



Indexical Expression in Islamic Communication Dialectics of Aceh (Communication Ethnometology Analysis of Meaning on Islamic Sharia in Aceh)

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Abstract

This study describes how language in local Aceh terminology becomes an expression of communication as a way of constructing the reality of the Acehnese community in carrying out Islamic Sharia Regional Regulation. Aceh is a symbol of the establishment of Islamic law which begins with customary justice. In 2004, after special autonomy Aceh had the authority to run Islamic Sharia. The internalization of the items in the *qanun* concerns communication activities that are directly related to the value of Sharia. In this study, ethnometodology studies to analyze practical sociological reasoning and social activities in daily life through the practice of language. The main purpose of ethnometodology is to understand the dialectics of Sharia Communication to study how members of Acehnese society build social interaction and make sense of indexical expression. Information is determined by snow ball techniques to facilitate the fabrication of ethic and emic data constructed by researchers.

Keywords: Indexical Expression; Communication Dialectics; Communication Ethnometodology

1. Introduction

This research focuses on the Aceh local language allocation that paced the Aceh people's cultural symbols as Sharia terminology. Researcher found that the symbols emerge in Sharia terminology are mostly affected by local terminologies that become a codification of customary law (the law book in a set of law within the same material). Currently, the customary law has becoming the foundation of law through regional regulation formalization or *Qanun Aceh*. *Qanun Aceh* is written in article 1 paragraph 21 Law Number 11 of 2006 on Aceh Governance it is mentioned that: "*Qanun* is Law and Regulation in kind to Regional Regulation that regulates the implementation of governance and the people's live in Aceh Province.

Researcher sees this Aceh case with Ethnometodology approach as Aceh's customary law started from Acehnese's customs in settling dispute between community members and law culture verbally. Various customary decisions that are the embodiment of social norms sanction that are not written in standard. The dispute is customarily settled by custom leader culturally. This phenomenon occur in

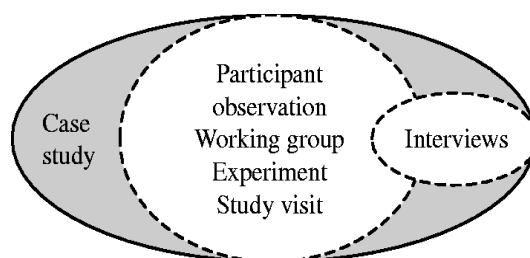
several customary regions in Indonesia. However, only Aceh that has been legalized up to national level. Aceh is one the most common subjects studied by both national and international researchers. The aspects of Aceh, i.e. political history, social, intellectual; anthropological – ethnographical study are there to be found, that give the impression that Aceh is ‘over-studied’, compared to other region or ethnicity in Indonesia. However, due to relatively different and more complex journey of history compared to other regions in the country, Aceh studies emerge from time to time, although the substance of those studies often overlap in the discussion; yet, certain different approach and theory frame than before might update the explanatory perspective. The urgency in putting this research as a new finding to enrich Sharia law communication study that has never been discussed before in the domain of communication science. The eclectic nature of communication science becomes an important discussion, considering that the event of communication is omnipresent or present at everywhere. Thus, the scientist formulation of research built on the conception, construction and abstract of communication deserve an appreciation as an effort to expand a new study in communication science.

2. Literature Review

This research places communication practice in custom judiciary that is implemented in Shariah way in daily life will discussed through Ethnometodology. A latin saying; ‘*Ubi ius Societas*’ which means wherever there is law there is a community. In the context of communication science, there is another saying; ‘*Ubi Communication ubi ius*’ which means that there will be no law if there is no message conveyancing process between human (communication). Thus, law in the context of communication science is interpreted as law or regulation produced through deliberation process by representative of communities intended to regulate the process of message conveyancing between human (Muis, 1998). According Muis (1998) the relation between communication and law results two definition; legal communication and the law of communication. Legal communication is studying communication and law imperatively and normatively. In this context, law, regulation and jurisprudence are the process to convey message (communication and information) to the people aiming to force certain behavior according to the rule of law itself. This definition refers to the definition of law according to the above etymology.

3. Methodology

The placement of Ethnometodology in this research refers to the ethnographic approach for sociological investogation introduced by an American sociologist, Harold Garfinkel. The interest of Ethnometodology research is that it is a stidy about daily method used by people to produce social order (Garfinkel: 2002). The objective of Ethnometodology is to document method and practice in which the community members understand the insider’s world. Researcher performed a series of approaches, from participant observation to FGD and in-depth interview with the parties involved with this research activities. As shown on the suppoerint image below.



