affected by it so that it is expected not to do things that are forbidden by religion, but to follow what has been ordered in Islam.

**f. *On sisijuek, On Maneekmano and Naleueng Sambo***

These three types of devices are leaves from plants that are tied into a sturdy rope and act as a tool for sprinkling ie flour *taweue*. While from each device the leaves are the antidote in carrying out the ark of life such as makin decisions with deliberation and cold-headed, fully responsive and can establish close relationships with anyone in the community.

**g. *Bu Leukat***

*Bu Leukat* means sticky rice that has been cooked. However, sticky rice in the tradition of *peusijuek* in Aceh usually has to be given a yellow or white color. The meaning of glutinous rice is that it contains a binding substance, so that the body and soul of people in *peusijuek* remain in the family and community environment. Usually when (plain flour), a little sticky rice will be stuck to the ears of people in *peusijuek*. It is intended that those who are in dispute get back together, like sticking rice sticky rice (Soelaiman, 2011, p. 43). The yellow color of glutinous rice in the *Peusijuek* tradition also contains the meaning of a symbol of glory and prosperity, while the white color symbolizes a sacred and clean sign. So that people who will be *peusijuek* can provide better benefits for other people and people who are in *peusijuek* are also always in a peaceful atmosphere to get to the right path (Riezal, Joebagio, and Susanto, 2018, p. 145-155).

According to Riezal, Joebagio, and Susanto stated that there are 3 most important things that exist in the implementation of the *Peusijuek* tradition in Aceh, namely the tools and materials of the *Peusijuek* tradition, the movements carried out while in *Peusijuek*, also the questions recited in the *Peusijuek* tradition. For tools and materials from the *Peusijuek* tradition consisting of *dalong (talam)*, *bu leukat* (sticky rice), *breuh pade* (rice), *teupong taweue* (flour mixed with air), on the side of snow (*daun cocor bebek*), *manek manoe*, *naleueng sambo* (a type of

grass), *glok* (a type of handwashing area) and *sangee*. For the people of Aceh, every ingredient in the *Peusijuek* tradition has a special philosophy and meaning in it. (Sidiq, 2019, pp. 44-49).

### c. The Philosophy in Tools and Materials

For Aceh people, every material or tool used has a philosophy and special meaning in it. As stated in the following *hadih maja*:

1. *Adat peusijuek tujuh boh syarat, ka geupeu adat masa bak maja*  
*On naleung samboe ukheu jih kong that, geuboh ibarat labang donya.* It means The *peusijuek* has seven conditions, it has been set since time immemorial (the first) The leaves of *samboe* grass whose roots are strong, are like the pegs of the world.
2. *On sisijuek leupie bukon le, geuboh keu tamse hate bek goga*  
*On manek manoe bungong si badan, tanda hai rakan makmu seujahtra.* It means *sisijuek* leaves are very cold, a sign of the heart so as not to worry *Manek manoe* leaves of flowers are scattered along the stem, a sign of prosperity and well-being.
3. *Sipreuk breuh pade peukrue seumangat, tanda horeumat deungon mulia Teupong taweu ie seunijuek, lagee geupeuduek bekna meutuka.* It means splash rice to evoke enthusiasm, a sign of respect and nobility flour cooling water, to achieve the desired.

4. *Likot nibaknyan geubrie bu leukat, beu 'ek meukumat wasiet bak maja Keu sineulheuh seumah teumeutuek, lagee geupeuduek atoran bekmeutuka.* It means after that, glutinous rice was given, so that the will would stick in the memory the last salutes, to always follow the rules.

*Peusijuek* is usually carried out by a *Tengku (ustadz)* or *Mi Chik (ustadzah)*. This place is usually used as the seat of the *Imam* in the *Meunasah (Mushalla)* or Mosque (*Tengku Imum*) or the leaders of the Islamic Boarding School (*Dayah, Balee*) in the local village which is intended for religious knowledge, they are also demanding or dignity in the community.

While *Mi Chik* is a cleric who also has knowledge about religion or can say *Tengku Inong* who has the authority and position as a woman who is supported as an elder in the community, has completed learning in traditional Islamic boarding schools and has helped *suluk (practicing Tariqat)*, as well as greetings. for this *Mi Chik*, according to the local area. This was done in order to obtain blessings and mercy from Allah SWT.

## **B. Related Studies**

There are some works which relevant to this research as follows :

