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Local Wisdom as a Philosophical Life of Acehnese Society Through *Hadih Maja:* An Analysis of *Hadih Majas*' Texts

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Introduction

Aceh community together with other communities in Indonesia are facing two mutually counter-cultural phenomenon that is the traditional cultural-oral-tribal and cultural-national-modern writing. Life of the oral culture treasures along with the Acehnese language and its literature are still a phenomenon of life forgotten by the present generation. Acehnese people, especially those living in rural countries and still using their mother tongue in everyday communication and rarely use the Indonesian language as the national language. They also still use and treasure oral literature in a variety of meetings, rituals and special occasions, either by using the Acehnese, Gayonese, Aneuk Jamee, Tamieng and Kluet, but the government's and scholars of oral cultural quarter, is much less given as stated by Hutomo in Yopi says that "oral traditional cultural phenomenon as the "pearl of the forgotten or 'living fossil" whose existence simply ignored (Yopi, 2011: 2).

One of the Acehneses oral literature to be discussed here is *Hadih Maja*. Hadih Maja refers to the hadith of the Prophet which Hadih Maja is the local term Acehnese derived from the root hadih and maja. It is said that the hadih was derived from the Arabic 'hadist' that refers to the word expression, verbal expression. The word maja collected from the root and ja and ma, which refers to 'female ancestors' or ancestors, elders or people who is being elder as custom figures in the Aceh countryside. Hadih or Nariet Maja is a word or proverb used in the life of Acehnese society. Maja is the context of Acehnese philosophical elements, used as a counsel, reminders, lectures, explanations or subtle insinuation that the guidelines for the Acehnese people in their everyday life, whether relating to Allah or any other fellow of human beings. Hadih or Nariet Maja is also known by a word or proverb in the life of Acehnese society because it contains elements and philosophical meaning of life as mentioned above, is used as a good advice/ warning/explanation or subtle insinuation that as a guide for the future lead.

Today the particular young adults of Aceh from every village do not recognize and understand this proverb, due to lack of application of the local language and also the influx of foreign cultures in Aceh. So that it creates the slit of losing one of the Acehnese's cultural and arts. However, this *Hadih Maja* representation will not be forgotten, the following is one of the *Hadih Maja* explaining the need to recognize the traditional culture:

Adat bak Po Teumeuruhôm, Hukom bak Syiah Kuala, Kanun bak Putro Phang, Reusam bak Laksamana.

Hadih Maja is an aspect of the culture which is a culture element public as observers, as in the case with popular culture. But there are two differences; popular culture is the result of culture, whereas culture is the result of non-city culture. Other difference is the culture of the people appearing at the bottom and a spontaneous expression, without taking advantage of the sublime culture (elite), while popular culture offered from the top (top down) (Pramono, 2011: 7). Hadih Maja a literary work can be seen or heard through the aspects of the writing and sound, despite previously never written or documented but often unspoken for generations in the life of Acehnese society. Considering it as a work of literature, it is an object of humane, humanitarian facts, or cultural facts, the reason is the result of human invention. This work has a special presence to distinguish from other humanitarian facts, such as the economic system (Faruk, 2012: 77).

The purpose of this article is to save the local culture while the national culture as a result of the development of any nation should be saved eternally, later studying *Hadih Maja* could be passed on to subsequent generations. Then, with the availability of the means of salvation authors have opted to build and implement a development of the oral literature. Finally, with the advent of this rescue then culture (oral literature) *Hadih Maja* belongs to the people of Aceh and the Acehnese identity, either as an individual or as a whole. However, in Acehnese special letter such as the letter system of ancient Javanese never known since long time ago. The inscription is worn in Acehnese, Gayonese, Alas, Tamiang, Aneuk Jamee, Simelue and Kluet (the Arabic-Malay). This letter is known since the coming of Islam in Aceh and is found in many *letters tombstone* of the king and narrative (Alfian, 1978:10). Therefore, the text *Hadih Maja* (oral literature) are discussed in this article, the transcription and transliteration of the Arabic script have been implemented into Latin Acehnese.

