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## The Meaning of Symbols in The Peucicap Aneuk Procession in Aceh: A Semiotic Study

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### ABSTRACT

The Peucicap Aneuk tradition is part of past culture with historical value. In its implementation, there are religious symbols that have their own meaning. The approach used in this research is semiotic theory to read and understand the meaning of the symbols used by the people of Aceh during the implementation of the Peucicap Aneuk procession. With descriptive qualitative research design, primary data of this research comes from field observations of the Peucicap Aneuk procession and secondary data comes from journals, books, and ancient Acehese manuscripts. This research showed that, in general, the Acehese people perform the Peucicap Aneuk procession in the morning on the 7th (seventh) day after a mother gives birth to her child. When the peucicap ritual is carried out, there are 17 (seventeen) symbols, namely rice and paddy, sticky rice, Tumpo, On Peusijuek, free-range chicken egg yolk, rice kneaded into porridge, honey, Zam-Zam water, fruits, chicken thighs, chicken liver, turmeric, salt, sugar, coconut, mirror, Quran. In the Peucicap Aneuk procession, this article confirms the expectations of every parent for their children through the representation of cultural symbols. This article shows that there are several relations between the role of these symbols and the spirit of the community to preserve this culture in line with Islamic values.

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## 1. INTRODUCTION

Linguistic studies are not only limited to studies that set up language an object such as spoken, written, or recorded words, but discourse studies in linguistic studies have provided a very broad and almost limitless object of study. In general, discourse studies look at language. this is in line with the definition of language which suggests that language is a system of signs or symbols. Thus, everything in the form of symbols or signs can be studied linguistically (Naranjo et al., 2023; Gätje & Jurkowski, 2021; Almaghlouth, 2022). one of the objects that can be used as such is the Peucicap Aneuk procession.

Peucicap aneuk and shaving the hair, carried out on the seventh day after the birth of the baby (Riana et al., 2023). Peucicap aneuk is a combination of two words from the Acehese language. Peucicap means tasting the flavor, while aneuk means child (Thalib, 2015). The Peucicap procession is usually carried out by traditional and religious leaders or pious people (well behaved and religiously knowledgeable) (Nisa Ul Hikmah, 2018). This procession is carried out after the baby's hair is shaved, then the Tengku applies honey to the baby's lips accompanied by prayers for the good and glory of the baby. Bismillahirrahmanirrahim, beumameh lidah (sweet your tongue), beupanyang lumu (long live your life), beumudah raseki (easy your sustenance), beutaat ngen beumeuimar (obedient and faithful), seureta beuteupandang nibak kawom (and respected in society (brothers)). The flavors tasted to the child are food, fruits with sweet taste, and Zam-Zam water (Nurlaila & Zulihafnani, 2019).

On the day of Peucicap, a kenduri (celebration) event is usually held by inviting relatives from the baby's mother and father's family, neighbors and close relatives (Hariadi et al., 2020; Rahimah et al., 2019). In this Peucicap tradition, invitees bring gifts to give to the baby, some give clothes, pillows, money, and gold (Intan Ervina, 2017). Peucicap has become a tradition that is carried out from generation to generation in the life of the Acehese people (Nurlaila, 2013).

The Peucicap Aneuk tradition is part of a past culture that has its own historical value, and in its implementation, it also has certain symbols carried out through religious rituals (Agustina, 2023; Intan Halimah, 2020). This research examines the meaning of symbols in the Peucicap Aneuk Procession in Acehese culture.

To be able to find out about the meaning of the symbols contained in the Peucicap Aneuk procession, the researchers analyzed using a semiotic approach as an analytical knife. The use of semiotic theory to identify and examine the meaning of symbols contained in the Peucicap Aneuk Procession in Acehese culture.

The researcher found several previous semiotic analysis studies that dealt with the ways and procedures of analyzing the meanings of symbols. This research is an interdisciplinary study to analyze the relationship between technology design and meaning making by users in the semiotic chain. Research data sourced from video recordings, interviews, and observations were processed using quantitative content analysis and learning analysis strategies. The findings show that the visualized function of technology design strongly influences the configuration of the semiotic chain when integrated with meaning-making by its users in lower-level actions. Technology design appears to be the button of meaning-making, and teaching and learning activities become techno logicalized. Scaled cognitive processes can provide insight into different meaning-making according to technology, and a perspective on paralanguage is proposed (Schnaider, 2023).