A serie of activities in data collection are directed in Etnometodology way to deep dive the indexical expression which is a part of verbal communication reality recorded during the research. The selection of the phrase 'indexical expression' in this research topic also represents the researcher's effort to introduce the conception of qualitative study in Ethnometodology method. *Indexical expression* refers to Ritzer's thought (1996). As Garfinkel elaborated that: "I use the term 'Ethnometodology' to refer to the investigation of the rational properties of indexical expressions and other practical actions as contingent ongoing accomplishments of organized artful practices of everyday life" (Garfinkel, 2002). The main objective of Ethnometodology is to study about the society during social interaction, to establish the sense of indexical expression. The term of indexical is not universal yet relies on context (such as, he, she, them). The nature is limited on the indexed or referred. The Ethnometodology subjects are not the alienated tribe members, but people in multiple situation in our society. Ethnometodology tries to understand on how people start to see, explain, and elaborate the order of the world where they live. The usage of method is based on practical reasoning instead of formal logic usage. Ethnometodology is a study on knowledge, various procedures and considerations that can be understood by common members of society. This type of society can find their way and act in a situation where they can found themselves (Ritzer, 1996).

4. Result and Findings

4.1 Communication and Sharia Culture of the Acehnese

Culture does not only influence the communication activity but also activated and influenced through communication. Culture influence communication and vice versa. This aligns with the statement of Littlejohn (2009), "Whenever the members of community communicate, they show certain verbal and non verbal elements for their society while simultaneously create (and repeat the creation) the system of value that forms the society. The culture of Acehnese that has integrated with Islamic Sharia since centuries ago is formed due to the Islamic culture dialectics process that has integrated in Aceh local daily traditions. The Aceh custom cultural situation is strengthened by Herskovits and Bronislaw Malinowski (1997), who stated that everything in the society is decided by the culture owned by the society itself. The term for that opinion is Cultural-Determinism, Herskovits considers culture as a hereditary from one generation to the next which then called as superorganic.

In this research, in order to study Aceh, one must initially understands the topography and landscape of Aceh culture. Aceh superorganic in cultural landscape must be epistemologically understood through cultural study intervention. Some parts of Aceh's landscape are influenced by the coastal culture. Therefore, it is easy for them to communicate and receive contact from outside culture, hence community social and religious social activities become easy to do. The history source elaborates that many Aceh kingdoms emerge from the structures of "hill – rice fields - sea". In order to connect it with the second cultural landscape of "hill – rice fields – village", "golden triangle" relation is performed, which is "market – school – religious house (mosque or *meunasah*).” Here the role of river (*krueng*) is very dominant in doing social religious contact and social economic activities. The role of *krueng* is highly strategic, specifically in connecting the interest of "hill – rice field – village" community, mainly in selling the agricultural, plantation, and farming productions to the "hill – rice field – sea" community. In addition, other interest that is also important is that in education sector, where Aceh youth often study the *din al-Islam* science outside their village, which clearly formed the "hill – rice fields – sea" area. Therefore, almost all "golden triangle" areas in Aceh are located at the crossroads next to rivers. Hence, the meeting of both communities occurred in the "golden triangle" area. The first group is known as *ureung baroh* (people from the north), while the second is known as *ureung tunong* (people from the south) (Ahmad, 2017: 71).

Currently, Aceh is experiencing a change in the mention of regions. According to Keuchik Gampong Kuta Baru area data information (2017), Aceh is divided into compass direction. The north is known as the trading and education area, while the south as agricultural and plantation production area. The north community rely their lives on the sea, rice fields, and hills. In Aceh, this area is called the *kuta* or city. Thus location names in Aceh such as *Kuta Raja*, *Kuta Melaka*, *Dakuta*, and *Kuta Alam*. As the unity of a group of *kuta* is called *Dar* or *Nanggroe*. And the popular terms of village are *Cot* (hill) and *Blang* (rice field), which raise areas such as; *Keude Blang* (Kedai Sawah), *Kuta Blang* (Kota Sawah) in Aceh Jeumpa district, *Cot Buket* in Aceh Jeumpa district, *Cot Seurani* in North Aceh district, *Cot Tufah* and others. There is also village at the border of “hill – rice field – sea” and “hill – village rice field” called *Ule Gle* (Kepala Gunung/Head of <Mountain).