Further, in analyzing the text here (*Hadih Maja*) the writer uses sociological approach in connection with the theory of interdependence, namely literary work in determining the relationship of the community, as a mechanism of inter-relationships, with different intensities (Nyoman, 2011: 21). Besides, the

social aspect of the existence of the intrinsic structure of the work is of central importance in the study of the sociology of literature, literary works as well positioned as the primary symptom (Nyoman, 2011: 25).

Discussion

1. Hadih Maja as Acehnese Identity

Seeing from a historical perspective, the Aceh conflict is the result of their effort to build their profiles "Aceh's all" in the context of relationships. Both the strength and the Indonesian foreign. Such as constructed by Petter Riddle to build her self-perception (self-perception), the people of Aceh are seeing the region as the "Veranda of Mecca". The term of this form of identity (identity formation) for the people of Aceh. Then the conflict experienced by the people of Aceh, either in conjunction with the outside world, and in the internal context, raises the catalyst for the formation of their identity (Reid, 2006; 46-47).

Based on the above explanation, the Acehaese identity can also be seen from the traditional oral literature tradition, Hadin Maja (proverbs, traditional expressions) alleged to have been around and used for a variety of practical interest in the life of Acehaese society since the time of the ancestors. The tradition of oral literature is not created if they do not have a specific function in society. In the daily life of Acehaese people they demonstrate that this literary tradition often used to control the behaviour of members of the public, especially the younger generation, pass on the values that are considered positively, educated, and use various other functions Assessing text Hadih Maja through this article tries to answer the question of whether or not this Hadih Maja preserved and passed on to the next generation in the midst of the current global influence.

To my opinion, Hadih Maja needs to be preserved to strengthen our identity as one sub-ethnic surviving in the archipelago. It is supported by the fact that the current generation has forgotten most of the universal values contained in Hadih Maja as an oral literary tradition of their ancestors. Our current pattern of behaviour seems to be getting away from the concepts of behaviour offered by our ancestors based on their life experience in the other day.

Thus, *Maja Hadih* can interpreted as 'word, statement, verbal expressions derived from ancestors, quotes of the elders (Burn, 1985). In the oral tradition of Indonesia, in general this genre called proverbs, sayings, expressions, thimble, and pemeo.

According to Russel (in Dananjaya, 1997: 28) proverbs or traditional expression is "the wisdom of crowds, someone intelligency". That is why, perhaps, in their everyday life of all members of society are not able to master these idioms, managements, memorized, and applied it correctly. Meanwhile, the Dananjaya (1997: 32) as any other folklore, the traditional expressions used in a variety of functional, among other projection systems, authentication devices of cultural institution, educational media, and critics.

Hadih Maja or traditional expression and thrive in a society demands wearers appropriate time. Therefore, Djamaris universal proverb says nature. In the context of the Acehnese can be seen from Mate Aneuk meurat jeurat, reulon adat hana pat ta mita (The dead child can be found his grave, the crushed custom where can be found). Hadih Maja is still suitable for the old days, but if it is taken in the context of the tsunami, some people are stating that it is less suitable to be used. That is to say, Hadih Maja is very universal.

The terms of payment of fine as this was the custom in a pilot project in Aceh, although the pet's steal only one. This was inserted in the Hadih Maja: meunyo pageue blang meubeunteung limong, jeuneurgeb taglong leueng sideupa. Peunoh conditions pageue keubeue ditamong, deunda peukeunong ureueng po bak hareta (keubeue) (If the garden fence stretches five rarely planted seeds handspan. Full buffalo fence conditions are [also] in a fine imposed on the owner of the thing [buffalo]). How great is the Acehnese general wisdom in arranging everything for their future life. Through Hadib Maja can be seen that each person has requested in advance introspective to look after their own property. However, if it is treated in such a way, it also "disturbed" another person, the attacker is obligated to apply the sanctions (fines). When this is really carried out in the province, the Acehnese felt in peaceful and prosperous state. Therefore, Hadih Maja further complemented by two phrases: lampôh meupageue Umong meuateung, pageue meubeunteung weueng meunama (Fenced garden dyke of fields, fence stretches people have a name), so if combined would be, Meunyo pageue Blang meubeunteung limong, jeuneuroeb taglong leueng sideupa. Peunoh syarat pageue keubeue ditamong, deunda peukeunong ureueng po bak hareta (keubeue); Lampôh meupageue Umong menateung, pageue meubeunteung ureueng meunama.