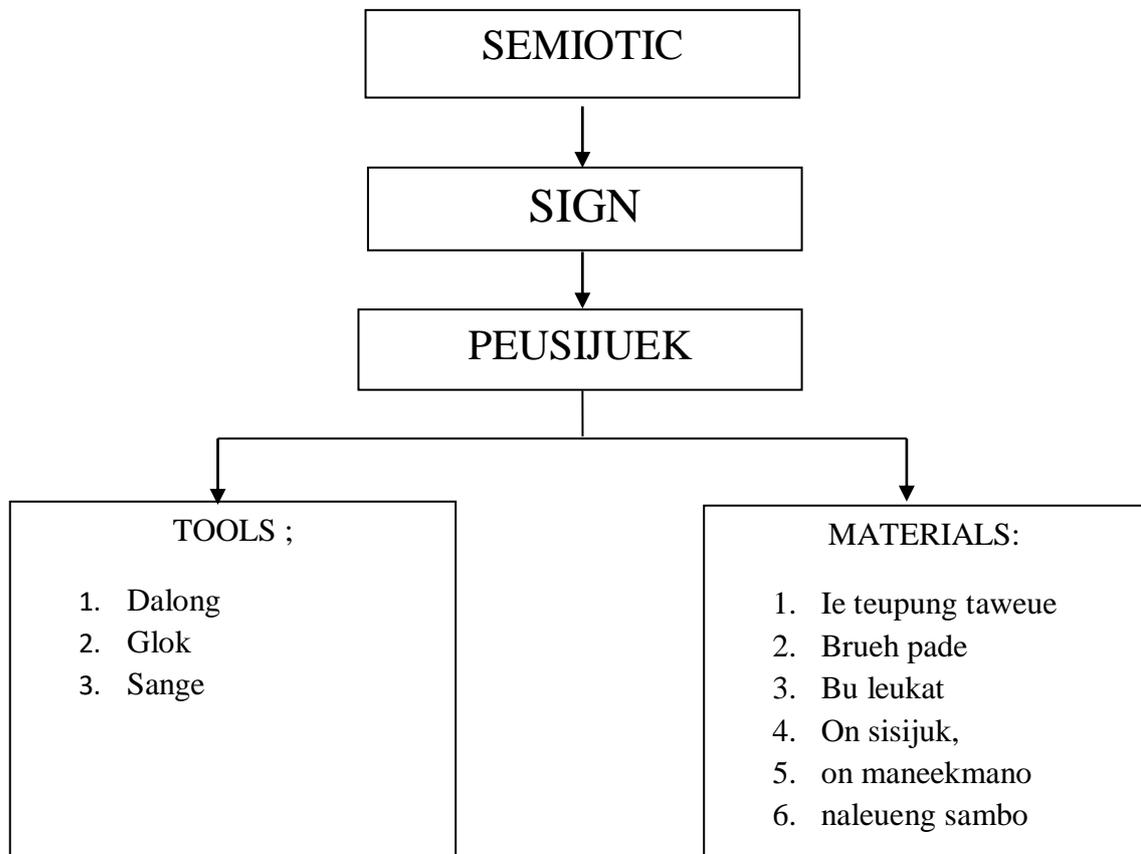
1. The skripsi by Cut Rista Miranda Sari . On her tittle skripsi entite : A Semiotic Analysis of *Nandong* Performance in Aceh Simeulue . The researcher used descriptive qualitative reearchThe data was

collected from the community and about government *Nandong* Performance in Aceh Simeulue. The research analysis about semiotic of *Nandong* performance but this previous research is different with the research of the researcher that focuses on *Peusijek* culture in *Desa Bandar Baru, Aceh Tamiang* regency

2. The skripsi by M.Rifki Andika on his title “Nilai-Nilai Pendidikan Islam Yang Terkandung dalam Upacara Peusijek di Kecamatan Labuhan Haji Timur Kabupaten Aceh Selatan” the researcher used descriptive qualitative reearch. The research focus on the Islamic education values in *Peusijek* ceremony at Labuhan Haji Timur, Aceh Selatan regency. The result state that the *Peusijek* ceremony is considered sacred because it is a symbolic tradition of pleading for safety and peace.

### **C. Conceptual Framework**

Semiotic is very important for us to learn because it can help us interpret all forms. Generally we need semiotic in our daily lives. If there is no sign to indicate something we will find it difficult, with this semiotic we as humans will be easier to understand all signs even with difficult signs. With semiotic we will know the verbal and nonverbal signs practically. It will also be more efficient for those of us who want to define meaning.



## CHAPTER III

### RESEARCH METHODOLOGY

#### 1. Research Design

This research applies descriptive qualitative method in the writing process of this study. The researcher deliberately choose informants (such as people, documents, or visual materials) that will be the tops answers to research questions. The researcher choose qualitative descriptive for this study because this method of choice when straight descriptions of phenomena are desired. This study useful for researcher wanting to know the who, what and where of events. Therefore this study is very suitable for semiotic as a study meaning and does not have to use numbers. With pictures, the researcher is easier to conclude the results of the research.

#### 2. Source of Data

The data of this research is taken from interviews with expert who know about *Peusijek* at *Desa Bandar Baru, Aceh Tamiang* regency on 15 and 16 Sept 2021. The interview is taken for two days. During the interview, the informant told me about the tools and materials in *Peusijek* ceremony and the meaning of sign in *Peusijek*. The researcher interviewed two people, they are one male and one female. The male name is *Teuku* as one of leader in *peusijek* ceremony in *Desa Bandar Baru, Aceh Tamiang* regency. And a

woman name is Cut Ita as a maker of *Peusijuek* materials and tools at *Desa Bandar Baru, Aceh Tamiang* regency.

### **3. The Techniques for Collecting Data**

In collecting data, the data will be collected by the following steps, they are :

1. Interview with informant, interview means the conversation was conducted by the two informant, namely the informants who asked question and interviews that provide answers to questions. By asking informant to get the meaning of sign in *peusijuek* tools and materials.
2. Writing all data and anything that will be related to the research problem.
3. Recording all what the informant said it is for approve the data.
4. Documentation, The collecting data this research, the researcher took the photos and video of signs needed by a camera to show the signs meaning in *Peusijuek*.

### **4. The Technique for Analysis the Data**

The data was analyzed by using theory Miles and Huberman stated that the qualitative data analysis consist of three procedures(Sugiyono, 2016), they are :

1. Data reductions

Data reduction is a reduction process that will be carried out to facilitate the researcher in concluding the data which means sequencing is correct focus and the researcher provides valuable information in the research, the data selected by identifying and classifying the tools and materials in *Peusijuek* ceremony in *Desa Bandar Baru, Aceh Tamiang* regency.