Data use in education is a meaning-making process where practitioners and researchers interact with different meaning systems such as anecdotes or spreadsheets. The

quality of data representation and its influence on practice is a very important but less well discussed aspect of data use. Using social semiotics, this theoretical article proposes that data should be discussed in the form of narrative and numerical representations. Narrative data usually consists of main characters and actions arranged in a temporal structure, while numerical data usually consists of mathematical notations and visual representations such as graphs and images as symbols in semiotic analysis. Dan argues that the representational properties of these two modes influence how data are interpreted and acted upon. It then presents two contrasting cases from New Zealand and Norway on how affordances affect the process of data use by teachers. Finally, five challenges emerge from that theory of data affordances (Fjørtoft & Lai, 2021).

Over a collection of 160 print advertisements for anti-aging skin care products in North America from January to December 2009, this study examines the discourse of youth, a vision of aesthetic perfection and optimal health that is constantly referred to by gerontologists, cultural theorists, and scientific researchers as a desirable state of life. By employing critical discourse analysis through the use of semiotics and visual rhetoric, this paper explores the ways in which anti-aging skincare advertisements present their viewers with a certain desired object, looking, more specifically, at how youthfulness is presented as the ultimate escape and transcendence of age. Through the tools of semiotic analysis and visual rhetoric, four visions of youth are identified and explored in this paper: Youth as Scientific Purity, Youth as Genetic Drive, Youth as Nature's Essence, and Youth as Myth. Whether found at the pinnacle of scientific purity, the core of our genetic drive, the depths of nature's essence, or whether longevity itself has achieved the status of an untouchable myth, the advertisements in this study represent one of the most pervasive vehicles through which our current vision of youthful perfection is reflected, reinforced, and suspended in a drop of cream (Ellison, 2014). According to De Saussure, language is a sign system, and as a sign language represents something else called meaning. Language as a sign system in literary texts, not only suggests the first level of meaning, but also the second level. (Burhan Nurgiyantoro, 2010; Sitompul et al., 2021), De Saussure's theory is actually related to the development of linguistic theory in general, so the terms used for the semiotic field of study borrow from linguistic terms and models. According to De Saussure, language has two inseparable elements, namely signifier and signified (Burhan Nurgiyantoro, 2010).

Teeuw sees semiotics as a system of communication of literary works that involves many factors, such as the author, reader and so on, so that the problem becomes complex (Faruk, 1999). Meanwhile, in Roland Barthes' semiotics, the terms signifier and signified are known, which are developed into a theory of metaphor with two signification systems, namely denotation and connotation meaning (Riwu & Pujiati, 2018). Denotation meaning is a closed and literal level of descriptive meaning that is virtually shared by all members of a culture. Denotation meaning is the true meaning that is socially agreed upon, which refers to social reality. Meanwhile, connotation meaning is formed by associating markers with broader cultural aspects such as beliefs, attitudes, frameworks, and ideologies of a social formation (Alisha Husaina et al., 2018).

In this case, the researcher uses the semiotic theory proposed by Roland Barthes, because Roland Barthes' semiotics, that objects do not only carry information, in which case the objects want to communicate according to him, Signification is not limited to language, but also to other things outside language. Barthes considers social life, and any form of it is a system of signs in itself. Roland's semiotics is expected to be able to answer the signs contained in the Peucicap Aneuk procession carried out by cultural actors and actors against the Peucicap Aneuk procession.

## 2. METHODS

The research uses qualitative descriptive analysis that focuses on analyzing, describing, and summarizing various conditions, situations from various data from interviews or observations (Davidson, 2018). The foundation that refers to this analysis is that it allows researchers to explain in detail and in depth the disclosure of the meaning behind the symbols contained in the Peucicap Aneuk procession in Acehese culture. The data collection technique in this research is direct observation of the Peucicap Aneuk procession, conducting interviews with the executors of the procession, and extracting data from various library sources including journals, books, and ancient Acehese manuscripts. The researcher used a semiotic approach in this research, which is an approach that analyzes and studies signs, while a sign is something that represents something else. Semiotics can be implemented in various aspects of scientific disciplines (Sirina Olimpia et al., 2023).

This approach can help researchers in analyzing the formulation of the problem so that it can produce detailed and accurate research results. The analysis stage prioritizes valid data, for this reason, researchers conduct field observations, interviews and literature data searches to facilitate the identification process and explain the meaning of the symbols in the Peucicap Aneuk procession in Aceh culture.

