

THE VALUE OF GRATITUDE IN PEUSIJUEK: A TRADITION OF THE ACEHNESE

FADHIL SIDIQ

Universitas Samudra

fadhil.sidiq@unsam.ac.id

SUKIRNO

Universitas Samudra

Abstract

This article aims to describe the value of Peusijuek tradition among Aceh people in Sumatra Island, Indonesia. The scope examined in this article is the history of Peusijuek, its definition and process, the tools and materials used, as well as the set of values contained in it. Using interpretative-qualitative study this research uses a literature study and field study of observation. This article will provide an understanding of the value of gratitude contained in the tradition of Peusijuek and is expected to provide a comprehensive understanding about the traditional or custom process to elementary school students and alternatively deliver it to be used as a foundation in living a social life. In the modern time when people of Aceh seems to abandon such tradition, it is important to lift the importance and give a clear understanding on this tradition of Peusijuek.

Keyword: Value, Gratitude, Peusijuek

INTRODUCTION

One culture that is owned by the people of Aceh is peusijuek. The Acehnese people place the peusijuek as the most important traditional procession, this traditional procession going on for generations to the present. This customary procession is often interpreted as gratitude and asking for blessings and guidance from Allah and believes that this can be achieved not only by hard work but also by prayer and hope to Allah. That hope was expressed by the recitation of prayer after the peusijuek procession. Riezal, Joebagio, and Susanto (2018, p. 145-155)

revealed that peusijuek is one of the Acehese cultures that is still maintained by the people in Aceh, where the tradition of peusijuek contains Islamic religious values.

Peusijuek is a procession of customs and traditions carried out in various specific activities in the life of the Acehese people, such as marriage ceremonies/events, building and inhabiting new homes, performing the pilgrimage, animal sacrifice, people are surprised from something extraordinary (accident/collision of vehicles that shed blood), fighting/hostility that must be reconciled (Ismail, 2003, p. 161-162). In addition, Peusijuek is also carried out by members of the community to someone who obtains success, for example successfully graduating with a degree, gaining a high position in government and society, award or the highest star award, new vehicles, and so forth (Dhuhri, 2008, p. 162).

Peusijuek is implemented by the people of Aceh as a form of gratitude for safety and success in achieving something, both related to objects and people. According to Husin (in Wibowo, 2013) also stated that all Peusijuek is intended as an expression of gratitude to Allah Almighty, for the favors given by Him, as well as requests and hopes for blessings and life safety.

Peusijuek is very rich in values and meanings contained in the process, both religious, educational and social values. But there are some community groups who consider that peusijuek in Aceh is an act of bid'ah tht was never done by the Prophet Muhammad SAW. Despite the protests, most of the people of Aceh are still implementing the peuijuek. Therefore, this problem needs to be studied more seriously in order to maintain peusijuek as Aceh's cultural tradition, where the Islamic religious values integrated into the peusijuek can be accepted by the majority of people in Aceh so that it becomes an Islamic culture in Acehese society. For this reason, Islam plays an important role in the survival of culture in Aceh, including peusijuek, as the main concept in living a social life.

Description of Peusijuek

A. History and Definition of Peusijuek

Peusijuek history is inseparable from the history of the Islamization of Aceh. The entry of Islam into Aceh around the 7th 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. According to some historians, Islamization has reached new perfection since the time of Sultan Iskandar Muda, especially during Nuruddin Ar Raniry, some others also believe that Islamization only reached perfection well before the time of Sultan Iskandar Muda, namely during the Pasee kingdom, Samudra Pasai (Dhuhri, 2009, p. 635).

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) (Riezal, Joebagio, and Susanto, 2018, p. 145-155).

Some of these Acehnese cultures are considered to have been influenced by elements of Hindu culture, including peusijuek. At that time peusijuek held in Aceh still used certain mantras or prayers. But since the entry of Islam in Aceh, peusijuek was later changed by including elements of Islamic teachings in it, such as prayers of salvation, blessings, and other Islamic teachings. Most of Aceh's culture in the implementation process always starts with bismillah, prayer together, and blessings to the Prophet Muhammad. That is why, since the entry and development of Islam into Aceh, the culture of Aceh which previously contained elements of Hindu culture has been adapted to the teachings of Islam, including peusijuek. Peusijuek is acculturation between Acehnese culture and Islam so that it is still maintained by the people of Aceh.

