



Values of *Da'wah* in Aceh Tradition (Case Study of Lueng Keubeu Samalanga Village)

Halimatussa'diah

Lecturer in Islamic Institute of Islam (IAI) Al-Aziziyah Samalanga Bireuen Aceh, Indonesia

Email: dsnhalimah02@gmail.com

Abstract:

In this study, the writer raised three main problems, namely: traditional forms in Lueng Keubeu village community, types of da'wah values in Acehnese customs and factors inhibiting the implementation of da'wah through Acehnese adat. This study uses a qualitative descriptive method using interview and observation techniques. In addition, the writer also uses a literature approach. The source of the data that the author uses in this study is the result of observations on the object of research, namely the village of Lueng Keubeu and the respondents who provide information (data) about the core of this problem. From the results of this study it can be seen that there are several customs in the Lueng Keubeu community: tron ublang (down to the ground), meukawen (marriage), peutron aneuk (children's land), sykuran (thanksgiving) meulikee customs (Maulid memorial), Meureukon custom (a kind of barzanji). During this time the customs contained in the village of Lueng Keubeu do not conflict with the Shari'a, and these customs contain the values of da'wah.

Keywords: value of *Da'wah*; Aceh tradition; Leung Keubeu Village; Aceh province; Indonesia

I. Introduction

Aceh's history shows that religious life, especially Islam, has been the basis of long-term social life. As the most western region of Indonesia that received Islam for the first time, Aceh was awarded as "Serambi Makkah". It was this belief in religious life that influenced and became a very strong and deep motivation for the people of Aceh, so as to be able to sustain war for more than (40) years against conquest attempts by the Dutch.

Literally, *Adat ngon hukom* (religion), *lagei zat ngon sifent*. This proverb of Aceh revealed, custom with law is like a substance that cannot be separated. Therefore, all customary law in force in Aceh originates from Islam. As an custom aspect, it is not identical in the understanding of custom in general, because the integrity segments of traditional buildings are sourced from religious values (sharia) which animate their custom creations. This Islamic spirit has animated and revived Acehnese customs, giving birth to philosophical values, which eventually became the patron of the Ideal Customary foundation, in the form of a narrative: *Adat Bak Poe Teumeureuhom, Hukom Bak Syiah Kuala, Qanun Bak Putroe Phang, Reusan Bak Lakseumanaâ. Pou Teumeureuhom*; The symbol of the holder of power. Syiah Kuala; Syariaat law symbols of ulama. Qanun; Relevant and religiously valued legislation from law-making bodies that continues to grow. Reusam; The protocular/ ceremonial order of the customs and traditions of the custom experts continues. Development of the values of this order refers to the source of principles, namely religion.

Therefore Acehnese customs need to be preserved because they contain Islamic religious values which at the same time need to be preserved and then passed on to the next generation. Inheritance of religious values through custom will be easier to do in Aceh. Because in Acehnese customs there are many Islamic values. We see an example of the traditional peusijek. In traditional peusijek (*Tepung Tawari*), there are a lot of prayers are read

by Teungku Imum (*imam*), when performing *peusijek* such as *peusijek dara baro*, or *peusijek* for celebrating tradition for praying a new home or new car. In addition to prayer, Teungku Imum also always advised the bride and groom to be able to live a life that is in accordance with the teachings of Islam. Ironically, there has not been an in-depth study of Islamic values contained in Acehese adat. Thus the writer is interested in further researching *da'wah* values contained in Acehese customs.

The current problem is that most Acehese people and Luengkeubeu people in particular no longer inherit cultural values in accordance with Acehese custom, but rather tend to adopt foreign cultures in various aspects and settings of life. Foreign cultural patterns such as dress, behavior and interaction between people have become increasingly prevalent in Acehese society. If this continues, it is feared that the Islamic custom of Aceh is not impossible to be replaced by a foreign culture that is contrary to the order of life of the people of Aceh.

In connection with the background and problems above, the writer is interested in conducting a study of the customs of the people in Luengkeubeu. The author chose the area because he saw that Luengkeubeu Village was a village where the people lived close to the Da'wah institution (*pesantren*). The author wants to see how the form of propaganda values contained in their customary life.

II. Review of Literature

2.1. Definition of Custom

The customs of Aceh are one element that does not differ at all in the understanding of "culture" in general, because the parts that show about custom also originate from religious values (*sharia*) which animate cultural creations.