## **2. Data Display**

Data display means a collection of information that gives researcher the possibility to draw conclusions and take action. This data display the researcher made a description of tools and materials in *Peusijuek* by making tabulations of the marks used at the *Peusijuek* to the meaning of each sign.

## **3. Conclusion drawing**

Conclusion drawings that all the data collected is clearly described so that this conclusion can answer the formulation of the problem in the previous chapters.

## CHAPTER IV

### DATA COLLECTION AND DATA ANALYSIS

#### A. Data Collection

The researcher collected the data of this study was taken from *Peusijuek* ceremony on Sept 15 until Sept 16 2021 at Desa *Bandar Baru*, *Aceh Tamiang* regency. There were many sign but the researcher only took the sign and the meaning of tools and materials in *Peusijuek* tradition in the *Peusijuek* ceremony. The data present in table form and showed the materials, tools and the meaning of them.

#### B. Data Analysis

The data analyzed base on the formulation of the problem there are to find the tools and materials and the meanings of sign that used in *Peusijuek* ceremony at *Desa Bandar Baru* ,*Aceh Tamiang* regency. The researcher find 3 tools, there are *Dalong*, *Glok*, *Sange* and 6 materials There are a bunch of leaves (*on naleung sambo*, *on seusijuek*, *on manekmanoo*), *breuh pade* ,*ie Tepueng Tawe* and *buleukatin Peusijuek* ceremony. Their meanings as follow :

Table 4.1

Sign and meaning in *Peusijuek* ceremony

NO	Sign	Meaning
1	<p><i>dalong</i> = container</p> 	<p><i>Dalong</i> is a container that contains ingredients from <i>Peusijuek</i> tradition so that it is considered to have a strong togetherness and cannot be separated from each other</p>
2	<p><i>glok</i> = bowl</p> 	<p>This <i>Glok</i> acts as a container, both in filling breeds <i>pade</i> and also for containers <i>ie</i> flour <i>taweue</i>. The second meaning of this <i>glok</i> is if someone who has been in <i>peusijuek</i> doing activities in life, otherwise the results obtained can be stored as well as possible.</p>

3	<p><i>sange</i> = emeal cover</p> 	<p><i>Sangge</i> means a serving hood. <i>Sangge</i> or serving hood in the <i>Peusijek</i> tradition serves to cover the tools and materials of the <i>Peusijek</i> tradition, such as fresh flour, white water, rice, glutinous rice, coconut, leaves and so on. The goal is to expect protection from Allah SWT for the people who have been in the <i>Peusijek</i>.</p>
4	<p><i>breuh padee</i> = rice paddy</p> 	<p><i>Breuh Pade</i> means rice paddy. The meaning of <i>Breueh Pade</i> or rice is referring to the nature of the rice itself, which is the more it contains, the more it bends down and also as a staple food. Public. Therefore, people in <i>Peusijek</i> are expected not to be arrogant when they get success.</p>
5	<p><i>teupong taweu</i> = water flour</p>	<p>The meaning of <i>Teupong Taweue</i> in the</p>

		<p><i>Peusijuek</i> tradition is to cool and clean people in <i>Peusijuek</i> so that they are not expected to do things that are prohibited by religion, but to follow what has been ordered in Islam.</p>
6	<p><i>on naleung sambo</i> = grass</p> 	<p><i>On naleung samboe</i>, is a type of grass with the scientific name <i>Cynodon dactylon</i> and originating from Africa. This plant is widely grown in warm climates around the world. It grows fast and has high resistance. <i>Naleung samboe</i> is able to survive in times of drought, although the stems turn brown. <i>Naleung samboe</i> is also an aggressive grass, which beats other grasses in its habitat. Resistance to heat and drought. The strength and endurance of these roots are used as symbols in the <i>peusijuek</i> tradition, which</p>

		<p>contains meaning with its strong and difficult nature to be removed, a symbol of the firmness of establishment and ethics, both in religious and social life.</p>
7	<p><i>on seusijuek = duck leaf</i></p> 	<p><i>On Sisijuek</i>, in Indonesian it is called cocor duck leaf, scientific name <i>Bryophyllum pinnatum</i>, is a succulent (juicy) plant originating from Madagascar. <i>Bryophyllum pinnatum</i> has been recorded to be used traditionally to treat hypertension, headache, fever, and cancer, cough, chest pain, ulcers, and other skin diseases. The cold nature of the leaves is used as a symbol of coolness that permeates the heart in the <i>peusijuek</i> tradition so that the heart does not easily waver, both in pleasure and in distress.</p>

8	<p><i>on manekmanoo =herbal leaf</i></p> 	<p><i>On manek manoe</i> is a type of herb with the scientific name <i>aerva lanata</i>. This plant is native to Asia and Africa and grows wild everywhere. Traditionally, used to treat snake bites. Its root extract is used to treat hepatitis. The branches are widespread, with interspersed leaves, and white flowers grow in each leaf axil. The white flowers like beads that spread throughout the branches became the origin of the naming of this plant, namely <i>manek manoe</i> (beaded bathed). The flowers scattered along the branch are also used as a symbol of a life that is always overflowing with prosperity and well-being by Allah SWT, which is used in the <i>peusijuek</i> tradition.</p>
9	<p><i>buleukat = glutinous rice</i></p>	<p><i>Bu Leukat</i> means glutinous rice</p>



that has been cooked. However, sticky rice in the *Peusijek* tradition in Aceh usually has to be given a yellow or white color. The meaning of this glutinous rice is that it contains a binding substance, so that the body and soul of the people in *Peusijek* remain in the family and community environment. The yellow color of glutinous rice in the *Peusijek* tradition also implies a symbol of glory and prosperity, while the white color symbolizes a holy and clean sign. So that people who will be in *Peusijek* can provide better benefits for others and people in *Peusijek* are also always in a peaceful atmosphere to go on the right path.