However, there are some things that have changed in Aceh peusijuek. Among these are certain prayers or mantras that were previously used in the peusijuek procession, which have been replaced with prayers and blessings in accordance with Islamic teachings. According to historical records (Dhuhri, 2008, p. 640) states that, during the Kingdom of Aceh Darussalam under the leadership of Sultan Alaudin Riayat Syah, the sultan invited 70 prominent scholars to

compile the Syara'al Asyi qanun to be a guide and guide for the royal circles about a customary position in the Syariat. It is said that at that time there was a change of mantras into Islamic prayers in Aceh peusijuek.

The long journey from Aceh peusijuek 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 and had no basis in the Qur'an and Hadith the Prophet (Dhuhri, 2009, p. 641). This dispute continues between reformers and traditionalists. 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 (Dhuhri, 2009, p. 642). Until now, peusijuek still survives and is preserved by the community as a culture of Aceh and Islam, practiced by the people of Aceh, both individually and in groups.

Peusijuek means cooling, the Malays call it plain flour. The Malays see in terms of ingredients, while the Acehnese are more focused on the process and the results. With peusijuek someone has been honored with respect and cooled body and soul (Yusuf, 2008, p. 118-119). Peusijuek basically plays a role in human life as a symbol of gratitude to Allah Almighty symbolized by rice, because the life of the people, in general, has depended their lives on rice. Peusijuek is one of respect and gratitude for the kindness that has been received to objects and people who are embraced and to get salvation. With this peusijuek tradition, it should be able to solve all the problems that occur in Acehnese society, so as to create a sense of kinship for families in peusijuek (Hemaliza, 2011, p. 19).

B. Peusijuek Forms, Tools and Peusijuek Materials

1. Peusijuek forms

According to Ismail (2009, p. 70) that peusijuek 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

feelings thank God. Peusijuek is not only done on humans but also on objects. The forms of peusijuek that are generally carried out by the people of Aceh are as follows:

a. 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 (Soelaiman, 2002, p. 38). 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, Kurdi (2012, p. 36) say that 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 (Riezal, Joebagio, and Susanto, 2018, p. 145-155). 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, and white cloth.

b. 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 taweu, 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 (Sakdiah and Yunaida, 2015, p. 37-55).

c. 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, breuh padee, teupong taweu, a bunch of leaves (on naleung sambo, on seusijuek, on manekmanoo), bu leukat, and also tumpo.

d. 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 tradition (Riezal, Joebagio, and Susanto, 2018, p. 145-155). 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.

e. 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 Maburur 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 (Kurdi, 2012, p. 39-41). 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.

f. Peusijuek Circumcision Apostle

Peusijuek circumcision apostle is almost the same as the procession of peusijuek Dara baro or Linto baro and usually a

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. The following materials are needed in this ceremony, among others: dalong, cerana, breuh padee, teupong taweu, a bunch of leaves (in naleung sambo, seusijuek, manekmanoo), bu leukat, and also tumpo. As for peusijuek which is carried out in the form of objects as follows:

a. Peusjiuek Pade Bijeh

Peusjuek 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.

b. 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 (Wibowo, 2013, p. 3). 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.

c. Peusijuek Tempat Tinggai

Consult with the Peusijuek tradition of building houses, the Peusijuek tradition is also compiled to inhabit new homes or homes. Peusijuek dwelling is done by the Acehnese people compiling to inhabit

dwelling 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 (Kurdi, 2012, p. 38). 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).

d. Peusijuek New Vehicles

In the Acehese 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).

2. Peusijuek tools and materials

The tools and materials used in the implementation of the peusijuek procession in the Aceh community 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. 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.

c. 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,

people in peusijuek are expected to not be arrogant if they are successful.

d. 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 dipeusijuek (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).

e. 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 making decisions with deliberation and cold-headed, fully responsive and can establish close relationships with anyone in the community.

f. 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.

g. 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 (Soelaiman, 2011, p. 44).

C. The Process of Peusijuek Implementation

In its implementation, Peusijuek in Aceh 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 (Bustamam, 2010, p. 1).

According to Riezal, Joebagio, and Susanto (2018, p. 145-155) said 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 (like cocor duck leaf), 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.