In general, it can be said that customs are habits of life that are continuously carried out by a group of people and then believed to have benefits. It is also a rule that grows out of the efforts of the community to regulate the order of conduct of members of the community whose rules become binding legal rules. These life habits are then used as a guide for these community groups. According to Badruzzaman, that:

"Habits that live in society and are binding. Often also when we speak of custom means we speak of customary law. While customary law is an unwritten law that lives in society, grows out of legal awareness, embodies a real sense of law from the people, and the formation of norms does not depend on the people's authority. Customary law is a pattern of community life, because it grows from a real necessity of life. Therefore, customary law, although traditional, has elastic and dynamic values".

Referring to the Acehese traditional culture which is full of Islamic values, basically, in developing customary culture, it is adhering to several principles, including: faithful to *aqidah islam* (*hablum minallah*), universal (there is no gap between religions, between nations and between tribes), unity (*hablumminannas*), social (mutual cooperation, help please), obedient to Imam (leader), intelligent with the science of reading and writing (*iqra'* and *kalam* / writing).

The traditional cultural content of Aceh as mentioned above, in theory fulfills the views put forward by, among others, E.B. Taylor in his book: *Primitive Culture*, Boston. Culture is a civilization that contains various values of science, belief, art, morals, law, custom

and various engineering abilities (skills) of a person as a member of society. Abidin Hasyim expressed his opinion about the culture of Aceh, namely:

"The culture of Aceh has found its identity that breathes Islam. The value system is the benchmark to filter out new influences from outside, which are acceptable and which must be rejected. The Islamic value system adopted by the Acehnese people, in the face of modern influences, is not a contradiction between traditional Islam and modern Islam, because Islam is not traditional in character, because it also contains modern elements ".

Ngon hukom Custom (agoma), lagei ngon sifent zat. Literally, this Aceh proverb revealed, custom with law is like something that cannot be separated. Therefore, all customary law in force in Aceh originates from Islam. Customary Law in the Regional Regulation of the Special Province of Aceh Number 7 of 2000 concerning the Implementation of Customary Life Chapter I, General Provisions Article 18, Customary Law is the Customary Law of Aceh that lives and develops in the Aceh community. At present the basis of customary law has been determined by law number 11 of 2006 concerning the Government of Aceh. *Adat Istiadadat*-still according to the same regulation as the 19th item, is a rule or act which is based on *syari'at islam* which is commonly obeyed, respected, glorified long ago and used as a foundation. The 20th customary habit, is an activity or act which is basically not sourced from customary or customary law, but it has been recognized by the public and has been carried out repeatedly and continuously.

According to the Chairperson of the Aceh Traditional Council, Badruzzaman Isnail, said that customary law in Aceh resolves each dispute and dispute in a peaceful manner. Because the value of customary law is peace. So, if there is a dispute at the level of the Village, it will be resolved by *Geuchik*. And if it is not completed at this level, then an appeal can be submitted to *Mukim level*. *Mukim*, the problem was solved by General *Mukim*. *Mukim* level usually disputes will be settled amicably. But if there are parties who are dissatisfied, they can bring the issue to the legal track. This is regulated in article 15 paragraphs (1) and (2), in Regional Regulation number 7 of 2000. (1) If within the first (one) month period *Imum Mukim* cannot be resolved or the parties in dispute/ dispute feel dissatisfied with customary decisions at *Mukim* level, then he can submit his case to law enforcement officials. Second, custom decisions that have been passed on to the parties to the dispute can be made one of the considerations by law enforcement officials in settling cases.

2.2. Customary Institutions in Aceh:

Each custom has its own customary institution, as well as custom which is contained in the Acehnese community, which also has *several customs* institutions, namely:

1. *Imum Mukim* is Head of Mukim and Indigenous Authority in the Settlement.
2. *Geuchik* is a person chosen and trusted by the community and appointed by the Regional Government of the Regency of the City of City to lead *Gampong Government*.
3. *Tuha Peut*, a complementary body of *Gampong* and *Mukim* consisting of Government elements, Religion elements, Customary Leadership elements, Smart Clever elements within *Gampong* and *Mukim* whose function is to advise *Geuchik* and the Mukim General in the fields of government, customary law, adat customs, and habits of the community and resolve all disputes in the village and Mukim.
4. *Tuha Lapan* is a *Gampong* and *Mukim* Completeness Body consisting of elements of the Government, elements of Religion, element of Traditional Leaders, Community Leaders, Cleverly Smart elements, Youth and women elements as well as Community Organization Group elements.

