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# Reconstruction of Aceh Cultural Identity in the Discourse of Aceh Language Lesson Books in Elementary School

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Identity

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## Abstract

**Purpose** – The purpose of this study focuses on the reconstruction of Aceh culture as a learning discourse of Acehese language towards elementary school students. The author also wants to see more closely the process of learning the language of Aceh in elementary school as a part of the reconstruction of local culture of Aceh.

**Design/Methodology** – This research is a qualitative research by using critical discourse analysis. The data source of this research is the textbook of Aceh language class 2 of elementary school. Data collection was done using documentation techniques and validity analysis the opinion of Ibn Hamad (2012), namely holistic, historical situatedness, and theory was referred.

**Findings** – The results show that Aceh's cultural identity depicted in textbooks includes both religious and social-humanist identities.

**Originality/Value** – This study is the first in terms of reviewing and analyzing a text in an textbook in elementary.

**Keywords** Aceh, cultural, lesson books

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## 1. Introduction

Aceh Province as Special Region (education, customs, and culture) with Law Number 44 Year 1999 and reaffirmed through Law Number 18 Year 2001 regarding Special Autonomy for Province of Special Region of Aceh as Province of Nanggroe Aceh Darussalam is an area with characteristic of society which is identical with Islam and has a strong commitment to implement a system of education based on Islamic values. This is confirmed by the birth of Aceh Qanun Number 5 Year 2008 article (5) paragraph (2) on the provision of education



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which affirms that the national education system that is organized in Aceh is based on Islamic values (Saminan, 2015, p. 153).

With the special features of the province of Aceh concerning education and culture, there is necessity of a cultural reconstruction as embodiment in the formation of cultural and linguistic identity. It is so important to look at a community identity in communicating in providing an education to students in planting an identity from an early age in selecting and sorting out an introductory language in the peroses of education in primary schools. The need for an in-depth study of the Aceh language learning procedure in elementary school is part of safeguarding the identity of an area, and even if a language is lost, then the identity will be lost. In recent years, Acehnese language tend to be abandoned by its speakers, it is very feared that in this case, is there the need to deepen the language of Aceh from an early age in elementary schools in Aceh. That is why a special book is needed that guides the teacher's hand which is for teaching materials and teaching, especially for student handbooks, and even more strange sometimes the teacher of Aceh language itself teaches not according to what he tekuni, this is what becomes a problem in the field right now.

So as what Ramli Gadeng said as one of the subjects in KML, the teaching of the Aceh language began in 1994. Since then until now the teaching of the Aceh language continues to experience obstacles, especially the lack of teachers and teaching materials (books). hence, the book entitled *Peulajaran Basa Aceh* for elementary school is written in order to cope with this issue. When viewed in terms of time, this book has been long enough, which has reached 18 years, but still used in schools until now (Ramli, 2013, p. 16). And that is what lies behind the writer's desire to analyze how the reconstruction of Aceh's cultural identity in the discourse of Acehnese textbooks at Dasardan Schools how the ideology of Acehnese cultural identity in the discourse of Aceh's textbooks in Primary School.

## 2. Methods

This research is a qualitative research with the approach of critical discourse analysis with subject of textbook of elementary school. Data collection is done by documentation. Researchers in this regard see not only by reading the text but also searching for the ideology implicit in the textbook. Further data are analyzed according to Fairclough's (1989) opinion which consists of description, interpretation, and explanation.

## 3. Result and discussion

### 3.1. *Aceh Cultural Identity*

Based on the constitutional journey of the Republic of Indonesia, Aceh is a special or special regional government unit linked to one of the typical historical character of the struggle of the Acehnese people who have high resilience and fighting power. Resilience and high fighting power is sourced from a view of life based on Islamic shari'ah that gave birth to a strong Islamic culture. Until now, the view of life is still preserved and practiced in everyday life.

In the context of the provision of quality education and add the content of local content in accordance with Islamic Shari'ah. Shari'ah Islam implemented in Aceh includes aqidah, syar'iyah and morals, in accordance with Law no. 11 of 2006 on Aceh Governance in Chapter XVII Islamic Shari'ah and Its Implementation Article 125.