## 3. RESULTS AND DISCUSSION

In general, the procession of Peucicap Aneuk in Aceh is carried out simultaneously with hair shaving, naming, and aqikah, as is the case with the people of Lhokseumawe and North Aceh. However, not all parents carry out the procession at the same time as aqikah because in reality, not all parents have an established life to be able to carry out aqikah at the same time as the Peucicap procession which is carried out by custom. In Acehese society, the Peucicap tradition is a must for every parent who has just had a baby. The Peucicap Aneuk tradition has been carried out for generations by the people of Aceh.

However, it cannot be denied that the preservation of this tradition is very dependent on the level of understanding of the parents of the tradition itself, and it is also an indicator of the sustainability of the implementation of Peucicap Aneuk which goes hand in hand with religious and cultural rituals. This was expressed by one of the speakers, DjH, who works as a customary leader in Lhokseumawe City.

Djh said that in the Peucicap procession carried out by the people of Lhokseumawe and North Aceh, parents usually prepare several needs needed for the ceremony, such as coconuts, machetes, fruits, dates, Zam-Zam water, then all ingredients from fruits are served in special containers and special spoons. The containers and spoons cannot be made of iron, and the ones prepared must be new. According to this source, if the container in question is made of iron, it will affect the level of benefit from the fruit. So, plastic or glass is recommended. A long white cloth or batik cloth, and Hayun Barzanji are also prepared.

Meanwhile, the baby who will be dipeucicap must be dressed up beautifully, and dressed in nice and neat clothes. Then, the baby is put to sleep in a place that has been prepared like a mattress. Meanwhile, the mother and father sit at the head of the child, or the father at the head and the mother at the feet. Meanwhile, the teungku (as the cleric is called in Acehese society), in the center. Then, the teungku reads several verses of the Koran along with prayers, and shalawat to the prophet Muhammad. This procession is carried out,

before being given food and others that have been prepared such as fruits, honey, sugar, salt and Zam-Zam water.

Next, the child is lifted (can also use a mat such as a small mat) and placed on the lap of the *teungku* with the position of the child's entire body on the lap, even the child's feet should not depend or come out of the lap. Then, other materials that have been prepared besides fruits such as mirrors, chicken hearts, chicken thighs that have been fried are used as symbols in the *Peucicap* process.

However, *Peucicap Aneuk* is not only limited to traditional rituals, there are also symbols used during the procession. Of course, these symbols have their own meaning or meaning. Denotation meaning is the true meaning that is socially agreed upon, which refers to social reality. Meanwhile, connotation meaning is formed by associating markers with broader cultural aspects such as beliefs, attitudes, frameworks, and ideologies of a social formation.

To interpret some of the symbols used in the *Peucicap* procession, researchers obtained data about the symbols and their meanings through other sources, namely Hf. In this case, Hf said, there are at least 17 (seventeen) materials used in carrying out the *Peucicap Aneuk* procession as. The 17 materials are symbolic and have their own meaning in the *Peucicap Aneuk* procession. These materials are as follows:

First, *Breuh Ngen Pade* (rice and paddy) as a symbol of basic human food in daily life. Rice and paddy are mixed in one container such as a plate, bowl or cup which then becomes the main ingredient. Then the procession of flour (*peusijuk*) is carried out along with other ingredients. *Breuh* and *pade* means rice and paddy. The meaning of *breueh* and *pade* or rice and paddy is to refer to the nature of rice itself, which is the more it is full, the more it bends down and also as the staple food of the community. Therefore, children in *Peucicap* are expected not to be arrogant when they get success (Riezal et al., 2019). Rice and paddy mean that people are getting older and more knowledgeable, as well as a staple food or seed to produce (Faisal Ali et al., 2013).

Second, *Bu Leukat* (sticky rice). *Bu Leukat* means glutinous rice that has been cooked. However, glutinous rice in the *Peucicap Aneuk* 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 soul and body of the person being *Peucicap Aneuk* remain in the family and community environment. The yellow color of glutinous rice in the *Peucicap Aneuk* tradition also contains the meaning of a symbol of glory and prosperity, while the white color symbolizes a sign of purity and cleanliness. So that people who will be *Peucicap Aneuk* can provide better benefits for others and people who are *Peucicap Aneuk* are also always in a peaceful atmosphere to go on the right path (Riezal et al., 2019). Glutinous rice in the *Peucicap Aneuk* procession is also part of the ingredients used. Glutinous rice is made from glutinous rice that is colored with turmeric, giving it a yellow color. And it is a representation of a strong brotherly relationship (Noviana, 2019). Glutinous rice was chosen because it contains sticky rice is chosen because it contains an adhesive substance, so that the body and soul that is *peusijuek* remains in the family or group environment. in the family or group environment community (Faisal Ali et al., 2013).