5. *Imum Meunasah* is a person who leads the community activities in *Gampong* relating to the field of Islamic religion and the implementation of Islamic Sharia. He is responsible for the field of worship prayers congregation five times, he set the receipt of *zakat maal* (wealth) and *zakat fitrah* and determine '*amil zakat*'. Problems related to the welcoming of Islamic holidays, various festivals that are general, such as *Maulid festivity*, festivity 27 Ramadan or *Khatam Al-Qur'an* and festivity down to the bottom or safety of rice in the fields.
6. *Keujruen Blang* is a person who helps *Geuchik* in the field of regulating and using irrigation for rice fields.
7. *Panglimo Loot* is the person who leads the customs, customs that apply in the field of fishing at sea, including arranging local fishing areas and resolving disputes.
8. *Seuneubok Elder* is the person who leads and regulates the provisions regarding land clearing and land use for agriculture / plantations.
9. *Haria Penkan* is a person who regulates order, security and cleanliness of the market and quotes *Gampong* market retribution.
10. *Syabbanda* is a person who leads and manages boat moorings, traffic in and out of ships / boats in the field of sea, lake and river transportation.

2.3. Aceh's Customary and Cultural Conditions

The formation of cultural customs is to preserve and preserve the values of the same beliefs and order of life in the growth of society, and also to regulate order in social life pragmatically.

Customary values in the midst of society can change with the political and social changes that occur in the formation of the Indonesian state. Some values and even traditional institutions have now disappeared from their titles and are only left with certain people as *tuba pent* and *tuba lapan*. The term *tuba pent* has now been changed to be called LKMD (Lembaga ketahanan Masyarakat Desa), *tuba lapan* is referred to as LMD (Lembaga Perhimpunan Pemakai Air Musyawarah Desa), and the purpose is to be P2A (Perhimpunan Pemakai Air).

This condition gave birth to various views in the community. In their view, custom is considered to be a cause of complexity in life and its application consumes a lot of time and energy, so it seems less practical, they also assume that customs are only able to live and survive in a peripheral society. This thinking then becomes the mindset and attitude pattern of the younger generation. Thus, these traditional institutions must be able to preserve the customs that have been able to regulate the social life of the community, this thought seems to encourage policy makers in Aceh to work hard to think and fight for and work hard to restructure the social life of the people of Aceh.

Culture as a mind, reason always appears to proceed, due to interactions with the region, the environment, space and time. In the conditions of region, space and time, the dynamics of the thought process produces something; tangible contemporary culture and even the ideal cultural form to reach the future. The main issue is how the "cultural value values" can be enjoyed, useful and become a standard reference for the dignity of the community in building civilization. Another problem is in the form of a "runway" of thought used as a "barometer" of evaluating the direction of cultural forms, to measure the success of the implementation of cultural values in the future "procession of ideal cultural forms". Islam respects cultural differences and regards it as *sumnatullah*. In many ways the Apostle recognizes the customs and traditions that develop in every society, as long as they are not contrary to the principles of Islam and the spirit of humanity.

2.3. Actualizing Aceh's Customs and Culture

To maintain the growth of Acehnese customs, there are two areas that need to be programmed in the development of artistic and cultural values, where traditional leaders (leading) play a very important role in them, namely: *Gampong* and *Mukim region*. *Gampong*: Unity of the legal community which is a government organization the lowest directly under *Mukim* who occupy a certain area, led by *Keuchik* and who has the right to run his own household affairs. *Keuchik* is the Head of *Gampong* Executive Board in the Administration of *Gampong* Government. *Mukim*: the legal community unit in the Province of Nanggroe Aceh Darussalam which consists of a combination of several *Gampong* who have certain territorial boundaries and their own assets, located directly under the District Head who is headed by *Imeum Mukim*. *Imeum Mukim* is the Head of *Mukim* Government.