The wisdom of Acehnese traditional set of social acts in public life. Although the stealing, taking the property of others, even just a pet, there remains a fine imposed on the owner of the animal. Moreover, if the person who stole it directly, a sanction should be imposed upon him. Even if he escapes from the customary sanctions of the village, the thief was not necessarily safe from Allah swT sanctions. Consequently, greater than man-made sanctions. It is, in Aceh Hadih Maja treated as an expression against the law meulangga hukôm raya akibat,

meulangga adat malèe bak donya (Consequences of violating the law, violating the custom of shame in the world).

We are still in the local wisdom that has been lived centuries ago, a Hadih Maja said: On Balek baloe, On balék baloe, ôn panjoe tasumpai plôk. Geutanyo sabé keudroedroe, peu pasai tameuantôk (Leaves Balek baloe, cotton leaf to stopper the cans. We are our neighbours, what the article had to fight). Hadih emphatic purpose of this maja that are choosing their own leaders and is a board member of society. It is not a very good way if the pick and selected recriminations let alone to fight. If we had known each other about our neighbours blasphemy, surely someone else will be happy. This is very similar to the sound of tameupaké sabé keudroedroe, ureueng laén pok-pok jaroe (If we are fighting among ourselves, others will applause).

So that, going back to the intent and purpose as already driven in *Hadih Maja* above, it is also mentioned "all based on intention". If the intention is straight, the people were no longer pessimistic and let alone to spread the slander. *Tapula bugak Ateuh beunteung, beunteung mantoeng bugak hana le. Tapula guna Ateuh ureueng, ureueng mantoeng guna hana le.* This is what must be avoided by the board members of house representative. Do not let this *Hadih Maja* attached to you!

The assertive and straight forward sentence by the proverbs are added imagination that in a region or country, there were followed and there were follow. Typically, that follow it are not much different from that followed. Followed here, although there are inserted in proverbs with the word teacher or gray, meaning there was a leader. Consequently, if the leaders do the wrong thing, the followers will sit under the wrong thing too. Therefore, the wisdom of Acehnese to educate people to vote their leaders according to his ability and capacity. In other words, giving a job to the experts. It is very clearly stated in the following poetical *Hadih Maja*.

//yang urôn tayue ceumulék / yang lisék tayaue keunira yang baca tayue ék kayèe / yang dungèe tayue jaga kuta yang beu o tayue keumimiet / yang meugriet tayue meumita yang malem tayue beut kitab / yang bansat tayue rabé guda yang bagah tayue seumeujak / yang bijak tayue peugah haba//

Translated as:

The carventer told to carve / crafty people told to calculate / readers were told to climb trees / the fools requested to take care the citythe lazy were told to keep wating / the busy were told to find/the pious were told to read the book / that bastard were told to keep horsesthe fast were told to go / the wise were asked to speak/.

If the inserted meaning of this *Hadih Maja* are carried by people and without exception by our leaders in providing assignment and position to their subordinates, of course, disastrous leader go to jail without having heard in this country. Moreover, the prison was an official entry. Is not an official one of the leaders as well? Even more ironic is the legislature that represents a preference for the right people.

2. Wisdom in Equality

In Acehnese society, both in the past and today, women get the freedom and opportunity that is relatively equal to men in almost all aspects. Habits of the Acehnese people tend not to denigrate women, even a decent reward (Abidin, 2011: 113). The old Acehnese communities were very exalting to build a connected harmony between individuals in their daily life. It can be seen in the following expression: ôn balék baloe, ôn panjoe tasumpai plôk; geutanyo sabé keudroedroe, peue pasai tameuantôk (Balek baloe leaves, leaf cottonwoods to stopper the cans; our brothers, why we have to fight each other).

The above expression implies that the unity and integrity of the community need to be number one. This concept of brotherhood between people in the community also affects the vision in choosing a mate, raise a family, or marital relationship. It is, for example, revealed in: meanyo ie, ie bits; meunyo bu, bu bits; meunyo inong, inong Aceh beukeubit – keubit (If water, must be fresh water; if rice, must be white rice; if the wife, must be really of Acehnese women).