Third, *Tumpo*. *Tumpo* is a snack in the form of cakes made from flour and banana, red coconut (Noviana, 2019). *Tumpo* is an additional ingredient used to decorate white sticky rice. *Tumpo* is made from mashed bananas, coconut milk, salt and sugar, then stirred until smooth. *Tumpo* is then shaped into something on top of the cooked sticky rice. The shape can be flowers, leaves, or according to taste. *Tumpo* is usually served in a distinctive shape, such as the shape of a flower or decorative ornament as the main shape. *Tumpo* is also one of the

ingredients in the peusijuk procession, usually tumpo is eaten together with yellow sticky rice. While in the Peucicap Aneuk procession, yellow sticky rice and tumpo are bribed into the mouth of the baby's father and mother by traditional leaders or tengkul (religious openers) who perform the peucicap procession. This cake is not only a specialty cake, but has also become a traditional cake that is always present in traditional events, both marriage and land customs, including (Roslaili, 2019).

Fourth, On Peusijuk. On Peusijuek (leaves used for peusijuk processions) is the main ingredient in rice flour, usually consisting of plants in the home environment such as weeds, henna leaves, cocor bebek leaves, areca nut seeds, leaves of ornamental trees that are striking colors such as red, yellow, and other plants, and added other leaves that are put together and tied like stick ties, on peusijuk is used as a medium for rice flour to sprinkle water. In the peucicap procession, the ones who are floured are the child and his parents. The aim is to be a cooler in the family and community. On Sisikuek, Manek Manoe, and Naleueng Sambo, these three types of devices are tied together by a sturdy rope, and act as a tool for the movement of sprinkling fresh flour water. The meaning of the rope is to unite the people being Peusijuek. Peusijuek is one of the traditional customs of the Acehnese people that has been assimilated with Islamic teachings, so it is still maintained today. Among the elements that have been changed are the mantras used in the peusijuek procession have been replaced with Arabic prayers. In the implementation of peusijuk, there are three most important things, namely, the tools and materials of peusijuek, movements or steps and prayers (Noviana, 2019). So that they can be friendly with anyone and always establish a harmonious and fostered relationship. Meanwhile, each set of leaves is an antidote in running the ark of life, such as making decisions with deliberation and cool-headedness, taking full responsibility and being able to establish close relationships with anyone. The leaves of On Sisikuek, Manek Manoe, and Naleueng Sambo can live in any place, we hope that the child can also live and establish good relationships with everyone. (Hariadi et al., 2020).

Fifth, Boh Mirah Manok Gampoeng (free-range chicken egg yolk). Egg yolk of a free-range chicken is used as one of the ingredients provided in the peusijuk procession, which is considered a symbol of protein and health for the child. for the child (Nurdin, 2016).

Sixth, Bu Teupeh (rice kneaded into porridge). Rice is the staple food of the Acehnese people, the rice that has been mashed into porridge is then bribed to the baby by sticking it on the baby's lips (L.K. Ara, 2008).

Seventh, le Uno (honey). Honey as a sign of health in the peucicap procession, in addition to its sweet taste, honey is also explained in the Quran as a drink that has many benefits (K. P. Sampath Kumar et al., 2010); Siti Wiryani et al., 2023). Numerous studies have shown the therapeutic effects of honey and its main components against various viral infections. Honey and its main components can fight herpes, rubella, Influenza, respiratory viruses, syncytial, viruses, hepatitis, aids, imonodeviciency, Gingiposmopatitis, and Rabies. The anti-viral mechanism of honey and its main components is extensive. The anti-viral activity of honey and its main components is usually related similarly to other natural products such as: antioxidant containing vitamin C and Phospholid Acid. Antioxidants are molecules that can slow or prevent oxidation. Oxidation is a chemical reaction that can produce free radicals, triggering reactions that can damage cells. In antioxidants there is vitamin C which is a substance of microelements plays an important role for humans, this antioxidant is very important for the production of collagen and carnitine which helps to increase and immune defense. Even vitamin C also acts as an anti-microbial agent that can fight various microorganisms that cause infection. From the results of research vitamin C can prevent the severity of upper respiratory tract infections and reduce the duration of infection

by 8% in adults and 4% in children. Because honey has antioxidant compounds that can reduce the severity of respiratory infections. Furthermore, the antioxidants also contain folic acid, which is a water-soluble form of vitamin B complex. This substance is needed in the development of the body because it is multi-functional, ranging from the process of DNA production to the formation of red blood cells (Tiara Dewi et al., 2022). In the peucicap procession, honey is only applied to the lips of the baby (L.K. Ara, 2008).