In the context of an ideal culture, the actualization of custom cultural package products, can enter the global market, by taking into account several elements, as follows: High morals, meaning good *Aqidah* in the enforcement of syari'at and Islamic law. Customary spirit, meaning to display traditional behavior, with customary formats in ceremonial services, economic value, and dignity. Bertata Estetika means traditional culture that is transparent (social, orderly, planned, organized, mobile and responsive), under the management of *Keuchik* and its instruments. Aesthetics, meaning the implementation of creation, awareness of artistic and cultural values (appreciation) in a format with artistic values of beauty, clean graceful, attractive (beautiful), full of values of polite dignity, pride and dignity. Development of historical values, among others: memorial building, monument of the Capital Region, Monument of Struggle, Special, Mecca Porch, Islamic Sharia, museums of traditional agricultural technology tools, transportation, museums of fisheries, museums of railroad. Recreation places, among others: building tourist beaches, restaurants, recreational parks, salons, which have traditional Islamic nuance. Building a Festival Stage, by providing a means of art festivals that breathe Islam, becoming a media of *da'wah* (calendar of the festival), *dalail khairat*, *saman gayo*, *seudati*, *rapai*, *drama*, *traditional Acehnese dance (klassik)*, modern art dance (islami), painting exhibitions, calligraphy, food and traditional clothing. The role of the entrepreneur, commercially and permanently programmed. Build amusement parks to channel permanent and permanent interests in children's creations, entertainment. Aceh river recreation. Building Aceh souvenir models: Increasing business activities in the field of services through souvenir shops, traditional clothing, Acehnese cakes, Acehnese antiques, jewelry, ceramics and others.

III. Research Method

This research is a descriptive qualitative research, namely: research that produces descriptive data in the form of written or oral words from the public and observable behavior. This research was determined in *Lueng Keubeu* village with the consideration that the location was considered appropriate because remembering the object to be examined in accordance with the conditions of the community to be studied and the ability of the researchers themselves, so they can directly observe the behavior of these people in the perspective of the values of *Da'wah* in Acehnese custom.

In this study, researchers used several sources (community leaders) oral / interview data. Because this study is qualitative in nature, sampling to explore information that will form the basis of the design and the emerging theories, therefore in this study there are no random samples, but purposive samples. Then the researcher does not need to determine the number of sources, and the data collection from the source is final if the researcher feels that the data

is sufficient.

The research was carried out in *Lueng Keubeu Village, Samalanga District*. The choice of location is considered appropriate because it remembers the object to be studied in accordance with the conditions of the community to be studied and the ability of the researcher herself. For uniformity in the preparation of this thesis, the author is guided by: "Guidelines for writing scientific works" issued by STAI Al-Aziziyah Samalanga Bireuen Regency, in 2008, and other guidebooks related to writing this scientific work.

IV. Discussion

4. 1. Implementation of Customs Found in *Lueng Keubeu Village Community*.

From the results of the study it can be seen that in general respondents responded that the implementation of customs in the village of *Lueng Keubeu* is very good until now. This is evidenced by the existence of a number of activities such as the traditional *tron u blang* (custom down to the rice fields). Respondents claimed that custom came down to the rice fields, the implementation was decorated with *kenduri blang*, this ceremony was the result of the agreement of the scholars who justified being able to do festivity in carrying out everything for good that could benefit. The respondents also claimed that *kenduri blang* ceremony in the village of *Lueng Keubeu* was carried out in three stages, but generally it was known only once, namely the first time, because the festivity at this first stage took place en masse and at the next stage it was only carried out by each individual. . The first stage of the ceremony which is held en masse is carried out just before the farmers will go down to the fields, while the second stage is carried out when the rice is half-aged and the stems have begun to round, marked to be pregnant soon. Furthermore, at the last ceremony performed at home when they perform the zakat for those who successfully achieve the obligation to issue zakat.

In doing so, the most important thing is the existence of a sincere intention and accompanied by hard work, reading thanksgiving, prayers and a little sacrifice, for the blessings of the farmers when planting rice later. This thanksgiving effort in the past was often carried out more royally. But now the excitement is slightly reduced. But from the implementation of the thanksgiving ceremony and blessing this blessing can provide positive values for future generations.

Next is the marriage ceremony (*adat ureung meukawen*). The results of the study proved that the respondents claimed, about the implementation of the wedding ceremony, in this custom also has Islamic sharia values which were proven starting from reading *bismillah* and accompanied by prayer. The prayer referred to is carried out during *tepung tawar* (*Pensujuk Penganjen Baro*), and parents always teach prospective brides to be able to carry out life based on Islamic sharia, and pray for the bride to be happy, *sakinah, mawaddah, warahmah*. Values like this absolutely must be imbued in Aceh's traditional culture.