However, the selection of someone to be the life patner (especially women) must be based on a certain criteria as stipulated in Islamic law. That is why it says in *Hadih Maja* specifically for this, namely: *ta-eu boh kayèe bak watèe meubungong, takalon inong bèk saja rupa*; *carong inong ceudah jimeungui, beujroh peurangui malém agama* (We must see the pistils during flowering wood, we try to look not only at such a wife; a very clever wife ornate, good moral, and pious in religion).

Another vision also seems very universal in the old Acehnese society is the concept of early childhood education. Children born of a marriage is considered as a blessing of God to be received, be thankful, be educated from childhood, and had to choose a friend or a good environment so as not to embarrass the parents when they are adult. That is why we often hear in our Acehnese society through the following: Hadih Maja: le aneuk leu raseuki (Many children we have, more sustenance we had). Meunyo yôh reubông hana tangieng, 'oh jeuet keu trieng han ék tahila (If we did not care during the shoots, so when we could not turn becoming the bamboo). bèk tameungon ngon si paléh, hareuta habéh tanyoe binasa (Do not be friends with someone who is evil/a rogue, discharged treasures we perish). In English it usually says that a friend indeed is a friend in need.

In addition, a lot of *Hadih Maja* containing the values of education for the younger generation. This, among others, can be seen in the following *Hadih Maja*: peuturôt até maté, peuturôt mata buta; peuturôt angèn putôh taloe, peuturôt keumudoe angèn nyang ba (Following the heart desires will be death, following the wishes of eyes will be blind; Following the wind the rope broken, following the steer the wind that brought).

This expression is used to advise a person or group of people that do not follow their desires, because it is expected to have a disaster, miserable land, for the concerned. In this case, then mainland expressed in the form of death, blindness, and loss of control. Its intention is relatively close to the following Acelmese proverb: peuturôt prang ancô nanggroe, peuturôt putroe malèe raja; peuturôt napsu malèe hana lé, peuturôt até badan binasa (Joining the war devastated the country, joining the princess the king will be shy; following the lust desire no longer shy, following the wuish of heart the body perish).

In addition, many *Hadih Maja* which is used as a medium to educate the community members not to perform an act in vain. For examples, the *Hadih Maja* is containing only such criticism: *tameutarôh bak leumo bukong, bèk tameusabông bak manok buta* (Do not bet on the bull horns, not risking on the blind chicken).

This expression is used to criticize someone who really expect the arrival of a miracle and help from others, because it will be worth it. The phrase is similar with, among others: bèk tamewot lam bruek reuhung, bèk tameuglueng bak tanoh gla (Conceited men never do (something) in a shell leak, do not plan a feet on slippery ground).

Furthermore, there is also a Hadih Maja that educates us to do something worthy, reasonable, in accordance with its field (the right man on the right place), for the treatment or giving something unnatural to be booed by the following expression: hana patôt tapeupatôt, gaki untôt taboh geunta; hana layak tapeulayak, jaroe supak tabôh gaca (It is not worth to be done, the swollen feet given clapper; and it is unworthy to be made feasible, given the albino hands the hina).

All the above advice applies to both men and women in Aceh. That is, education, rank, position, may be achieved by anyone, both men and women. Thus, the Islamic religion is said: *inöng ngön agam*, *geutanyoe santeut* (Ladies and men are equal).

3. Wisdom against Indigenous and Law

Since the first Acehnese people already living in a community groups. They interact with each other and form the largest community with a distinctive lifestyle. The specificity was reflected in a variety of hadih maja related to their societal level, class and the pattern of human relationships in the community. In general, the basic social stratification of the upper class has always classified as (an elite) and the lower class people mostly called grass-rooters (proletariat). Based on the history, the ancient people of Aceh is divided into several classes: class of the King, Ulee Balang class, class of scholars, ordinary people lining. While today the class turns into a ruler class, a class of Ulema, a group tycoon, a class of ordinary people, but all of these can interact in the absence of strife and inequality because the people of Aceh have always adhered to the customary law and, as revealed in the following excerpt: Raja Adee, Raja Geumaseh, Raja Lalem, Raja Geusanggah (A good King might be worshipped, and a bad King must be refuted).