### C. Research Findings

After analyzed the sign of tools and materials in *Peusijuk* ceremony at Desa Bandar Baru, Aceh Tamiang regency, some of the findings can be debated as follows:

1. There are 9 semiotics signs of tools and materials was found in *Peusijuk* ceremony at *Desa Bandar Baru, Aceh Tamiang* regency they are 3 tools (*Dalong, Glock, Sange*) and 6 materials There are a bunch of leaves (*on naleung sambo, on seusijuek, on manekmanoo, breuh pade ,ie Tepueng Tawe and buleukat*) in *Peusijuek* ceremony and describe the semiotics sign with the meaning of the tools and materials.
2. The interpretation meaning derived from the sign of tools and materials contained in the *Peusijuk* ceremony is interpreted as an expression of gratitude to Allah SWT for all the blessings and happiness that have been obtained. According to the data analysis each sign has its own meaning, *Dalong* is a container that contains materials from the *Peusijuek* tradition so that it is considered to have a strong togetherness and cannot be separated from one another. “Nyoe Dalong, tempat ta pasoe beku mandum bahan, makna jih tanyoe beumeusapat” it means this is *Dalong*, the place to put all the ingredients, the meaning is that we all have to unite. *Sangee* means *tudungsaji*. *Sangge* or serving hood in the *Peusijuek* tradition serves to cover the tools and materials of the *Peusijuek* tradition the goal is to

expect protection from Allah SWT for the people who have been in the *Peusijuek*. Datuk, an expert on *adat* from the Aceh Customary Council, emphasized that this protection is only a symbol. “Actually, what is expected is protection from Allah SWT. *Breuh Pade* means rice paddy it means *Breueh Pade* or rice is referring to the nature of the rice itself, which is the more it contains, the more it bends down. Therefore, people who are in *peusijuek* are expected not to be arrogant when they get success. rice is interpreted as an abundance of fortune, so *Peusijuek* uses rice to refer to the abundance of fortune expected in the future. *Teupong Taweue* means plain flour and water. The meaning of *teupong taweue* in the *peusijuek* tradition is to cool and clean people who are in *peusijuek* so that they are not expected to do things that are prohibited by religion, but to follow what has been ordered in Islam. Datuk an expert on Acehese customs in the interview confirms the meaning of this water, “This water is cold, mixed with plain flour or powder when *Peusijuek* is a baby as the meaning of this *Peusijuek* so that it is always cold, if the child has a cold head, it is not easy to get sick, if things are cold, it doesn't cause baldness. The use of plants *On sisijuk*, *on manekmano* and *naleueng samboin* in the *peusijuek* tradition is used as a symbol of life, a symbol of hope and prayer, so that the life that is lived can take on properties such as the nature of the plants used. The strength of the roots possessed by *naleung samboe* is used as a symbol of hope so that in

living life you can remain strong and strong even though there are many obstacles and not easily give up and get up immediately if failed. The coldness of the *Sisijuek* leaves is used as a symbol of hope and prayer so that in living life always with a cool heart and head, not easily wavering, and not easily carried away by emotions, but should be lived patiently and in making decisions with careful consideration. Likewise, the sprinkling of flowers along the branches on the *manek manoe* plant is a sign that the life that is lived is always given blessings, prosperity and prosperity by Allah SWT, so that they can live a comfortable and prosperous life.

Beside that, the plants used in the *peusijuek* tradition are wild plants that can be easily found everywhere. From this it can be seen the philosophy of the Acehnese people who view that examples of life can be taken from anywhere. The last, *Bu Leukat* means cooked rice. However, the glutinous rice in the *peusijuek* tradition in Aceh usually has to be given a yellow or white color. The meaning of glutinous rice is that it contains a binding substance, so that the body and soul of the person in *peusijuek* remains in the family and community environment. The yellow color of glutinous rice in the *peusijuek* tradition also implies a symbol of glory and prosperity, while the white color symbolizes a holy and clean sign. So that the person who will be in the *peusijuek* can provide better benefits for other people

and the person in the *peusijuek* is also always in a peaceful atmosphere to go to the right path.

3. To the maintenance of the Aceh culture because *Peusijuek* tradition that has been passed down from generation to generation in Acehnese society and with this research it will help the new generation to know the purpose about *Peusijuk* and how to implementation this tradition in our society.