Furthermore, Riezal, Joebagio, and Susanto (2018, p. 145-155) said that the movement of air splashing in peusijuek is also a very important one, because of its sacred nature so it cannot be justified. The movement of sprinkling air on people who will be peusijuek by the Ulama, is done by way of movement from right to left and from the opposite as well as a crossing movement using materials from peusijuek. This movement of sprinkling air from material in the Peusijuek tradition certainly has a philosophical meaning.

In peusijuek, the prayers recited are prayers that have been approved by the Prophet Muhammad. These prayers differ according to the activities and objectives of the people, both prayers asking for safety, peace, and ease of fortune from Allah SWT. In the peusijuek process usually the one who reads the first prayer is Tengku (ustadz),

then is followed by people who join the next peusijuek just by reading surah al-Fatihah or prayer prayers in Acehnese (Marzuki, 2011, p. 9).

The following procedures for implementing peusijuek are as follows: First, by sprinkling rice on rice to people who will be peusijeuk or on objects to be performed rituals; Second, sprinkling wheat flour by using leaves to someone who will be peusijuek or in objects that will be carried out rituals; Third, tap the sticky rice (bu leukat kuneng) along with the coconut core (inti u) and feed it to someone who will be peusijuek or arrange in the ears; Finally, a gift of money (teumutuek) to someone who is peusijuek and ends with a greeting, wishes and wishes, and prayers. The procedures for peusijuek are generally the same in every region in Aceh, but also include various activities carried out by the peusijuek, for example, if a peusijuek ritual is performed as an object, the procession can only be carried out second and ended with the reading of prayers. And in some areas in the Province of Nanggroe Aceh Darussalam, for example in the South Aceh area, the procession of asking for money from people who performed rituals was not carried out, only limited to feeding yellow sticky rice (bu leukat kuneng) and ending with prayer.

DISCUSSION

A. The Value of Gratitude in Peusijuek

The value of Gratitude in the Big Indonesian Dictionary is interpreted as gratitude to God or profit (a statement of relief, pleasure and so on). According to the term syara', gratitude is the recognition of favors given by Allah with submission to Him and using these favors in accordance with the will of Allah (El-Bantanie, 2009, p. 2). While the nature of gratitude is to show the favor of Allah that is given to him, either by saying the favor or by using it in the way desired by Allah (Husna, 2013, p. 110-111).

According to Emmons (2007, p. 4) says that gratitude is nature or condition of being thankful; appreciation of a tendency or the will of the heart to repay the kindness. Gratitude is known as the gratitude derived from Latin gratia, meaning goodness or generosity and fun. Other definitions according to McCullough, et al. (2001, p. 249-256), gratitude as a moral feeling, namely as an affective reaction to receiving help from others and function as a barometer, motives and moral

reinforcers. And gratitude is experienced when someone receives a gift that is valuable or good that is received by someone.

McCullough, Tsang, and Emmons (2002, p. 113) define that there are four aspects of the tendency to give thanks that causes some emotional experience in itself.

a) Intensity: Gratitude when experiencing a good event and expected to be more intense in gratitude

b) Frequency: Someone who has a tendency to be grateful will feel more feelings of gratitude every day and lead to simple actions and kindness or politeness.

c) Span: Grateful for various circumstances (around) in life (such as family, friends, teachers, and health) for a lot of time that has been given.

d) Density: Gratitude by feeling a lot of people who are considered to have made gratitude, both family, friends, family and others.

B. The Position of Gratitude in Value Theory

Al-Munajjid explains that gratitude can arise due to 3 aspects:

1. Knowing Favors; present in the heart, realize, and convince that everything and the miracles that we have and go through are the blessings of Allah SWT.
2. Receiving Favors; showing fear to those who give us favors and desires, because they understand that favors are not because of our blessings but because it is a form of God's grace and mercy.
3. Praising God for the Gift of Favors; there are 2 kinds of praise related to favors, the first is general, namely by praising it is generous, generous, good, broad giving, while the second is special, namely talking about the favors received by detailing the favors and then expressing it verbally and use these favors for things that he blesses.

Western Psychologist Fitzgerald, suggests several components in gratitude. The components are 1) a warm appreciation for other people or something, which includes feelings of love and affection; 2) goodwill aimed at someone or something, including the desire to help others in distress, the desire to share, and the desire to be with one another; 3) tendency to act positively based on respect and good will in the intention of helping others, repaying the kindness of others, worshiping and so forth.