Hadih Maja also becomes a customary institutions and laws for the people of Aceh. Many of them that reveal signs and rules in the society. Everything has rules for society. As an Islamic society, class and organization system in Acehnese society is built on the concept of the nuarces of Islamic rule, laws, such as stated in the next Hadih Maja: Umong mauateung, ureung meupeutua, rumoh meuadat, umong pukat meukaja (The rice field, the people respected, habitual homes, the trawl netted).

The above *Hadih Maja* implies that a community must necessarily have a leader to regulate the rights and obligations of citizens according to the laws and customs, which have certain limitations, so that the appropriate goals reached the kingdom as it should be. This is very useful in order to build a harmonious life. Obedience to the rule (law) both customary law, the state and the religious law is an absolute requirement in social life, as depicted in the above expression (Iskandar, 2011: 7).

In a broader context, state or the kingdom, the harmony is further elaborated in the distribution of power elites and proletars in the community. Not long ago we have been very familiar with the following *Hadih Maja*:

Adat bak Poteu Meureuhôm, Hukôm bak Syiah Kuala, Kanun bak Putroe Phang, Reusam bak Lakseumana. Atau Adat bak Poteu Meureuhôm, Hukôm bak Syiah Kuala, Kanun bak Putroe Phang, Reusam bak Bentara.

The *Hadih Maja* above explicitly mentions that the prevailing custom is based on the king's power, while the law is based on the decision to run the scholars and implementation procedures submitted to the master's daughter, while the convention and security repatriated to the admiral or herald (warlords). It is one of the oral expression of the triumph of the kingdom of Aceh relic which

to this day is still maintained and delivered at an official event. This attitude is the embodiment of the idea that the customs exist in society ideally preserved, unchanged, in accordance with the intent *Hadih Maja*: *Boh malairi ie paseueng surôt, adat datôk nini beutaturôt* (The malairi fruit tidal the water, let follow the indigenous ancestors).

This expression does not imply recommendation in order to sue someone of damage the evolving mores of society, because it is an indigenous heritage, indigenous ancestors. Lately, Aceh suffered by the multicrisis and the efforts to maintain the customs seemed to go limp. Habitual life rituals and traditions are only done by members of the public whose socioeconomic life is relatively well established. In contrast, in the community, the community that does not allow the traditional requirements in full, began to develop interpretations. They are trying to adjust and meet the requirements of tradition according to their ability. Perhaps, the conveniences to imply is uttering in this expression: Adat meukoh reubong, hukom meukoh pureh, Adat jeuet beuranggahoe takong, hukom han jeuet baranggahoe takieh (Indigenous custom cut the barnboo shoots, the law but the coconut stick, the custom can be arbitrarily broken into, the law can not be arbitrarily sued because the law of God is more perfect than human inventions used as a justification for it. Indigenous, it becomes a flexible, something that can be adjusted).

However, lately we often read or hear about the weaknessess and helter of law in the hands of the authorities. Sophistication of the authorities in interpreting and utilizing the weak points of law have caused them to act arbitrarily, forgetting themselves, and no more humane. Law has become a comodity and construed in accordance with the purposes. That is why, perhaps, long ago our ancestors warned to be careful in giving power to someone. Therefore the *Hadih Maja* stated that *Meuri-ri urot taikat beunteueng, meuri-ri ureueng tabôh keu raja* (The rope to be tied must be strength, the man to be the king [leader] must be responsibility).

In others Hadib Maja mentioned in detail the characteristics of an ideal king or leader. An ideal leader is not the person who performs the following expression: tayue jak di keue jitôh geuntôt, tayue jak di likôt jisipak tumèt, tayue jak bak teungoh jimewingkèe (Order to walk in front farted, order to walk at the back kicked, order to walk in the middle bumpered). If so, pane patôt jeuet keu pangulèe (Impossible to the leader).

In addition, the leadership of the people along the leaded community manners must have good leadership or management. People and leaders should be consistent, mutually supportive, and prevent: harmful things to happen. This is partly revealed in the following *Hadih Maja: Paléh tanoh cot teungoh kureueng asoe, paléh inong jiteumanyong 'oh jiwoe lakoe, paléh agam sipat kuwah bileung asoe, paléh*

rakyat jimeu-upat rata sagoe, paléh raja jideungo haba baranggasoe (The wicked of land less central high contents, the wicked of women asking the coming men, the wicked of man takes the content staying gravy, the wicked of people slandering others, and the wicked of the king hearing everyone).