### 3.2. Reconstructing aceh cultural identity in the discourse of aceh language lesson book in primary school

Theme 1. *Nyoe Rumoh*: Associated with the introduction of students to the condition of the home environment. The text presented is very simple, corresponding to the literacy level of 2 SD. *Nyoerumohkamoekamoemeduek di Sinoe. Rumohkamoerumoh Aceh. Romohpusakanibak ayah cik. k.tanehjijhrayek-rayek. dileuenrumohna bale. Tieb-tiebsupotkamoenabak bale. Ma geumaryamuntika. Cut da teungohgeusrahija. Di Yubrunohnasaboljeungki. dileuenrumohnamon. Mon nyanmonseumen.*

The identity that can be seen from the text above is the process of introducing students to the environment closest in their daily life, namely the house. In the context of Acehnese society, Aceh's house is a place that has its own character and uniqueness that cannot be made carelessly. According Widosari, Rumoh Aceh developed based on the concept of Islamic society life is sacred. This sacred concept caused rumoh Aceh to stand on stage. In terms of religious values, various sources mention this stage form to avoid unclean animals like dogs. Next on the laying of dirty spaces such as toilets or wet areas such as wells. Based on the story of Acehnese ancestors, toilets and wells must be made away from home (Widosari, 2010).

Theme 2. *UroeAleuhahat*: This theme tells about life at home on Sunday.

*UroenyoeuroeAleuhahat. Lon hanalonjakkbaksikula. uroenyoeoroe pre. dapihhanageujakkbaksikula. Ayah hanageujak u kanto. Kamoebandumna di rumoh. dageuseumampoh di leuen. Lon, lonbantuma sirambungong. Ma lallegeupeuglehrumoh. ayahgeupeugetpageue. kamoebandumna keureuja. pohdua blah kamoemeupiyoh. leuhouroebupihmasak. Kamoebandummeujakseumayang. teumaiheuehnyankamoemakeun.*

Identity that can be seen from the text is the nature of harmony, mutual cooperation, mutual care between families. Sunday is a family day. After all household members have been in a busy routine since Monday–Saturday, Sunday is the perfect time for the whole family to regroup. The family is the foundation of living in every society. A harmonious family, with a good relationship between moms and children, will make the house feel very comfortable to live in. Menjafga harmony in a house, is the responsibility of all family members. Father–mother–daughter have their respective roles.

In addition, other visible identities are related to respecting salat. Kelluarga becomes the main guardian of the values of faith and Islamic in daily life. Therefore, under any circumstances, prayer is an obligation that cannot be abandoned.

Theme 3. *GureeKamoe*: This paper discusses the important role of a teacher in student life.

*Droeneuh guree kamoe .Bak droeneuh kamoe meujak meurunoe. Peu enyang neupeugah kamoe deungo. Droeneuh ureueng prune kamoe. Neuprunoenyoe. Neuprunoejeh. Neuprunoebeuet. Neuprunoeteumuleh. peuyenyangneuyuekamoepeuet. Neuyebueetkamoe meubeuet. Neuyuetuleh kamoe tuleh. Neuyuejakkamoemeujak. Neuyueduekkamoemeuduek. peuyenyangneuteugahkamoepeujeu-on. Hana neubri kamoe meurakan ngonsiPaleh. Hareutaabehgeutanyoemalee. peuyenyangneuburikamoetri-mong, Neubrieieumeekamoemamai.*

The identity that can be seen in the theme of the paper is about respecting and rewarding teachers who have given knowledge. The teacher referred to in the text is broad. The teacher is a person who has contributed to teach science, both general and religious sciences. In one's personal development, the teacher is an essential element. If at home, students are taught about the sciences and values of life, then the school with the teacher will do its development. Therefore, the teacher's position is very noble and respected. Teachers have great authority in their goal to educate their students. The teacher is what comes out of his mouth is the noble words, so the disciple must respect

and obey him. Proverb says, the treasures can be exhausted, but the science provided by the teacher will never run out and will always be practiced throughout life.

Theme 4. *Nan Uroe*. This paper tells about the names of the days.

*Sithondualasbuleun. Sibuleunlheeplohuroe. Siuroedua blah sa'at. Sigojeumeu'attujuhuroe. Beuta-ingatseumayangbeuma. teumatseumayangbakmeuseujit. rayekubitbandumteuka. uroekendauroesabtu. Uroekulheuroe. Aluehat. Uroenyannmeusapatbandumseedara. bakuroenyansikulapih pre. Uroekupeuturoe. Seunayan. Lheuehnyanmeurumpokuroekeulimong. Nan uroenyannuroeseulasa. Teunmalheuehnyankeunam. Nan Uroenyannuroerabu. uroekuneulheuehuroeketujoh. Nanjihgeubohuro. Hameh.*

The identity that can be seen from this paper is to introduce students about the periodization in the daily life of the students. The first period is Friday, where Friday every Muslim must perform Friday prayers every Friday in the mosque. Second is Saturday. Third is the day of the week, where the day of the week is a time of rest and gathered with all members of the family. The fourth stage is Monday–Thursday, where it is used to go to school for pupils and work for parents. This paper tells the students that in their daily lives undergo different patterns. Thus, from an early age, students become aware of the life process that is lived as a Muslim.