Furthermore, respondents claimed that parents in *Lueng Keubeu* village always pray and a thanksgiving ceremony for the birth of a child. During the ceremony parents held a thanksgiving event for the birth and safety of their baby and there was always a will of parents to the newborn child as well as those present to be able to hold firmly Islam as a religion and God is a shelter for all of us in happy, difficult and difficult circumstances and happy and sad. Respondents claimed that the people of Aceh are people who adhere to custom, because the Acehnese culture as a whole is related to religious values (*syari'ah*) that characterize and inspire their cultural creations.

In addition, respondents also explained that the application of Islamic sharia means Islamic law in the Province of Nanggroe Aceh Darussalam. For this reason, there are no Muslims who do not support the application of Islamic sharia. The application of *syari'at islam* enables the creation of better living conditions, because *Syari'at Islam* is based on Qur'an and Hadith.

Therefore, the application of Islamic sharia enables Aceh's customary and cultural patterns that breathe Islam to develop properly. Islam is increasingly glorious and advanced, if in daily life the people practice it with obedience. Islamic Sharia is a law that can provide justice to all parties, so that everyone will feel protected. For people who are afraid or deterred by the law by themselves will not repeat it again mistake or wrongdoing.

The form of applying Islamic sharia in accordance with the ideals. According to respondents are as follows:

- 1) Promote the socialization of Islamic sharia to the community.
- 2) Growing public awareness about the importance of implementing Islamic sharia.
- 3) Application of legal sanctions against traditional violators and Islamic sharia indiscriminately.

In addition, respondents also explained that *Syari'at Islam* has begun to be implemented, but it has not been so good. This requires socialization and the provision of deeper understanding and understanding to the community, especially among the younger generation.

Respondents in *Lueng Keubeu village* said that the traditional kenduri in Aceh was also based on thanksgiving ceremonies conducted in groups, both at home and at *meunasah*. Thanksgiving in the month of Aceh, for example, thanksgiving at the arrival of the month of Muharram. Every time this month arrives, the people of Aceh, especially Lung Keubeu Village, carry out *Islamic Da'wah* in a lively manner. Then, the custom in welcoming *the Month of Maulid (Maulid commemoration)* to the people of Aceh is closely related to the commemoration of the commemoration of Pang Ulee (natural leader) of the Prophet Muhammad, the messenger of Allah SWT. The last carrier and propagator of Islamic teachings. This feast is often called *Kanduri Pang Ulee*. In *Lung Keubeu village* community at the time of the arrival of the month of birth, *barzanji (Meulikee)* ceremony is also performed which is also based on thanksgiving and prayers. In general the respondents said that traditional ceremonies would also be carried out for their children who had succeeded in doing something successfully. This custom is usually done with *Tepung Tawar* ceremony containing thanksgiving and prayers.

Next is *meureukon* culture. According to respondents that *meureukon* is an activity similar to *barzanji*, *meureukon* usually is done in groups. *Meureukon* according to respondents there are many messages conveyed by the players, these messages are messages about prayer, zakat, fasting, pilgrimage and so on. It's just that the messages were conveyed through the *Meurukon program*. It can be concluded that there are several forms of custom in the village of *Lung Keubeu*, namely: *Tron u Blang traditional* (down to the bottom), *Meukawen* (Marriage), *Petron aneuk* (Down the children's land) *kanduri syukur (Syukur)*, welcoming the month of *Maulid*. Every implementation of the custom is always done a thanksgiving ceremony and prayers together.

4. 2. *Da'wah Values Found in the Traditional Community of Lueng Keubeu Village*

From the results of the study it can be seen that there is *Da'wah* value in Acehese customs. This is evident from the results of the monitoring of the author and the results of interviews conducted by the author with the respondents in the village of *Lueng Keubeu*. The value meant by the respondent is the philosophical value contained in Aceh's culture or customs in accordance with the contents of *al-Qur'ān* verse al-hujarat :13 so that people know each other, so that there is a relationship of *silaturrahmi* between each other and the value of gratitude. According to respondents that humans are obliged to give thanks for the gifts that God has bestowed upon humanity, such as plants, animals and plants that are food for humans. Respondents also claimed that value of *Da'wah* in other Acehese customs was obedience to Allah's command as his servant. This is widely present in *pengusjuk* ceremonies when the child lands and during marriage and at the time of obtaining a great gift such as success at work. The value of *Da'wah* in Acehese customs is not far from *amar ma'ruf nahi mungkar*, so according to the general view of the respondents in *Lueng Keubeu village*. The value of obedience to God is the highest *Da'wah value*. Through tradition, the community intends to teach their future generations to be always obedient to God's call to live their life, even though in difficult and happy condition. For example, the value of *Da'wah* in the custom of marriage is also worthy of *Syari'at islam* which is evidenced starting from the reading of bismillah and accompanied by the Prayer held at the time of *tepung tawar (baro pengusjuk pengusjuk)*. So that the bride and groom live happily. Values like this absolutely must be imbued in Aceh's traditional culture.