There are three models of Acehnese cultural landscape, which are “hill – rice field – sea”, “hill – rice field – village,” “forest – rice field – village.” The first model often found in Banda Aceh, Aceh Pidie, North Aceh and East Aceh areas. There, the community starts from area near the “outside culture” that eases them in doing cultural contact with the outside party. Community social and social religious activities are easy to do, hence it formed a culture that is known as highly cosmopolitan (Ahmad, 2017). Flexibility and adaptation of Aceh coastal people can be interpreted as communication flexibility in form of cultural adjustment. Collier in Samovar (2010: 200) emphasized that flexibility and adaptation are considered as tools to search for the “middle way” in bridging differences between cultural identities. This research also presents an argument on Acehnese communication that can resist cultural collision that build the capability to be flexible in maintaining religious values from their ancestors dialectically. Acehnese characters of being open and easy to get along with conserve their religious base culture. This is reflected from the relations of merchants, religious leaders, and travellers from all around the world who came to learn in Aceh. Until the time when the research was implemented in Banda Aceh, by the end of 2016, the researcher still found a comparative study visit on Sharia implementation from the envoy of Brunei Darussalam government and Kelantan kingdom of Malaysia.

4.2. *The Adaptation of Aceh Language in the Sharia Judicial Symbol*

The exostence of *Qanun* Aceh Number 9 of 2008 on the Development of Customary Life in Aceh Community is an adaptation of customary judicial culture that is formalized in for of Regional Regulation. From several notes about the principles of Customary Law ad Islamic Law presented in brief, a conclusion is drawn, that the relation of Customary Law with Islamic Law is accomodative in nature. Based on the equal position and role, both judicial systems in Aceh complete each other without losing their respective identity. In everyday life, the Acehnese use simbols in their tradition which sourced from Islam. The interpretation of those symbols is received hereditarily as a customary heritage since centuries ago. The Acehnese do not mind about heritage turns custom. Researcher found various symbols distributed all over Aceh, both verbal and non verbal, which will be described in the following sub-section. Aceh consists of nine tribes, i.e. the majority is Aceh, and then Tamiang (Eastern of East Aceh district), Alas (South East Aceh district), Aneuk Jamee (South Aceh), Aneuk Laot, Gayo (Central Aceh), Simeulue and Sinabang (Simeulue district)¹.

Informan (G)² explained that respective tribe has their own culture, language and mindset. Every tribe has their own language, and some of them are rarely spoken and are predicted to extinct, like the haloban language that exists in Simeulue and kepulan banyak Singkil.

In addition to being a communication tool, Aceh language is also positioned as mother tongue (first language). In this context, Aceh language has the position as he first communication tool in every

¹Suny, Ismail (1980), *Bunga rampai tentang Aceh*, Bhatara Karya Aksara, hlm. 146

² Wawancara informan, Banda Aceh Februari 2017

family that speaks Aceh language as mother tongue. A child is introduced and learn the Aceh language from the family. As a communication tool, language is a supporting element of thought and feeling in stating an intention effectively. The usage always results to deep stability and sense of familiarity within the user community. In relation to the position of Aceh language as a culture symbol, it is stated that the position of Aceh language as a traditional language has five functions, which are (1) the symbol of region's pride, (2) symbol of region's identity, (3) connection tool within family and community, (4) supporting tool to traditional culture and Indonesian language, as well as (5) supporter of local literature and Indonesian literature (Wildan, 2002:2). Align with Wildan (2002:2), Sulaiman, dkk. (1981:1) said that Aceh language functions as a connection tool within family and Aceh community, identity symbol and pride of Aceh, supporter of national language, and supporting tool as well as the developer of traditional culture. Aceh language also functions as the symbol of identity and local tradition. Therefore, Aceh language functions as the symbol of identity to the people and tradition of Aceh. This is said by Sulaiman based on the research on bullies to language users and bullies on local tradition and culture. Hence, furthermore, it is said that Aceh language has its role in family, government, daily intercommunication, religiousness, customs, education and teaching, trading and culture. In its position, Aceh language as traditional language does not only functions as the local pride symbol or local identity symbol, but also as a supporter of national language and language of instruction in basic education in villages in preliminary stage.