Eighth, *Ie Zam-Zam (Zam-Zam water)* is believed to be the best water, the source said that Zam-Zam water is better than Kausar water in heaven, it is believed because the chest of the Prophet Muhammad S.A.W was washed with Zam-Zam water, and not with Kausar water in heaven, it is very strong evidence according to the source (Badiatul Muchlisin Asti, 2008). Zam-Zam water is water that appeared during the period of Prophet Ismail (peace be upon him), long before the birth of Prophet Muhammad (peace be upon him). Zam-Zam water has received direct testimony and justification from the Prophet Muhammad as the best water on earth that contains many properties. Explicitly, the efficacy of Zam-Zam water is enshrined in the hadith, which is considered to be of *saheeh* quality according to scholars. In the perspective of hadith, Zam-Zam water has been studied using several methodologies of hadith criticism, both in terms of the text of the hadith (*matn*) or the transmission of the narrator (*sanad*). While through a scientific approach, Zam-Zam water will be more deeply researched so that a scientific fact can be found that the substances contained and the molecules composed in Zam-Zam water are better than other substances or water molecules. Among other things, it has been proven by the results of research by Masaru Emoto, a Japanese water expert, regarding the power of water in general, the miracle of Zam-Zam water, and the beauty of the crystals formed by Zam-Zam water. So, the Prophet Muhammad's justification of Zam-Zam water is answered by the truth of modern scientific research facts (Mahmud & Arafah, 2020). The procession of memorizing Zam-Zam water to the child is also expected that the child has a clean heart like the Prophet Muhammad who was washed with Zam-Zam water by angels. Hence, in the peucicap procession, the water used is Zam-Zam water. Unless the baby's parents or the surrounding community do not have a store of Zam-Zam water, then only ordinary white water that has been heated to boiling is used (Sovia Ariyani, 2023).

Ninth, *Boh Kaye (fruits)*. Fruits are usually grated and squeezed for juice, fruits are required as evidence of God's power as sustenance in the sky and on earth, in other words, fruits are symbolized as a sign of fertility as God's Grace. The recommended fruits are those that are picked by oneself, for now, this requirement has been waived, considering that the benefits of fruits are not achieved if only fruits are around (L.K. Ara, 2008). Besides that, fruits are also often used as symbols in the traditional process of pregnancy (Anwar Yoesuf, 2015). Tenth, *Ate Manok (chicken liver)*. Chicken liver is used to turn the baby's heart around by praying to Allah as the owner of the heart to establish and make the baby's heart committed to Allah. With the hope, turn this child's heart when he is on the wrong path to return to the right path, make this child always remember the education of the world and the hereafter, and always want to seek good knowledge wherever and not stay with the existing circumstances. With the meaning that if one day the baby encounters a problem in his life, God will certainly provide a way out (Intan Ervina, 2017).

Eleventh, *Pha Manok (chicken thigh)*. Chicken as a symbol of seeking sustenance, but it is not symbolized by walking like a chicken looking for food. Furthermore, the chicken thigh is symbolized to seek halal sustenance, with the hope that the child when he grows up will be able to distinguish between halal sustenance and leave the haram (Nurdin, 2016). In some



areas has a philosophical meaning for the community as proof of sincerity (Intan Ervina, 2017).

Twelve, **Kunyet** (turmeric). **Acehnese** people believe turmeric is symbolized as a sign of good fortune and blessings because of its very simple form but provides great benefits for the human body. So that in almost all dishes in the **Acehnese** community tradition uses turmeric as a seasoning. Turmeric symbolizes the meaning of prosperity because the fruit is quite plentiful (Roslaili, 2019). Another meaning of the turmeric symbol is that turmeric is yellow as a symbol of glory and in the past this color was a symbol of nobility. Even noble families are sprinkled with gold powder on the baby's center. turmeric is also a representation of the noble gold symbol as the nobility (Sri Astuti A. Samad, 2016).