#### **D. DISCUSSION**

From this research, it was found that at *Desa Bandar Baru, Aceh Tamiang* regency there is still used *Peusijuek* ceremony. *Peusijuk* is a ceremonial tradition to respect and gratitude for all the abundance of goodness to objects and people who *peusijuek* and to gain salvation and also function as a protector from negative actions. *Peusijuek* also means happiness, calm and peace which is likened to a wound that must be cleaned first with water. With the existence of *peusijuek*, it is hoped that all existing problems can be recolved, so that family ties are tied to the family of the person in *peusijuek*

*Peusijuek* is a tradition that has been passed down from generation to generation in Acehnese society. *Peusijuek* started various big events in Acehnese society. The community considers *peusijuek* as an Acehnese tradition, not a religious practice that must be done. It can be understood that, the appearance of the *peusijuek* ceremony. *Peusijuek* is carried out as a means

of mediation in mediating conflicts or disputes that occur in society, and also as a communication message from the servant to his Lord.

## CHAPTER V

### CONCLUSSION AND SUGGESTION

#### A. Conclusion

After analyzing the data, conclusion are drawing as the following :

1. There are 9 semiotic sign in tools and materials used in *Peusijuk* ceremony at *Desa Bandar Baru, Aceh Tamiang* regency.
2. The meaning derived from the sign contained in *Peusijuk* ceremony is interpreted as an expression of gratitude to Allah SWT for all the blessings and happiness that have been obtained. For the people in Aceh, the *peusijuek* tradition has a very philosophical meaning and purpose, namely to ask for and obtain safety, peace, and happiness in life.
3. This research to the maintenance of the Aceh culture because *Peusijuek* tradition that has been passed down from generation to generation in Acehnese society and with this research it will help the new generation to know the purpose about *Peusijuk* and how to implementation this tradition in our society.

#### B. Suggestion

In connection with the findings of the research, suggestion are storage as the following. :

1. It is suggested that the the Bandar Baru government should continue to provide full support in the implementation of traditional activities including the *Peusijeuk* ceremony, so that it can continue to be passed on to the next generation.
2. It is suggested that the students of English department program should develop linguistics through semiotic studies who studies signs or other scientific studies.
3. It is suggested that other readers, should use the research be used as reading material and information so that it is useful in studying semiotics when carrying out activities study.

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# **APPENDICES**

## Appendix interview with informant

Researcher : Assalamualaikum makcik, Loen Annisa mahasiswa dari UMSU Medan,Loen neuktanyong tentang acara *Peusijuk*.

Mak cik : Waalaikumsalam, Neuktanyong masalah peu ?

Researcher : Peu mantoeng alat ngoen bahan yang akan ipakek wate gauneuk acara *Peusijuk* makcik?

Mak cik : Adat *peusijuk* nah tujuh boh syarat, ka geupeu adat masa bak maja ,on naleung samboe, On sisijuek, On manek manoe, Sipreuk breuh pade, Teupong taweu ie, bu leukat

Researcher : Teuma di alat ngon bahan keu upacara *peusijuk* nyoe, peu mantong makna yang tekandoeng didalam alat ngoen bahan nyoe makcik ?

Makcik : Alat ngoen bahan nyan hana sembarangan ipakek,Teuma di pakek karena na leu makna yang teukandong ie dalam jih :

- Dalong iyalah tempat untuk peuduk bahann *peusijuk* nyari meumakna urang yang akan geupeusijuk tetap sabe sabe bersama dalam hudep rumoh tangga
- Glok ialah ploek ubeut tempat pasoe breuh pade ngon sebageian laen,yang meumakna ureung yang keleuh geupeusijuek jeut geukubah rezeki geuh ngon goet
- Sangee naekueh tutop tabak yang geumaksud bah ureung nyang geupesijuek merempok pelindung dari Allah.

- Breuh padee geulambangkan kesuburuan makmu dan seumangat bagi ureung nyang geupeusujuk bah leubeh semangat dalam geumita reseki.
- Tepung tawer yang geugabong bahjeut saboh maknabahwa ureung nyang akan peusijuek tetap dalam sabar dan woe dalam tenang dan menyucikan.
- Bu leukat melambangkan saba dan meusyedara nyong toe bah ureung nyang geupesujuk bah lebeh ko'ng meusyedara.
- Oen naleung sambo termasuk naleung yg kreuh terhadap keadaan cuaca suum atawa leupie, Kekuatan nyokeuh yg jeut keu simbo idalam adat peusujuk yg itamong sifeut yg kreuh dalam pendirian dan etika, Get dalam udep meuagama atawa meumasyarakat.
- Oen senijuek nyan oen coco itek nyang leu mengandong ie nyan wate di pajoeh rasa hih masam dan leupie, Sifeut leupie dari oen nyankeuh nyang jeut keu simbol sijuk nyan itamong dalam qalbu agar hate han mudah bimbang get dalam kesenangan ataupun susah.
- Oen manek manoe bak kaye nyang geupakek keu ubat ikap leu uleu dan geucupat ukheu keu ubat hepatitis serta cabeung jih nyang tesebar Luah nibak mandum cabeung nyan keuh nyang jeut keu tamselan meudep nyang senangtiasa geulimpahkan makmu dan sejahtera.

Researcher : okay makcik, Teurimong gaseh atas informasinya makcik,

Assalaualaikum.

Makcik :Walaikumsalam

## Appendix English Sheet

Researcher : Assalamualaikum mam,I am Annisa a student of UMSU Medan, would like to ask about *Peusijek* ceremony

Makcik : Waalaikumsalam, what do you wanna ask ?

Researcher : What are the materials and tools that used in *Peusijek* ceremony?

Makcik : The *peusijek* has seven conditions, it has been set since time immemorial it seems like hadih majah said ,*on naleung samboe, On sisijek, On manek manoe, Sipreuk brueh pade, Teupong taweu ie, bu leukat.*

Researcher : So the tools and materials for *Peusijek* event, what is the meaning contained in these tools and materials ?.