The diversity of Aceh language is accommodated by the Aceh regional government through Governorial Decree Number 430/543/1986 and regional regulation number 2 of 1990. The government formed the *Lembaga Adat dan Kebudayaan Aceh* (LAKA) or Aceh Culture and Tradition Institution, mandated to nourish the development of tradition and custom of people and customary institution in Aceh. This institution indirectly conserves the Aceh language, as every custom and cultural event delivered in Aceh language, as well as the government institutions, as they speak Aceh language in their daily affairs. The adaptation of Aceh language in customary rules has been covered by Aceh regional regulation in form of *Qanun* is a form of objectification and social innovation. Nicholls and Murdock (in Choi and Majumdar, 2015) explained that Social Innovation concept is related with overall reform in the society that involves the process social change and social transformation. In the simulation, the board or judicial assembly of *Gampong* led by the local *Keuchiek*, organized a customary judicial assembly on a member of community's case. The case reported was about a late husband with two wives. The second wife came to the first wife requesting the inheritance bequeathed by the late husband. As the first wife could not take any decision, she reported the case to the local *Keuchik* and customary judicial assembly was immediately held.

"Baroe, inong kedua gobnyan geujak bak loen, geujak tanyoeng harta warisan keu gobnyan. Man loen kon hana loen tepeu jaweub,"

On the above simulation, the first wife – role was played by a lady, sentence spoken was in Aceh language. In the simulation, the case was immediately handled by the *Gampong* assembly and settled through customary approach, mediation and fair wealth division, total participants was thirty people. The implementation of such Customary Judiciary gave the guidance through simulation for the participants in order to strengthen the capability of customary leaders in settling dispute within the community. The Customary leaders include (1) *Mukim*, a Unity of Customary Law Society in Aceh Special Region Province consists of several *Gampongs* with certain area borders and respective wealth, (2) *Imum Mukim* is *Kepala Mukim* or Settlement Leader and Customary Stakeholders in the *Kemukiman*, (3) *Tuha Lapan* is an Administrative Body of *Gampong* and *Mukim* consists of the elements of Governance, Religion, Custom Leader, Community Leader, *cerdik pandai* or the intelligents, youth, and Community Organization Group, (4) *Tuha Peut* is an Administrative Body of *Gampong* and *Mukim* consists of the elements of Governance, Religion, Custom Leader, *cerdik pandai* or the Intelligents in *Gampong* and *Mukim* that functions to give advice to *Keuchik* and *Imum Mukim* in Governance, Customary Law,

Tradition and Customs of the community and settle all disputes in *Gampong* and *Mukim* (5) *Imum Meunasah* is the person who leads activities, community in *Gampong* is related to Islam and the implementation of Islamic Sharia, (6) *Keujruen Blang* is a person who assists *Keuchik* in governance and irrigation usage for rice fields, (7) *Panglima Laot* rules the stipulations on opening and land usage for plantation, (8) *Haria Peukan* is the person who regulates the order, security and cleanliness of market and quote the *Gampong* market's levies, and (9) *Syahbanda* is someone who leads and regulates the mooring of ship/boat, the in and out traffic of boats in sea, lake and river transportation, leads the prevailing customs in fish catching including ruling the fish catching spot/area, and dispute settlement, (10) *Peutuwa Seuneubok* is someone who leads and regulates stipulations on land opening and usage for plantation, (11) *Haria Peukan* is the person who regulates the order, security and cleanliness of market and quote the *Gampong* market's levies, and (12) *Syahbanda* is someone who leads and regulates the mooring of ship/boat, the in and out traffic of boats in sea, lake and river transportation.

Customary law formalization in form of regional regulation consists of many customary aspects written in several roles linear with Acehnese tradition culture symbol, as illustrated below,