The typical pattern of view of the leadership system and social life in the community over the course of Aceh intended to prevent disharmony, skinfold balance, chaos in the society. However, being a leader is a mandate for a certain period of time, not forever. Only eternal life and the power of God. Raja donya hana meugantoe, raja nanggroe meutuka-tuka (The king of world never changed, the king of the country always changed).

4. Wisdom in Sharia Implementation

Formal implementation of Islamic law in 2001 made the principle of the development in Aceh. The whole design and the Aceh government policies relating to development in various sectors of religion, education, economics, health and other umbrella and always aligned with the rules of Islamic law (Mujiburrahman, 2012: 40) as stated in the this Hadih Maja: La ilaha Illallah, kalimah thaibah payung pagee, soe yang hafai kalaimah nyan, seulamat iman di dalam hatee. (Lailaha illallah the good sentence to umbrella apocalypse, who memorized this sentences can preserve the kiith in his heart).

As we know, Aceh is often identified with Islam. Aceh titled with the Veranda of Mecca and assigned to this province in the past to this day is a proof for that. Granting rights to impose the Islamic law in the current era of special autonomy and be another proof of to be identically Aceh with Islam.

However, as a Muslim community, the people of Aceh naturally see things from an Islamic perspective. They strongly believe that everything in this world comes from God and will return to Him. God's infinite power. It is not a mere jargon. It is Allah that turn on and off a person, God also gave sustenance to one's very survival, survive, in this mortal world. This shows that Islam is the religion that is necessary for the people of Aceh because Islam is from God, humans headed explained the direction, headed direction describes the preparation, curb traud and give peace and comforts of life to humans (Abdul Aziz, 2011: 14). Thoughts on the omnipotence of God as creator and limitations like human beings like so many *Hadih Maja* disclosed in Aceh. It is, for example can be seen in this *Hadih Maja*: Allah bri, Allah boh (God given, God also taken [wasting]).

Hadih Maja may reflect the views of the people of Aceh to the existence of something. Hadih Maja used to disenchant it and remind someone that everything comes from God and will return to God. Therefore, do not be too cocky when you get something and do not be too sad when something is lost. At first we did not have anything and in the end we will be back to not have anything.

This concept then changed to be in the form of *Hadih Maja*: *ujôb teumeu' ria teukabô*, *di sinan nyang le ureueng binasa* (Proud and arrogant are not good, there are many who perish).

This *Hadih Maja* implicitly reveal out that there are other powers that manage and organize the human life, which is Allah swr. Therefore, we do not need to be overbearing, arrogant and proud. Arrogance and overbearing would make someone to be hurt, unappreciated, and will get like sanction, both from members of the community around or God as the ruler of the infinite power.

5. Wisdom in Prohibition

Abstinence is a set of restrictions on something that is relatively a taboo to do. Violate the rules of abstinence assessed will lead to bad consequences. There are times when abstinence is used as a tool to educate children. This essay attempts to explore some of abstinence that still valid in the Acehnese society.

In daily life, abstinence is often a corridor in attitude. This is as described in the following Hadih Maja: pantang ureuéng Aceh, ta carôt ta teunak, ta trom ta sipak, ta pèh uleè ta cukèh keuéng, sinan ureuéng lè binasa (Abstinence for Acehnese, scolded railed, touching the head touching the chin, kicking punting, they will be destroyed). This Hadih Maja clearly explains what not to do in relationships. If abstinence is banned, it will affect on the offense that can result in the emergence of violence.

For the people of Aceh, abstinence will carry the family name in certain matters, what more in things that are not good. Do not offend someone if the family does not want to face the problem. About this hadih depicted in the same way with the above but with a different ending versions namely: pantang ureuéng Aceh, ta carôt ta teunak, ta trom ta sipak, ta teuöh bièk ngôn bangsa, nyan pih pantang raya (The abstinence for Acehnese, scolded railed, kicking punting, saying their ancestors, this are the great abstinence for them).