Theme 5. *Uroe Raya*: This paper tells about the activities at the feast.

*Bakpohmanbeungohsi. Asanngonsi. Amatkaingnubajeebaro. SababUroe Raya awaknyankajimeukeumahjimeujakseumayanguroeraya. Banduaawaknyanisokbajeeputeh, jinguijakrong sutra meusie-sie. Beuklamtrohpohsamalamawaknyanpilihji-ikotteukeubiengonureuenggampang. Lheuehnyanjikpehtambobakmeuseujitrohansuboh. Bandunanekmietmalamnyankahabelmeusapatbakmeuseujid. Gahlompohntujohsi. Asanngonsi. Amatkatrokbaktanohlapangteumputareuengseumayanguroeraya. Di sinankajideungosumeuee-ee, suweuengteukeubi. Pohsiteungohlapantanohlapangkahabelpeunohureueng. TeupatpohlapanseumayangUroe Raya pihgeupuphon. Nyang dong keumeum Teingku Malem. Nyangjeutkeukhatib Teungku Japha. Lheuehkhoteubahbandumureuenglageesidommeujakmeu'ahngon Teungku Malemngon Teungku Japha. Meunancit sit Asanngonsu. Amatkajjakseumahngonhiebh'ueb Teungku Malemngon Teungku Japha.*

The identity seen in this paper is related to connecting and forging silaturahmi, mutual counseling and advising in goodness. The feast day is a big Muslim day. And the most important thing of this feast is to train students to have social piety, which is to form open mindedness, breadth of view, tolerance, and tolerance of all human beings, regardless of race, ethnicity, culture, race, and religion.

### 3.3. Ideologi identitas budaya aceh

The ideology analyzed in this book is illustrated by the choice of themes used as reading material in textbooks. Ideology is built by the government through the establishment of a curriculum as a guide in textbook writing. In addition, in making the content of textbooks, always diperhatikan formulation of core competencies and basic competencies are formulated in the form of attitude, knowledge, and psychomotor.

The attributes to be achieved by students are students having honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, and teachers. Then, the student understands factual knowledge by observing listening, seeing, reading, and questioning based on curiosity about himself, God's creatures and activities, and the objects he encounters at home and at school. Present factual knowledge in clear and logical language, in aesthetic works, in movements that reflect healthy children, and in actions that reflect the child's faithful behavior and noble character.

3.3.1. *Religious* Religious Ideology is reflected through the student behavior described in textbooks. In the text entitled *UroeAleuha*, religious behavior is depicted in the dhuhur

Prayer behavior on time. Later on, in the text entitled GureeKamoe, religious behavior is described by pupil obedience to the teacher. Furthermore, in the text entitled Nan Uroe, religious ideology is illustrated by reminiscent of Friday prayers in the mosque, and in the last text, Uroe Raya religious ideology is depicted by celebrating the feast. Thus, the expected learners born through this learning is a learner who is faithful and obedient worship. Here it is emphasized that religion becomes a passion in living everyday life. Religion is the way to goodness. Carrying out religious activities is always full of values of sincerity, honesty, and help to help fellow human beings.

3.3.2. *Social-Humanist* This ideology is reflected through the student behavior described in the textbook. In the text titled NyoeRumoh, UroeAleuha, GureeKamoe, Nan Uroe, and Uroe Raya are depicted a sense of togetherness, mutual help, affection in every activity. Understanding the environment properly is a good medium to train and cultivate the values of togetherness between family and other people around in everyday life, at home, and outside the home. In the context of Aceh culture, surely this is something that needs to be applied in everyday life in the context of global society. With the growth of values, students can form a person who has a strong character to meet the era of challenging globalization with challenges.

#### 4. Conclusion

Aceh's cultural identity depicted in textbooks includes both religious and social-humanist identities. Religious identity is indicated by religious teachings, such as timely prayer, respect for others, and respect for teachers, while inculcating social-humanist values such as mutual help, mutual help. Thus, the textbook of Aceh language describes the development of Acehnese cultural values and in accordance with the curriculum objectives, namely to prepare the pious Indonesian human beings to the most omnipotent God, to have an honest, polite, caring, and environmentally sensitive attitude. In this regard, the text in this book builds religious ideology and social-humanist ideology.

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