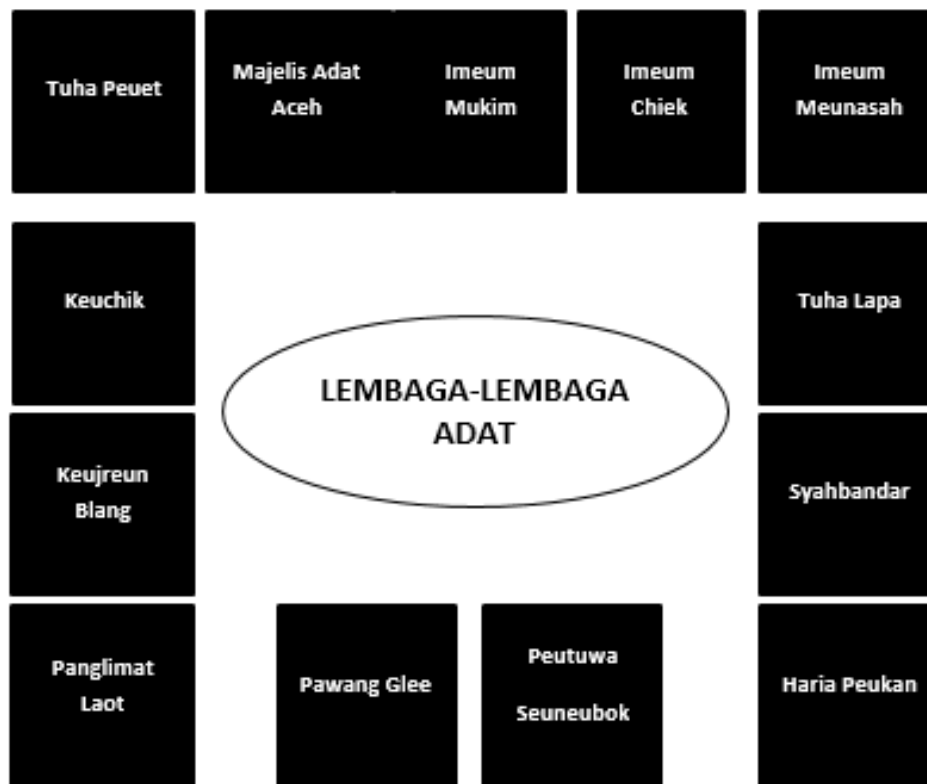


Image I. Formalization of customary law in form of regional regulation
 Source: Observation and guidance on customary judiciary (2016/2017)

In customary law, case settlement is always in two-ways communication. This is to create a dialogue space that becomes the basic principle of customary judiciary implementation. Customary law does not differentiate civil and criminal case, yet to simplify the explanation on handling procedure, there are considerations and procedures that need to be implemented when a crime case is being handled and settled. Based on the result of researcher's observation throughout May 2016 to February 2017, the highest rate of criminal cases under customary law were theft and violence. The formalization of custom which is covered by Aceh Regional Regulation, lists in sequence about the procedure as well as stages that should be based on custome judiciary authority. Coincidentally, the researcher follows the

dissemination process in *Gampong* level in Banda Aceh, that allows her to understand the delivery by the leaders and volunteers in *Gampong* about case settlement. As mentioned by SY³ informant as follows:

“Talking about customary law, it is actually a part of Aceh Custom life. The problem is on how the customary law can be well implemented and seamlessly improve the issues of law, order, security that are integrated with the Law and state regulations. That is what we need to synchronize, customary law values that we own within the society with the regulation of the state, the objective is to avoid any paradoxical between one another”.

The effort for reconciliation in civil dispute must be conducted through intensive interpersonal communication with the custom party. Several matters that community should do intensively to have their case granted to be tries in customary judiciary is that the victim must immendiately report. The reporting by victim or both parties to the Village Head (Kadus) or *Peutuwa Jurong* where the legal occurence happened (principle of territory). Yet, there is a possibility that the report can also be addressed to *Keuchik*. At times, the village head or *Peutuwa Jurong* can settle the case on their own, if it is not a serious case. However, if it is very serious and complicated and concerns public interest, then the village head must immediately report to *Keuchik*.