The results of the research are very much in accordance with what is contained in the basics laws of Islam about believing in God, as contained in the following verse:

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

Meaning: Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah ". (Q.S. *Al-An'am*:161)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Meaning: Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. (Q.S. *Al-An'am*:162)

4.3. Inhibiting factors of *Da'wah* in the Traditional Community of Lueng Keubeu Village.

The results of this study are consistent with the monitoring and answers from respondents that there are no significant obstacles in the implementation of Acehese custom. Because Acehese customs are like substances with their nature that cannot be separated from

each other. In the past, the Acehnese preferred to enliven the sea bathing ceremony by cutting goats or sheep and throwing them into the sea as gratitude. This custom is called custom *meuramin* (sea bathing) which is usually done during Wednesday at the end of the Safar month. But this custom is no longer used because, this custom is considered not to reflect *Da'wah* Islam in its implementation. In general the respondents claimed that there were no significant obstacles in preaching through Acehnese customs, even in this modern era. Respondents believe that with the progress of the times, more and more people will leave their customs. Modernization for respondents is a danger that new customs will emerge. Respondents agreed with the emergence of a new custom, but the custom should not be shifted from the habit of thanksgiving and pray to God. The respondent gave an example if modern times were able to influence people in the village then we can see evidence such as a wedding reception using the buffet presentation model (French model). This is usually in the case of providing food to guests. Respondents said that serving buffet-style dishes gave rise to negative images. Usually the dishes at the wedding ceremony are done manually, but nowadays it is more of the term of self service. This is not suitable, because God glorifies guests and people like scholars, so in the buffet model, attitudes of respect for guests and scholars are reduced, meaning guests and scholars must also treat themselves when entertaining food at the wedding venue. In addition, the respondents claimed that parents tend to believe in modern rather than Islamic customs. For example in terms of dress, parents prefer to see their children dress in a modern style that is not in accordance with *syari'at islam* rather than wearing Islamic clothes such as wearing cloth and clothes brackets that are in accordance with Islamic Acehnese customs.

V. Conclusion

From the results of this study several conclusions can be drawn that the customs contained in Lueng Keubeu village community are: *tron ublang* (down to the ground), *meukawen* (marriage), *peutron aneuk* (descend the children's land), *sykuran* (thanksgiving) custom *meulikee* (Maulid memorial), *adat Meureukon* (a kind of *barzanji*). The values of *Da'wah* in Acehnese customs are: the value of bonding between brothers, the value of gratitude, the value of *amar ma'ruf nahi mungkar* and the value of giving happiness to others as long as they do not conflict with Islam. The inhibiting factor of *Da'wah* in the custom of Lueng Keubeu village community is due to the influence of modernization. By mistakenly giving meaning to modernization, it will threaten the actual customs that are in accordance with Islamic values and be replaced with new customs that can erode Islamic values.

References

- Alwisral Imam Zaidallah. 2002. *Strategi Dakwah Dalam Membentuk Da'i dan Khotib Profesional*, Jakarta: Kalam Mulia.
- A. Hasymy. 1974. *Dustur Dakwah Menurut al-Qur'an*, Jakarta: Bulan Bintang.
- Amri bin Muhammad Noor. 2007. *Tantangan Da'wah di Era Moderen*. Malaysia: Harian Sinar.
- Badruzzaman Ismail. 2007. *Pengaruh Faktor Budaya Aceh Dalam Menjaga Perdamaian dan Rekonstruksi (makalah)*, Banda Aceh.
- Badruzzaman Ismail. 2002. *Mesjid dan Adat Meunasah Sebagai Sumber Energi Budaya Aceh*, Banda Aceh: Penerbit Majelis Pendidikan Daerah, Percetakan Gua Hira.
- Cut Keumala Indah. 2007. *Nilai-Nilai Moral di Sekolah*, Skripsi sarjana pada Fakultas Keguruan dan Ilmu Pendidikan Universitas Syiah Kuala Banda Aceh.
- Departemen Pendidikan Nasional. 2005. *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka.
- Departemen Agama RI. 1998. *Al-Qur'an dan Terjemahannya*, Semarang: CV Asy-Syifa.