Makcik :These tools and materials are used indiscriminately, but are used because there are many meanings contained in them, they are:

- *Dalongis* a container that contains ingredients from *Peusijek* tradition so that it is considered to have a strong togetherness and cannot be separated from each other.
- *Glok* acts as a container, both in filling breeds *pade* and also for containers *ie* flour *taweue*. The second meaning of this *glok* is if someone who has been in *peusijek* doing activities in life, otherwise the results obtained can be stored as well as possible.
- *Sangge* means a serving hood. *Sangge* or serving hood in the *Peusijek* tradition serves to cover the tools and

materials of the *Peusijuek* tradition, such as fresh flour, white water, rice, glutinous rice, coconut, leaves and so on. The goal is to expect protection from Allah SWT for the people who have been in the *Peusijuek*.

- *Breuh Pade* means rice paddy. The meaning of *Breueh Pade* or rice is referring to the nature of the rice itself, which is the more it contains, the more it bends down and also as a staple food. Public. Therefore, people in *Peusijuek* are expected not to be arrogant when they get success.
- The meaning of *Teupong Taweue* in the *Peusijuek* tradition is to cool and clean people in *Peusijuek* so that they are not expected to do things that are prohibited by religion, but to follow what has been ordered in Islam.
- *Bu Leukat* means glutinous rice that has been cooked. However, sticky rice in the *Peusijuek* tradition in Aceh usually has to be given a yellow or white color. The meaning of this glutinous rice is that it contains a binding substance, so that the body and soul of the people in *Peusijuek* remain in the family and community environment. The yellow color of glutinous rice in the *Peusijuek* tradition also implies a symbol of glory and prosperity, while the white color symbolizes a holy and

clean sign. So that people who will be in *Peusijuek* can provide better benefits for others and people in *Peusijuek* are also always in a peaceful atmosphere to go on the right path.

- *Naleung samboe* is also an aggressive grass, which beats other grasses in its habitat. Resistance to heat and drought. The strength and endurance of these roots are used as symbols in the *peusijuek* tradition, which contains meaning with its strong and difficult nature to be removed, a symbol of the firmness of establishment and ethics, both in religious and social life.
- *On sisijuek* has been recorded to be used traditionally to treat hypertension, headache, fever, and cancer, cough, chest pain, ulcers, and other skin diseases. The cold nature of the leaves is used as a symbol of coolness that permeates the heart in the *peusijuek* tradition so that the heart does not easily waver, both in pleasure and in distress.
- *On manek manoe* the white flowers like beads that spread throughout the branches became the origin of the naming of this plant, namely *manek manoe* (beaded bathed). The flowers scattered along the branch are also used as a symbol of a life that is always overflowing with prosperity

and well -being by Allah SWT, which is used in the  
*peusijuek* tradition.



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Kredit Kumulatif : 136 SKS

IPK = 3.63

Persetujuan Ket/Sekret. Prog. Studi	Judul yang Diajukan	Disahkan Oleh Dekan Fakultas
	Semiotic Meaning Of " <i>Pesijuek</i> " In Acehnese Culture	
	An Analysis Acehnese Culture As Represented On The Signs Found In <i>Rumoh Aceh</i>	
	Improving Stundents Vocabulary Ability Through " <b>Flash Card</b> " Method At Seventh Grade Students Of Smp Dharma Patra Pangkalan Berandan	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan  
Serta pengesahan, atas kesediaan Bapak saya ucapkan terimakasih.

Medan, 26 Maret 2021  
Hormat Pemohon,

(Annisa Ophilia Nur Fitri)

Keterangan:

Dibuat rangkap 3 : - Untuk Dekan Fakultas  
- Untuk Ketua/Sekretaris Program Studi  
- Untuk Mahasiswa yang bersangkutan



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UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
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Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Form : K-2

Kepada Yth: Bapak Ketua & Sekretaris  
Program Studi Pendidikan Bahasa Indonesia  
FKIP UMSU

*Assalamu'alaikum Wr. Wb*

Dengan hormat yang bertanda tangan di bawah ini:

Nama Mahasiswa : Annisa Ophilia Nur Fitri  
NPM : 1702050016  
Program Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut:

Semiotic Meaning Of "Pesijuek" In Acehese Culture

Sekaligus saya mengusulkan/ menunjuk Bapak/ Ibu:

1. Habib Syukri, M.Hum *Acc #/04-2021*

Sebagai Dosen Pembimbing Proposal/Risalah/Makalah/Skripsi saya.

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/ Ibu saya ucapkan terima kasih.