C. Research Trend in Last 10 Years

The last 10 years of research trends related to gratitude are as follow:

<i>No</i>	<i>Dimension</i>	<i>2009-2012</i>	<i>2013-2016</i>	<i>2017-Present</i>
1.	The Object of Problem	1. The Relationship Between Gratitude with Teen Body Body Satisfaction	1. Gratitude as a Meaning.	1. The Urgency of Gratitude for Overcoming Psychological Problems in Islam 2. Perception about Minahasa Thanksgiving Celebration (Study of Intercultural Communication of Students Outside North Sulawesi in Unsiprat Fispol)
2.	Research Methods	1. This research methodology uses a quantitative approach with descriptive methods	1. This study uses a qualitative method of content analysis using open-ended questions and analyzed with content analysis deductively.	1. This type of research uses library research. the data source in this study uses primary data and secondary data sources. 2. The research used uses qualitative research and uses a theoretical basis of phenomenology.
3.	Use Results	1. There is a relationship between gratitude and body image in adolescents. The higher the gratitude,	1. Research on the meaning of gratitude emphasizes the existence of God as a motive in generating reactions related to the existence of	1. Gratitude with heart carried out by being grateful for what God has given to us even though it is not in accordance with what has been planned. Be grateful for what

the higher the satisfaction of his body image. Vice versa, the lower the gratitude, the lower the satisfaction of his body image.

gratitude itself. This study also provides a pretty basic picture of the concept of gratitude that exists in western literature. This quite striking difference in the form of emphasis on the existence of God as an important party in interpreting gratitude in this study. Transcendental relations become an important and main point in interpreting this gratitude itself. In western literature itself, the concept of gratitude is more directed at the conditions of interpersonal relations between individuals. Discussion on the concept of gratitude directed at transcendental relations has

we have and don't feel jealous of more people than us. So with gratitude, the heart can overcome psychological problems. Gratitude by word of mouth can be done by always saying Alhamdulillah, grateful by praying. And thankfulness by doing is using favors, such as eyes, hands, feet and other body organs in worshipping Allah SWT.

2. Positive Perception

- Thanksgiving is considered as a culture that prioritizes its meanings and concepts on religious values.
- Thanksgiving is believed to be a culture that can strengthen and foster a sense of solidarity, mutual cooperation (mapalus), and a sense of family in the community.
- Thanksgiving is believed to be a

not been the focus of discussion and is often explained as a discussion in the realm of religion	forum for establishing friendship between family members who have long been separated because they are far away.
	➤ Gratitude is considered to be an opportunity to expand relationships and make new friends.
	➤ Thanksgiving is expected to be a cultural reference in increasing tourism potential in the province of North Sulawesi through its cultural and culinary arts tourism.

Based on the research trend table above, it can be seen that research related to gratitude is still very minimal in the learning process in basic education. This can be seen from the research trends of the last 10 years; the value of gratitude is only done in the activities of daily activities in describing gratitude in terms of what is obtained. The development of gratitude value has not been found in the development of learning and the development of learning models in primary school. Therefore, the development of gratitude value learning is applied in the learning process in elementary schools to teach elementary school students how to be grateful for what they have achieved.

CONCLUSION AND IMPLICATION

A. Conclusion

Based on the study of peusijuek above, it can be concluded that the value of gratitude illustrates the meaning of the whole activity of peusijuek. The value of gratitude in peusijuek is interpreted as an expression of gratitude to Allah SWT for all the blessings and happiness that have been obtained. The procedures for implementing peusijuek are as follows: First, by sprinkling rice on rice to someone who will be peusijuek or on the object to be performed a ritual; Second, sprinkling fresh flour water by using leaves to someone who will peusijuek or on the object that will be performed rituals; Third, a little bit of glutinous rice (bu leukat kuneng) along with a coconut core (u core) and feed it to someone who will peusijuek or put it on the earlobe; Finally, the giving of money (teumutuek) to someone in peusijuek and ending with congratulations, wishes and hopes, and prayers.

B. Implication

Based on the discussion and conclusions above, it can be assumed that this study of peusijuek must continue to be preserved and can be used as learning to always be grateful for what has been obtained and can also be used as a reference to make this traditional procession as one of the teaching materials in learning in schools based on local wisdom.

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