- Dinas Pengembangan Kebudayaan NAD dan Satker BRR. 2006. *Sosialisasi Revitalitas Pranata Adat Aceh*, Banda Aceh.
- Etty Indriati. 2003. *Menulis Karya Ilmiah*. Jakarta: Rajawali Press.
- Haitan Rachman. 2008. *Islam Adalah Agama Yang Lengkap*. Thesis mahasiswa pascasarjana University kebangsaan Malaysia.
- Husni. 2008. *Peran Da'wah Dalam Kehidupan*. Makalah yang disampaikan pada seminar Islam se-Nusantara di Fakultas Islam University Kebangsaan Malaysia (UK).
- Hanafiah. 2007. T.MM, *Adat dan Budaya Atjeh* Unuversitas Samudra Langsa: Fakultas Keguruan dan Ilmu Kependidikan,
- Badruzzaman Ismail. 2002. *Mesjid dan Adat Meunasah Sebagai Sumber Energi Budaya Aceh*, Banda Aceh: Penerbit Majelis Pendidikan Daerah, Percetakan Gua Hira'.
- Ibnul Ahkam. 2002. *Berda'wah di Jalan Allah Demi kepentingan Akhirat*. www.google.com/Ihsanblogsport.com.
- Ismail. 2006. *Strtegi Umum Pengembangan Adat Budaya Gampong dan Mukim*, Banda Aceh: BRR NAD Nias.
- Ismail. 2006. *Strategi Umum Pengembangan Adat Budaya Gampong Hukom*, Banda Aceh: Biro Keistimewaan Aceh.
- Kolo Amri bin Muhammad Noor. 2007. *Tantangan Dakwah Di Era Modern*, Malaysia
- Luis Maklub. 1982. *Al-Munjid Al-Lughab wal Adab Ulum*, Bairut: Darul Masyriq.
- Lexi J. Moleong. 1997. *Metodelogi Penelitian Kualitatif*, Bandung: Rosda Karya.
- M. Isa Sulaiman dan T. Syamsuddin (Editor). 2002. *Pedoman Adat Aceh: Peradilan dan Hukum Adat*, Banda Aceh: LAKA Propinsi NAD.
- M. Munir dan Wahyu Ilahi. 2006. *Manajemen Dakwah*, Jakarta: Kencana, Ed. I, Cet. I.
- Moh. Ali Aziz. 2004. *Ilmu Dakwah*, Ed I. Jakarta: Kencana.
- M. Zainuddin. 1961 . *Tarich Aceh dan Nusantara* , Medan: Pustaka Iskandar Muda.
- Masinambau. 2000. *Hukum dan Kemajemukan Budaya*, Jakarta: Yayasan Obor Indonesia.
- M.Syamsuddin, et al.1998. *Hukum Adat dan Modernisasi Hukum*, Yogyakarta: Fak.Hukum UII.
- Mukhlissuddin Ilyas. 2007. *Aceh dan Kesadaran Sejarah*, The Aceh institute.
- MPU. 2005. *Pedidikan Damai*, Edisi Pasca Stunami, Banda Aceh: Program Pendidikan Damai,
- M. Ja'far Puteh. 2000. *Dakwah Di Era Globalisasi*, Yogyakarta: Pustaka Pelajar.
- Nurcholis Madjid. 2003. *All The Moslem of the World be United (Makalah)*, Jakarta.
- Nana Sudjana. 1989. *Metodelogi Penelitian*, Jakarta: Rajawali Press
- Qurair Sihab. 2001. *Membumikan Al-Quran Dalam Kehidupan*, Jakarta: Penerbit PT. Lusani Pariwara.
- Syukri Syamaun. 2007. *Dakwah Rasional*, Banda Aceh :Ar-Raniry Press IAIN Ar-Raniry.
- Syarbaini. 2008. *Aceh dan Da'wah Islam*: www.blog sport.com/the maimun institute.
- Thohir Lutf, M. Nasir. 1999. *Dakwah dan Pemikirannya*, Jakarta : Gema Insani.
- Winarno Surahmad. 2003. *Metodelogi Penelitian*, Jakarta: Penerbit PT. Bumi Aksara.
- Zikron Abdullah. 1989. *Metodologi Dakwah*, Semarang: Fakultas dakwah IAIN alisongo.