In action, the Acehnese also abstinence wishy-washy. Here, there are several versions of the *Hadih Maja* which explain it as the following: meunyö krèuh beu butoi krèuh, beulageè kayeè jéut keu tamèh rumöh, meunyö leumöh beu butoi leumöh,

beulageè taloë peuikat bubông rumöh (If it is strong must be strong, like the wood to be the pillar of the house, if it is weak must be really weak, like the rope to be tied at the roof of the house). More specifically anymore expressed in Hadih Maja: singèt bèk, röe bah beu abèh or another Hadih Maja with the same meaning dari pada crah, leubèh gét beukah (No skewed and may spill, or rather ruptures than the cracks).

The abstinence also teaches one to know the levels of life. One should not discard these levels (not to discard the class or level) otherwise also be non-abstinence levels (not to discard the levels or class). In essence, the common people should know better than to not act like a king, as stated in the following: bek lagge si deuék keu bu, si hansép breuh bu, si hantrók napsu. (Not like the hungry, not like the rice shortage, those whose desires not achieved).

Besides, the abstinence is for someone who is violating ancestral customs (cultural ancestors). Violation of customary law will make the person excluded in the community. About this *Hadih Maja* utters expressly: bob malairi iè paseung surôt, adat datôk nini, han jeut ungki, beutaturôt (Malairi fruit tidal water, ancestral custom can not be denied but must be obeyed)

Many abstinence are used to educate children to be polite and ethical in their dealings and actions in their everyday activities. Taboos that described would have a negative impact where prohibited, despite the fact that adverse effects will not happen logically. In fact, the taboos are used for educational purposes.

Here are some examples of restrictions. A child sleeping in the grave abstinence, abstinence is prohibited if the father will die. If the child is sleeping on his stomach and lifted her legs, then her mother would die. It also only restrictions given to educate children to behave well.

Asking for taking goods given to others will make scabby elbows, such as: bèk lakeè pulang, inteuék meupura singkei (Do no return your elbow will be broken) is often spoken words to remember these restrictions on a child and therefore throwing rice into the mouth will make the teeth become rotten. This abstinence is often spoken to children who like to eat rice (muék Breuh).

A child is also taught to speak politely, said that through abstinence. The risk that violations of abstinence beyond reason to make a child obey. They "feared" the adverse impacts that would arise if a foul, such as abstinence in this Hadih Maja: bèk éh di leuén, dilingka kleuéng matè ma (Do not sleep in the yard of the house if the eagle flys above, your mother will be dead). In reality it is not possible for children to sleep in the yard, when the eagle appears around in the sky will kill the boy's mother. This is a way to ensure that children do not play dirty.

Similar abstinence is also contained in the following *Hadih Maja*: bèk peugah haba meukah-kèi, timöh iku jeut keu asèi (Do not speak harshly, later grow into a dog's tail).

Conclusion

Principally, the study of *Hadih Maja* is a good form of oral literature research in the field of a study or who have written in text form as other literary works and still requires many things to understand. Therefore, in reviewing the meaning behind *Hadih Maja* the writer has done well to prepare himself for visiting the library to study or by the way of interviews and discussions with the community leaders about the expressions and words that are found in *Hadih Maja* above.

In the real life among the people of Aceh, proving that expression through *Hadih Maja* has been able to create the symbol of wisdom for life in the society. Almost all their traditional and cultural of Aceh uses the *Hadih Maja* as the medium, to praise, even blasphemous joke.

Hadih Maja also proved to be the very beneficial for the enforcement of legal norms that occurs among the people of Aceh, the common law or *sharia* law relating to Islam. It is used without distinction as to race, class and age group, including a person's social status also criticized by Hadih Maja until it can be used without distinction equivalents.

This all can be done with just a touch of *Hadih Maja* as a poignant life and philosophical policies that have lasted since the Aceh government still handed down to the present day, making it clear that the *Maja Hadih* can be navigating their social life which is now better known as local wisdom. *Pat raneup yang hana mirah*, pat peneurah yang hana bajoe, seupo narit yang hana salah, menyoe hana bak awai pasti na oh dudoe. This means that none of any red betel and none of the words are mistaken, if not at the beginning certainly at the end.

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