Gampong Customary Judiciary Trial Layout

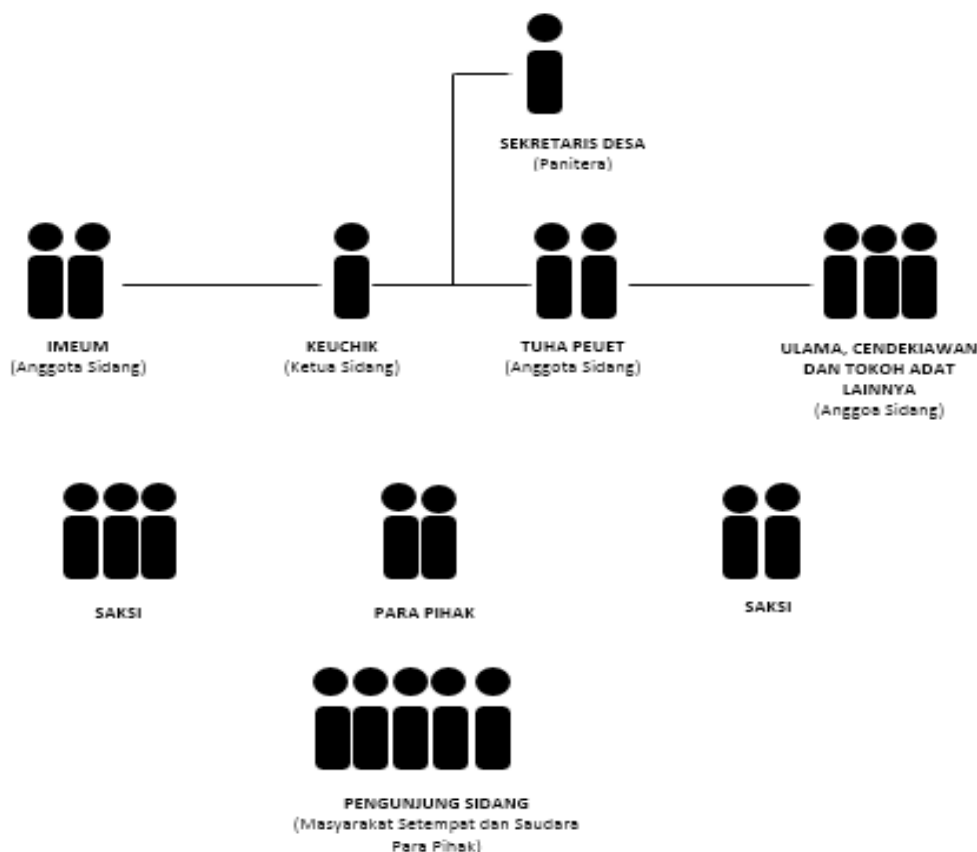


Image 2: Gampong Customary Judiciary Trial Layout In Aceh

Source : Customary Judiciary Guideline in Aceh 2008

³Informant interview at Sharia Court of Banda Aceh, 20th February 2017, time: 10-12 western Indonesia time

4.3 Symbols in Daily Sharia

In the daily life, Acehnese use symbols that came from Islamic tradition. The interpretation of those symbols is received hereditarily from one generation to the next. Thus, Acehnese are accustomed and no longer question it. *Qanun* is the symbol of Sharia law presence in Banda Aceh. The presence of *qanun* is a form of Sharia law formalization in Banda Aceh. *Qanun* that has been implemented formally in Banda Aceh regulates all aspects of community life. *Qanun* becomes a symbol that marks the implementation of Sharia law. The presence of *qanun* gives a meaning that not only national law prevails in Banda Aceh, but there is also the Sharia law, formalized in the form of *qanun* that is also implemented in Banda Aceh. An Acehnese Informant (TP)⁴ who works as motor-rickshaw driver implied his pride on the implementation of Aceh *Qanun*.

“whatever it is called, Qanun or Canning Regional Regulation or Islamic Custom, us, Acehnese are proud as we inherit Islam from our ancestors, so whatever the culture, when it is in Aceh, it is Islam”

The presence of *qanun* is inseparable from Acehnese culture that highly uphold the Islamic values as written in the Qur'an and Hadist. *Qanun* is published in writing and through media. Digital media becomes a means to disseminate *qanun* specifically for the young generation who are more savvy in internet and digital media. The symbol of Sharia law enforcement in Banda Aceh can also be seen in the mobile *subuh* (dawn prayer) speech. The *subuh* mobile speech is an activity by *wilayatul hisbah*, deliver advices on daily activities that should follow the orders of Allah SWT. This then formalized through Sharia law in form of *qanun*. This *subuh* mobile speech by *wilayatul hisbah* is a routine to give understanding about positive impacts on Sharia law enforcement to the people. This also align with Acehnese Sharia culture since the Samudera Pasai Kingdom era. This activity is also a means of *qanun* dissemination to the community so that they understand that *qanun* is not a product of human thought, but it is the order from Allah SWT.