Medan, 26 Maret 2021  
Hormat Pemohon,

(Annisa Ophilia Nur Fitri)

Keterangan:

Dibuat rangkap 3 : - Untuk Dekan Fakultas  
- Untuk Ketua/Sekretaris Program Studi  
- Untuk Mahasiswa yang bersangkutan



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Jln. Mukhtar Basri BA No. 3 Telp. 6622400 Medan 20217 Form : K3

Nomor : 879/II.3/UMSU-02/F/2021  
Lamp : ---  
Hal : Pengesahan Proyek Proposal  
Dan Dosen Pembimbing

Assalamu'alaikum Warahmatullahi Wabarakatuh

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : Annisa Ophilia Nur Fitri  
N P M : 1702050016  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Semiotic Meaning Of "Pesijuek" In Acehese Culture

Pembimbing : Habib Syukri Nst, S.Pd, M.Hum

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

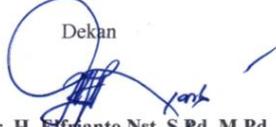
1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa kadaluarsa tanggal : 6 April 2022

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Dikeluarkan pada Tanggal :  
Medan, 23 Sya'ban 1442 H  
06 April 2021 M



Dekan

  
**Prof. Dr. H. Elyanto Nst, S.Pd, M.Pd.**  
NIDN : 0115057302

Dibuat rangkap 4 (empat) :

1. Fakultas (Dekan)
2. Ketua Program Studi
3. Pembimbing
4. Mahasiswa yang bersangkutan :  
*WAJIB MENGIKUTI SEMINAR*



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Website : <http://www.fkip.umsu.ac.id> Email: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

**PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan ini saya:

Nama Mahasiswa : **Annisa Ophilia Nur Fitri**  
NPM : 1702050016  
Program Studi : Pendidikan Bahasa Inggris

Judul	Di terima
Semiotic Meaning Of " <i>Pesijuek</i> " In Acehese Culture	ACC 

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang diajukan kepada Program Studi Pendidikan Bahasa Inggris.

Medan, 26 Maret 2021

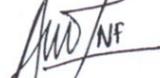
Di setujui oleh,

Dosen Pembimbing



Habib Syukri, M.Hum

Hormat Pemohon



Annisa Ophilia Nur Fitri



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
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Website : <http://www.fkip.umsu.ac.id> Email: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

**BERITA ACARA BIMBINGAN PROPOSAL**

Nama : Annisa Ophilia Nur Fitri  
NPM : 1702050016  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Semiotic Meaning of *Peusijek* in Acehese Culture

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
21 June 2021	Chapter I. Background of the Study	
21 June 2021	Chapter II. Theoretical Framework	
21 June 2021	Chapter III. Research Methodology	
2 July 2021	ACC to submit Seminar Proposal	

Diketahui/Disetujui  
Ketua Prodi Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd., M.Hum.

Medan, April 2021  
Dosen Pembimbing

(Habib Syukri Nst, S.Pd, M.Hum)



**MAJELIS PENDIDIKAN TINGGI**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
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Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

**BERITA ACARA SEMINAR PROPOSAL**

Pada hari ini Sabtu Tanggal 10 Bulan Juli Tahun 2021 diselenggarakan seminar prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama Lengkap : Annisa Ophilia Nur Fitri  
N.P.M : 1702050016  
Program Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Semiotic Meaning of *Peusijek* In Acehnese Culture

No	Masukan dan Saran
Judul	
Bab I	<ul style="list-style-type: none"><li>• Background of the study</li><li>• The scope and limitation</li><li>• The formulation of the study</li></ul> <ul style="list-style-type: none"><li>• The objective of the study</li></ul>
Bab II	<ul style="list-style-type: none"><li>• Theory</li><li>• Related study</li></ul>
Bab III	<ul style="list-style-type: none"><li>• Research design</li><li>• source of data</li><li>• The technique collecting data</li></ul>
Lainnya	
Kesimpulan	[ ] Disetujui [ ] Ditolak [✓] Disetujui Dengan Adanya Perbaikan

Dosen Pembimbing

(Habib Syukri Nst, S.Pd., M.Hum)

Dosen Pembahas

(Mandra Saragih, S.Pd, M.Hum)

Panitia Pelaksana

Ketua

(Mandra Saragih, S.Pd, M.Hum)

Sekretaris

(Pirman Ginting, S.Pd., M.Hum)



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### PENGESAHAN PROPOSAL

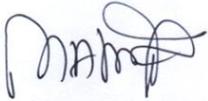
Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara Strata – 1 bagi :

Nama Lengkap : Annisa Ophilia Nur Fitri  
NPM : 1702050016  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Semiotic Meaning of *Peusijuek* in Acehese Culture

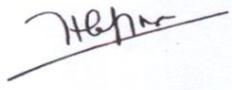
Dengan diterimanya proposal ini, maka mahasiswa tersebut dapat diizinkan untuk melakukan riset di lapangan.

Diketahui oleh :

Diketahui/Disetujui Oleh  
Ketua Program Studi

  
Mandra Saragih, S.Pd., M.Hum.

Dosen Pembimbing

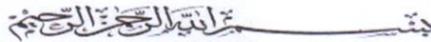
  
Habib Syukri Nst, S.Pd., M.Hum



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SURAT KETERANGAN



Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa :

Nama : Annisa Ophilia Nur Fitri  
N P M : 1702050039  
Program Studi : Pendidikan Bahasa Inggris

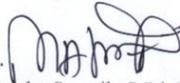
Adalah benar telah melaksanakan Seminar Proposal Skripsi pada :

Hari : Sabtu  
Tanggal : 10 Juli 2021  
Dengan Judul Proposal : *Semiotic Meaning of Peusijuek In Acehese Culture*

Demikianlah surat keterangan ini kami keluarkan diberikan kepada mahasiswa yang bersangkutan. Semoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mahasiswa tersebut. Atas kesediaan dan kerjasama yang baik kami ucapkan banyak terima kasih. Akhirnya selamat sejahterallah kita semuanya. Amin.

