

LOCAL WISDOM IN *PINTO ACEH*: A SEMIOTIC APPROACH

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Abstract

This study aimed to investigate the cultural symbols and determine the local wisdom of *Pinto Aceh* descendants in Peunayong, Banda Aceh, Indonesia. In addition, the object of *Pinto Aceh* Motif and its local wisdom might not be forgotten and should be considered to enrich the horizon of knowledge. This study is descriptive qualitative and its empirical data was obtained from Simpang Lima Monument in Peunayong, Banda Aceh, Indonesia. This study was held in November 2019 up to December 2019 and the comprehensive data was gathered from informants who explained the meanings and values of cultural symbols, interpreted the hidden meanings, and determined the social relationships associated with the existing cultural symbols. The samples were selected from those who were knowledgeable in *Pinto Aceh*. One of the motives of the musical arrangement in the form of nature is *Pinto Aceh* motif. There are three local wisdoms that are based on *Pinto Aceh*'s meaning, i.e. social integration, adherence to rules, and unity. Motif Pucok Paku 2 means Social Integration, Straight line motive means adherence to rules, and Curved line Motif means unity. The whole points of local wisdom in *Pinto Aceh* Motifs are highly needed to maintain the balance of life not only for the Aceh people but also for all the people respectively interconnected in the society, in which people should have a responsibility towards their surroundings. There are three local wisdom that is based on *Pinto Aceh*'s meaning: social integration, adherence to rules, and unity.

Keywords: *local wisdom, social integration, adherence to rules, unity*

I. Introduction

Aceh has many motifs created to add to the beauty of an object created. One of the famous motifs in Aceh is *Pinto Aceh* motif. The creation of *Pinto Aceh*'s motif is inspired by the monument of Sultan Iskandar Muda, named Pinto Khop, the element that forms and the stuffing of *Pinto Aceh* is derived from nature, the flora and fauna found throughout Aceh. *Pinto Aceh*'s motive is not only from certain circles but, it has been comprehensive until *Pinto Aceh* gradually became one of the icons of Aceh area and belong with the people of Aceh. (T. Azizi, 2018: 100) The iconic motif of Aceh region has symbols with certain meanings. These symbols can be identified using a semiotic approach.

Semiotics is the study of the properties of signaling systems, whether natural or artificial. It refers to the study within philosophy of sign and symbol systems in general. Pierce sees the field as divisible into three areas: the relationship between linguistic expression and the objects in the world which they refer to or describe, the relation of these expressions to each

other and the dependencies's meaning of these expression on their Uses. (Pierce in Panjaitan and Manugeran, 2019 : 3). Using a Semiotic approach in the meaning of symbols in the door of Aceh, there can be meanings that are local wisdom.

Local Wisdom is a set of ideas or policies based on the values of virtues found in a community and often applied, believed to be the guidance of life, and handed down from time to time. Local wisdom can be in the forms of knowledge, skills and policies used for the welfare of the peoples concerned. Local Wisdom is of two forms, tangible and intangible. Tangible local wisdom appears in the forms traditional text, traditional buildings and cultural symbol; While the intangible one in the abstract forms such as advice or proverb. (Manugeran in Hidayati, 2018: 20). The study is local wisdom in motif *Pinto Aceh*: semiotic approach. There are three local wisdom that is based on *Pinto Aceh*'s meaning: social integration, adherence to rules, and unity.

2. Literature Review

Local Wisdom is an idea of moral values, character, behavior that is Embedded and followed by members of the community. Local wisdom is a set of ideas or policies based on the values of virtues found in a community and often applied, believed to be the guidance of life, and handed down from time to time. Local wisdom can be in the forms of knowledge, skills and policies used for the welfare of the peoples concerned. Local wisdom is of two forms, tangible and intangible. Tangible local wisdom appears in the forms traditional text, traditional buildings and cultural symbol; while the intangible one in the abstract forms such as advice or proverb. (Manugeran, et.al,2017: 38) Local Wisdom is a form of wisdom for the environment that exists in human life in a place or area so that it refers to certain locality and community. (Juliana, 2018: 207) Local wisdom in *Pinto Aceh*'s motive in this study there are three social integration, adherence to rules, and unity.