Thirteen, **Sira** (salt). Salt as a sign and omen to facilitate communication. There is great hope for the baby, so that all words conveyed become a lantern in life. Also, with the sounds that are heard to be good and wisdom in his life. The salt symbol represents that the child should be a person who can be useful to anyone, anywhere, in good things. and in literary works salt is often symbolized as a life experience so that a person becomes (Araby Ahmad et al., 1993).

Fourteen, **Saka** (sugar). Sugar is an ingredient used to sweeten the flavor of food and drinks. **Purpose** and purpose of giving sugar to the baby as a sweetener for the child. The sweet taste of sugar is expected to the child, when he grows up, to have a polite and soft voice when speaking. Sugar is considered quite a valuable item in Aceh because it can be cashed back. Similarly, in the case of death and aqiqah ceremonies, people also bring sugar, although some also bring envelopes containing some money. (Nurdin, 2016).

Fifteen, **Ue** (coconut). The coconut used is a whole coconut. The purpose of the coconut is to carry out the procession down from the ground. The custom of the people of Aceh, especially North Aceh and **Lhokseumawe**, after carrying out the **peucicap** procession, the baby is carried out the procession down the ground (**peutron** in Acehnese terms). Here, the coconut that has been prepared is then split using a large knife or machete right above the baby's head about 30cm away which is covered with a long cloth. This is done in the hope that the child when he grows up will not be easily surprised and frightened by big sounds, such as: lightning, guns, bombs and the like. When the coconut is split, the water that comes out of the coconut will be filtered by the cloth and then the head water drips onto the child's head. Next, the split coconut is placed on the right side and left side held by the **wali karong** (maternal family) and the father's guardian. The purpose of this is to attach the child to his mother and father. In addition, in another traditional procession the coconut is split directly above the baby. this has a meaning so that the baby will be brave, not easily surprised by all the sounds he hears (Putri Nurfitri & Safuan Selian, 2016).

Sixteen, **Ceremen** (Mirror). The mirror is one of the symbols in the form of goods presented in the **Aneuk Peucicap** procession, the use of mirrors in the **peucicap** procession aims that children in the future can reflect on themselves, or introspect themselves before looking at others. The mirror is used as a medium for the baby to see himself for the first time. The mirror means that the baby's heart remains in a clean state and remains self-introspective of every action and deed (Intan Ervina, 2017).

Seventeen, the **Quran**. The Quran is the word of Allah that was revealed directly by Allah to prophet Muhammad S.A.W. as the greatest miracle. Through the symbol of the Quran, hoping that the child will not leave the Quran as a religious foundation, the introduction of the Quran is used as an early education about religious knowledge. In the view of Islam, the Quran is not only the word of God but also a guide to human life. thus, the

meaning of the symbol is the hope that the child will always obey and follow the guidelines written in the Quran (Sari et al., 2021).

The 17 (seventeen) symbols mentioned above are materials or tools, and food used in general in the daily life of the Acehnese people in Lhokseumawe and North Aceh. However, the symbols used can differ from one region to another. This cannot be separated from the understanding and beliefs of the people who carry out the Peucicap Aneuk procession.

#### 4. CONCLUSION

Peucicap Aneuk is not only limited to traditional rituals in the tradition of the Acehnese people, there are also separate symbols used when the procession is carried out. The symbols used in the peucicap aneuk procession include rice and rice which are symbolized as staple food sources, sticky rice which is colored with turmeric with the meaning of colors in life, Tumpo food served to be fed to parents and children, On Peusijuk which aims for the child to become a conditioning person in the family and society, free-range chicken egg yolks as a source of protein, which is symbolized for health, rice kneaded into porridge as a staple food, honey, and Zam-Zam water as a very useful drink, fruits symbolized as fertility in order to get abundant sustenance, chicken liver and chicken thighs as a symbol of firmness. chicken thighs as a symbol of determination and enterprising in seeking sustenance, turmeric as a bright color in life, salt, and sugar are symbolized as a way of communicating, coconut to instill mentality in children, mirrors as a medium for self-introspection, and the Quran is as all guidance in life. In the Peucicap Aneuk procession, this article confirms the expectations of every parent for their children through the representation of cultural symbols. This article shows that there are several relations between the role of these symbols and the spirit of the community to preserve this culture in line with Islamic values.

#### 5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism. In this research article, ZS and AZH contributed to conducting all the research, especially in preparing the tools, ZS contributed to reporting the research results in an interesting article to read, and CAAS and AZ contributed to correcting the article and as a proofreader.

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**P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



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**Prep.** You may be using the wrong preposition.



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