Dikeluarkan di : Medan  
Pada Tanggal : 10 Juli 2021

Wassalam  
Ketua Program Studi  
Pendidikan Bahasa Inggris

  
Mandra Saragih, S.Pd, M.Hum



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Hal : **Permohonan Izin Riset**

Medan, 07 Shafar 1443 H  
14 September 2021 M

Kepada Yth, Bapak Kepala  
Desa Bandar Baru Aceh Tamiang  
Kec. Bandahara Kab. Aceh Tamiang  
di  
Tempat

*Bismillahirrahmanirrahim  
Assalamu'alaikum Wr. Wb*

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan/aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di tempat Bapak/Ibu pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama Mahasiswa : Annisa Ophilia Nur Fitri  
NPM : 1702050016  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Semiotic Meaning of Peusijek in Acehnese Culture

Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih. Akhirnya selamat sejahteralah kita semuanya, Amin.  
Wassalamu'alaikum Wr.Wb



Dekan

*(Signature)*  
**Prof. Dr. H. Elfrianto Nst, M.Pd**  
NIDN 0115057302

**\*\*Pertinggal\*\***



**PEMERINTAH KABUPATEN ACEH TAMIANG  
KECAMATAN BENDAHARĀ  
DATOK PENGHULU BANDAR BARU**  
Jln: Bandar Baru - Cinta Raja No. Kode Pos : 24472  
**BANDAR BARU**

**SURAT KETERANGAN**  
Nomor : 471.1 / 482 / 2021

Datok Penghulu Kampung Bandar Baru Kecamatan Bendahara Kabupaten Aceh Tamiang Dengan Ini Menyatakan :

Nama : **Annisa Ophilia Nur Fitri**  
NPM : 170250016  
Program Studi : Jurusan Bahasa Inggris  
Judul Penelitian : Semiotic Meaning of Peusijuek in Acehnese Culture

Benar Nama Tersebut di Atas Telah Mengadakan Penelitian di Kampung Bandar Baru Kecamatan Bendahara Kabupaten Aceh Tamiang Provinsi Aceh dari Tanggal 15 September 2021 s/d Tanggal 16 September 2021 Guna Untuk Penyusunan Skripsi.

Demikianlah Surat Keterangan Ini Diperbuat Dengan Sebenarnya Untuk Dapat Dipergunakan Seperlunya.

Bandar Baru, 20 September 2021  
Datok Penghulu Kampung Bandar Baru  
Kecamatan Bendahara

  
**ANBRIANDA, SH**



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**BERITA ACARA BIMBINGAN SKRIPSI**

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara  
Fakultas : Keguruan dan Ilmu Pendidikan  
Jurusan/Prog.Studi : Pendidikan Bahasa Inggris  
Nama Lengkap : Annisa Ophilia Nur Fitri  
NPM : 1702050016  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Semiotic Meaning of *Peusijek* in Acehese Culture

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
11 Agustus 2021	Chapter IV : Data and Data Analysis	
11 Agustus 2021	Chapter IV : Research Findings	
1 September 2021	Chapter V : Conclusion	
20 September 2021	ACC	

2021

Diketahui/Disetujui  
Ketua Prodi Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd., M.Hum.

Medan, 24 September

Dosen Pembimbing

(Habib Syukri Nst, S.Pd., M.Hum)



MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**UPT PERPUSTAKAAN**

Alamat : Jalan Kapten Mukhtar Basri No.3 Telp. 6624567 –Ext. 113 Medan 20238  
Website : <http://perpustakaan.umsu.ac.id> Email : [perpustakaan@umsu.ac.id](mailto:perpustakaan@umsu.ac.id)

*Bila menjawab surat ini, agar disebutkan nomor dan tanggalnya.*

**SURAT KETERANGAN**

Nomor : 1374/KET/II.3-AU/UMSU-P/M/2021

Berdasarkan hasil pemeriksaan data pada Sistem Perpustakaan, maka Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Annisa Ophilia Nur Fitri  
NPM : 1702050016  
Fakultas : Keguruan dan Ilmu Pendidikan  
Jurusan : Pendidikan Bahasa Inggris

telah menyelesaikan segala urusan yang berhubungan dengan Perpustakaan Universitas Muhammadiyah Sumatera Utara Medan.

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 29 Muharam 1443 H.  
06 September 2021M

**UMSU**  
Unggul | Cerdas | T



Kepala UPT Perpustakaan

Muhammad Arifin, S.Pd, M.Pd

## Semiotic meaning of Peusijuk in Acehese Culture

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## **CURRICULUM VITAE DATA PERSONAL**

Name : Annisa Ophilia Nur Fitri

Register Number : 1702050016

Place / Data of Birth : P. Brandan, 03th February2000

Sex : Female

Religion : Moslem

Nationality : Indonesia

Partial Status : Single

Hobbies : Travelling and Singing

Father's name : Syamsuddin

Mother's name : Nurbaiti

Address : Lingkungan Sukajadi Alur Dua, Pangkalan Berandan

Mobile Phone : 082386728515

E-mail : [annisaophilia@gmail.com](mailto:annisaophilia@gmail.com)

Education :

1. Elementary School at SD Muhammadiyah P.Berandan, from 2004-2010
2. Junior High School at SMPDharma Patra P.Berandan,a from 2010-2014
3. Senior High school at SMA Negeri 1 Babalan from 2014-2017

4. Student of English Education Program of Faculty of Teacher's Training and Education, UMSU 2016 until reaching the degree of Sarjana Pendidikan.

Medan, October 2021

Annisa Ophilia Nur Fitri