Verbal symbol that becomes Acehnese's local wisdom as a form of Islamic Sharia enforcement is *hadih majah*. According to Alfian (2002), in order to know Acehnese behaviour, views of life (*weltanschauung*), we must understand them first. The Acehnese view of life, as explained by Nyak Pah (2002), is highly influenced by value and teaching of Islam. The Islamic value and teaching gives influence in all aspects, such as in law norms, social relations, economy and politic, and various forms of culture and customs. One of the views of life is a proverb or *hadih majah* that is widely known in Aceh society: *hukom ngon adat han jeut cre lagee zat ngon sifeut*, it means religious law and custom should not be separated, inseparable like matter and nature. This *hadih majah* realized in partnership relation between government elite led by *geuchik* and religious elite represented by *teungku mewasah*. This type of relation exists since the small territorial area to larger ones, starting from village or *gampong* level to kingdom, these two power elements interact actively in daily life through deliberation and consensus, which is brainstorming to achieve absolute opinion in deciding and implementing an affair in religion, social, education, and etc.

In addition to the above *hadih majah*, there is another one that confirms the sociological legitimacy of the religious leader in social structure and stratification in Aceh. That is: *Adat bak potuemeurehum hukom bak syiah kual* (custom comes from government, and law from religious leader). This *Hadih majah* also becomes the tag line of Aceh culture identity as local wisdom. *Hadih majah* grows as an ideology in Acehnese expression or proverb. Other verbal symbol in Sharia law enforcement is *tawajuh*. The implementation of *tawajuh* sometimes preceded by an advice of a *tawajuh* leader who reminds the congregation that one day when we are buried, we will regret that we did not repent when we

⁴Informant interview at Tsunami Museum on February 2017, time: 11.00-12.30 Western Indonesian Time

were alive, that we did not pray when we were alive. Such regret will be meaningless, it will be the regret of the infidels. This is a regret we should never go through, that is why, let us all repent and ask penance to Allah. Because we are all sinfull to Allah except for the infallible prophets and apostles.

After the *tawajuh* advice, the caliph reads *takbir* for three times, which will be continued by the companion caliph by the reading of certain paragraph in the Qur'an, such as "*ya ayyatuha al nafs al-mutmainnah...*" and in other *tawajuh*, the reading is paragraph "*ya ayyuhal ladzina amanu latulhikum amwalakum...*" and in other opportunity, "*alam ahadna ilaikum ya bani adama alla ta'budus syaitan...*" and then continued with "*astagfirullahal adhim alladzi la ilaha illa Huwal Hayyul Qayyum wa atubu ilaihi*" read out together repeatedly. And then everything will be very quiet as the *tawajuh* still on progress. In this quietness, one person part of congregation will start the following stages; brings in the *mursyid* (teacher), brings in the *rabithah maut*, *rabithah kubur* and the day of armageddon. Therefore, *tawajuhi* is a process to build a revelation of the soul on the series of life occurences that have and will happen to a human being, from the day of birth to the day of meeting Allah.

Tawajuh and *suluk* complement each other and believed to produce positive energy in forming a personality with spiritual intelligence to improve the resilience towards external and internal pressure. Spiritual intelligence on the preliminary stage is directed into realizing the past sins. And then, in the silence and mystical nuance, the congregation is lead by the caliph into *tawajuh*.

Within the silence, at times a sound of cry and lamentation of sin asking for penance breaks in, and sends shivers. The cry in *tawajuh* expresses a dialogue in the congregation souls, a self-introspection process. Another mystical occurence under the shade suring the reading of *wirid-wirid*⁵.

In addition to religious leader, another factor that also takes role in enforcing islamic Sharia in Aceh is the custom leader. Sharia law did not just suddenly emerge in the life of Acehnese. Sharia law has a long history in the life of Acehnese, traceable to the era of Samudera Pasai kingdom. The role of custom leader is highly significant in enforcing the Islamic Sharia in Aceh. The Aceh Custom Assembly becomes a meaningful symbol that the Aceh custom have incorporated Islamic Sharia since long time ago. Hence, its enforcement should also hand-in-hand with the Acehnese custom. The Aceh Custom Assembly also indirectly confirms that the currently prevailing Sharia law in Aceh is inseparable from the Aceh culture. This is proven in the *qanun* drafting process that involves the representative of Aceh Custom Assembly. The objective of customary judiciary guaranteed in *Qanun* Number 4 of 2003 on the governance of *Mukim* within NAD Province is to standardize, drive, support and improve community's participation for the seamless implementation of customs and customary law in the area. In addition, the customary objective of this Customary Regional Regulation enactment is to establish noble human beings with dignity and culture. The function of Custom life is to implement and to make customs and customary law more effective to develop the people's spirituality, whereas the development of customary law in Aceh, integrated with the Islamic teaching. Several local language adoption found in this research stengthen the indexical expression finding in the dialectics of Islamic Sharia interpretation in Aceh. The terminologies found by researcher are listed in the following table:

⁵Researcher's observation April 2017

No	Glossary	Meaning
1.	Adat Meukuta Alam	Law and regulation in Aceh Darussalam Sultanate government system. Formulated by Sultan Iskandar Muda governed in the period of 1607 to 1636 A.D.
2.	Bandar Wisata Islami	Islamic-based tourism plan for Banda Aceh.
3.	Daerah Syariat	An area in Banda Aceh, where Sharia Regulation prevails.
4.	Dayah	Islamic Religious School.
5.	Dinas Syariat Islam	Implementing element of Islamic Sharis in Regional Government environment.
6.	Fiqh Siyasi	Science on the regulation details of human being in general and the state in particular, in form of law, regulation, and policy made by power holder with element of Islamic teaching to embody the interest of many people.
7.	Gampong	The unity of legal community that has territorial boundaries authorized to regulate and manage the interest of local community according to local origin and custom acknowledged and respected in the Government system of the State Republic of Indonesia.
8.	Ghair Mushan	Adultery conducted by man and woman, both not yet married.
9.	Hadih Maja	A saying in the life of Acehnese.
10.	Kaffah	Overall.
11.	Keuchik	Term for Gampong leader in Aceh.
12.	Khalwat	A man who is being together with a woman who is not of his right (mahram) and no third person accompany them.
13.	Mahkamah Syar'iyah	Special court based on Islamic Sharia in Aceh Province as a development of Religious Court.
14.	Maisir	Gambling, with money or other property as the bet.
15.	Majelis Permusyawaratan Ulama	Organization of Religious leader on the government of Aceh functions to give advice, consideration to regional government (executive and legislative) and as supervisor to the regional policy, in governance, development and community development as well as an Islamic order of law and economy.
16.	Maqasid Al-syar'iyah	Objectives to be achieved of a Sharia law stipulation.
17.	Meunasah	Preliminary education agency for children that can be equalized with elementary school level.
18.	Muhtasib	Person appointed by the authority or their deputy to monitor the people's affair, their condition and protect their welfare.
19.	Mukim	The unity of legal community under a sub-district consists of a combination of several gampongs that has certain borders and positioned directly under the sub-district chief.
20.	Muhsan	Adulterer who already has a lawful spouse (married) who search for woman/man for intimate relation (adultery).
21.	Peraturan Daerah Syariah	Regional regulation based on Islamic law.
22.	<i>Qanun</i>	Law and regulation similar to Regional Regulation that regulates the implementation of governance and community's life in Aceh province.
23.	<i>Qanun</i> Jinayah	Law that regulates forbidden actions in Islamic Sharia and about the punishment sentenced by the judge to perpetrator.
24.	Reusam Gampong	Existing regulation enacted in a gampong in Aceh.
25.	Sagoe	District.
26.	Tamaddun	Build a city or society that has civilization.
27.	Tuha Peuet	Agency that has task and function to improve the Islamic Sharia implementation efforts and customs in the society and maintain the sustainability of custom, and local culture that has principle of usefulness.
28.	Uleebalang	Golongan bangsawan Aceh yang memimpin sebuah sagoe atau kabupaten.
29.	Ureung Tuha	Aceh proverb.
30.	Wilayatul Faqih	A governance system which leadership is under the authority of a faqih who is fair and competent in religious and worldly affairs upon all the moslem in 'the State of Islam' sourced from the Allah SWT (God) power and sovereignty on mankind and universe.
31.	Wilayatul Hisbah	A supervisory agency on Islamic Sharia implementation in he Province of Aceh. This terminology is also being used by general society and on mass media newa as a "calling name" for Islamic Sharia police.
32.	Adat ngön syariat lagee dzat ngön sifeut	Custom and Sharia as element and its nature
33.	hadih Madja	Local saying

Table 1. based on the interpretation and observation of the researcher (2018)

5. Conclusion

In traditional Acehnese society, they have an honorable position as a law enforcer (Shari'a). Shari'a and customary law is a unified whole. Adat as local wisdom applies as a habit that has been accepted together and has been confirmed as the best tradition and must be maintained. As a result, if a person commits an offense such as khalwat, for example, sanctions that often apply after guidance is carried out, then the perpetrator repeats his or her actions again, is ostracized and expelled from the gampong or other sanctions in accordance with the applicable customs.

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