Speaking of social integration between tribes in Peunayong, Banda Aceh City (Indonesia), It has its own uniqueness compared to other villages. The people of Aceh strongly uphold unity. As described in the cultural marking of he Aceh Gate. A very prominent union is when they together help when a citizen is struggling. The people of Aceh adherence to rules; rules of religion, customary rules, and government rules.

Article Indra Maulana (2018), "Aesthetic Rumoh Aceh Lubok Sukon Kecamatan wanted Jaya Aceh Besar District" alludes to Aceh motifs taken from the shape of the environment. Indra Maulana discussed the motive of Rumoh Aceh in the form of flora, fauna, Islamic calligraphy, nature, and geometric motifs because of the surrounding environment that is inspiring in the making of the motif. (T. Azizi, 2018: 100)

3. Research Method

This study is descriptive qualitative and its empirical data was obtained from Simpang Lima Monument in Peunayong, Banda Aceh City (Indonesia). This study was held in November 2019 up to December 2019 and data comprehensip was gathered from help of informants who explained the meanings and values of cultural symbols, interpreted the hidden meanings, and determined the social relationships associated with the existing cultural symbols. The samples were selected from those who were knowledgeable in *Pinto Aceh*. This research is seen to be better able to capture a variety of qualitative information with a thorough clarity description. In addition, the determination of qualitative methods is seen capable of adjusting

to the reality encountered in the research process, to interpret the meaning and value of the cultural symbols; In other words, understand the hidden meanings, local wisdom's understanding of the existing cultural symbols, and develop theories to ensure the validity of the data. According to Bogdan and Taylor in Lexy Moleong said that: "A qualitative approach is as a procedure that results in descriptive data, written or spoken words from people and behaviors that can be observed, this approach is directed in the background and the Individual holistically or intact." (Moleong in T. Azizi, 2018: 101)

For validity, the steps taken were closely allied with interviews, survey design techniques and individual case studies, as a way to reinforce and evaluate findings over a scale. Having got the data collection procedures, the next step to be taken was data analysis procedures, which surely supported the whole research. Qualitative data are considered to be the rough materials the researcher collects from the world studied; The particulars forming the basis of analysis. Thus, Data collection as well as data analysis procedures was organized in line with the systematic procedures of qualitative research. (Citra, et. AL, 2018: 129).

4. Result and Discussion

Pinto Aceh's motive is a combination of naturalist and geometric elements. *Pinto Aceh* was initially applied only in the form of brooch and pendant, in 1935 using gold Media created by Utoh Mud.

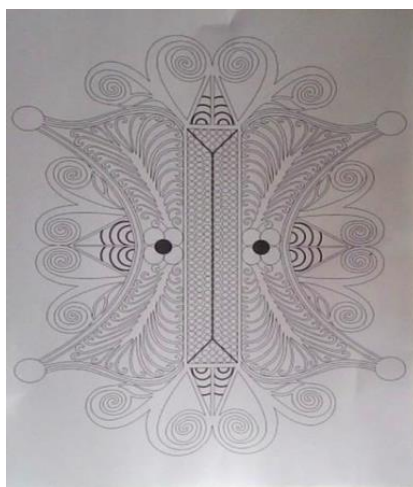









Figure 1.
Early design of *Pinto Aceh* motif

Pinto Aceh motifs are made in symmetrical patterns using the fillings of traditional Acehese motifs, while the archetypal pattern is derived from the historical building of Sultan Iskandar Muda, named Pinto Khop. This building used to be in a park that was built during the time of Sultan Iskandar Muda. In the park there are not only Pinto khop but there is also a building called Gunongan Park and is a unity between Pinto Khop and Gunongan Park, so that the archetypal *Pinto Aceh* pattern is a combination of Pinto Khop and Gunongan Park. (T. Azizi, 2018: 102)

Based on the exposure, *Pinto Aceh's* motives are formed from the arrangement of some forming elements consisting of straight lines, curved lines, square fields and elements that exist in nature. Elements that exist in nature consist of flora such as: Motif Pucok nail, oen

motif, motif chamong Meulu and the element of fauna derived from the wealth of Aceh Sea, namely Boh Eungkot motif. All of these elements are arranged in symmetrical patterns so that they become a unified whole. The following are the meanings of each of the elements contained in *Pinto Aceh*:

<i>Pinto Aceh</i> Motif Forming Element			
No	Motif Form		Motif Name
1		→	<i>Pucok paku 1</i>
2		→	<i>Pucok paku 2</i>
3		→	<i>Oen</i>
4		→	<i>Bungong meulu</i>
5		→	<i>Boh eungkot</i>
6		→	<i>Garis Lurus</i>
7		→	<i>Garis Lengkung</i>

No.	Motif Name	Meaning
1	Pucok Paku 1	A little bit, the tip pointed to the leaves of the straight meaning of human Kodrati namely in the early stages of knowing him first
2	Pucok Paku 2	The meaning of Social integration
3	Oen	Types of spices meaning natural richness of spices in ACEH (Preservation of natural Resources)
4	Bungong Melulu	Flower meaning depicts the natural beauty of ACEH with beautiful flora (Preservation of natural Resources)
5	Boh Eungkot	The fruit of Eungkot depicts wealth in terms of fruits (Preservation of natural Resources)
6	Garis Lurus	Symmetrical upward line indicates compliance with the rules
7	Garis Lengkung Persatuan	Curved lines depict unity

Pinto Aceh's motif-forming element consisting of four elements of flora and one element of fauna that sourced from the wealth of Aceh sea and elements of geometric motifs. Each of these motifs has the same function, which is the stuffing and complement of the basic framework of *Pinto Aceh* motif. But of the different motives between them complement each other, so that it becomes a whole.

4.1 Local Wisdom in *Pinto Aceh*'s Motif

Motif Pucok Paku 2 Meaning Social Integration

In *Pinto Aceh*'s motive, describing social integration. Speaking of social integration between tribes in Peunayong, Banda Aceh City (Indonesia), It has its own uniqueness compared to other villages. But this study found that, Aceh people can coexist peacefully and mutually cooperate well. No Segresi in the People based on tribal differences. In fact, cooperation is by members of the community both in the activities of mutual cooperation, religious activities to activities related to the implementation of Customs. In sociology, integration. The process of adjusting the different elements of each other in the Community life thus producing a pattern of community life. That has a compatibility function. Thus, there are two main elements social integration. The first element is a mix or adjustment, while the second element is the functional element. (Hendry, 2013: 195)

Straight Line Motif Means Adherence to Rules

In this motif illustrates the people of Aceh adherence to rules; rules of religion, customary rules, and government rules. Compliance with this Regulation includes local wisdom because it poses a balance and peace in society. Obey the rules to make regularity in community life.

Curved line Motif means unity

The people of Aceh strongly uphold unity. As described in the cultural markings of the Aceh Gate. A very prominent union is when they together help when a citizen is struggling. They will be members of help as they can. And unity in terms of making the post of Ronda so that their village is safe from crime especially at night. Because there are many post Ronda in Aceh especially in Peunayong, Banda Aceh (Indonesia).

5. Conclusion

One of the motives that is the musical arrangement of the form in nature is *Pinto Aceh* motif. The creation of *Pinto Aceh*'s motif is inspired by the the remains of the Sultan Iskandar Muda, named Pinto Khop, the element that forms and the form of *Pinto Aceh* motif derived from nature, which is the flora and fauna found throughout Aceh. The iconic Motif of Aceh region has symbols with certain meanings. These symbols can be identified using a semiotic approach. Semiotics is the study of the properties of signaling systems, whether natural or artificial. It refers to the study within philosophy of sign and symbol systems in general. Using a Semiotic approach in the meaning of symbols in the door of Aceh, there can be meanings that are local wisdom. Local Wisdom is a set of ideas or policies based on the values of virtues found in a community and often applied, believed to be the guidance of life, and handed down from time to time. The study is local wisdom in motif *Pinto Aceh*: semiotic approach. There are three local wisdom that is based on *Pinto Aceh*'s meaning: social integration, adherence to rules, and unity. In *Pinto Aceh*'s motive, describing social integration. Speaking of social integration between tribes in Peunayong, Banda Aceh City (Indonesia), It has its own uniqueness compared to other villages. The people of Aceh strongly uphold unity. As described in the cultural marking of the Aceh Gate. A very prominent union is when they

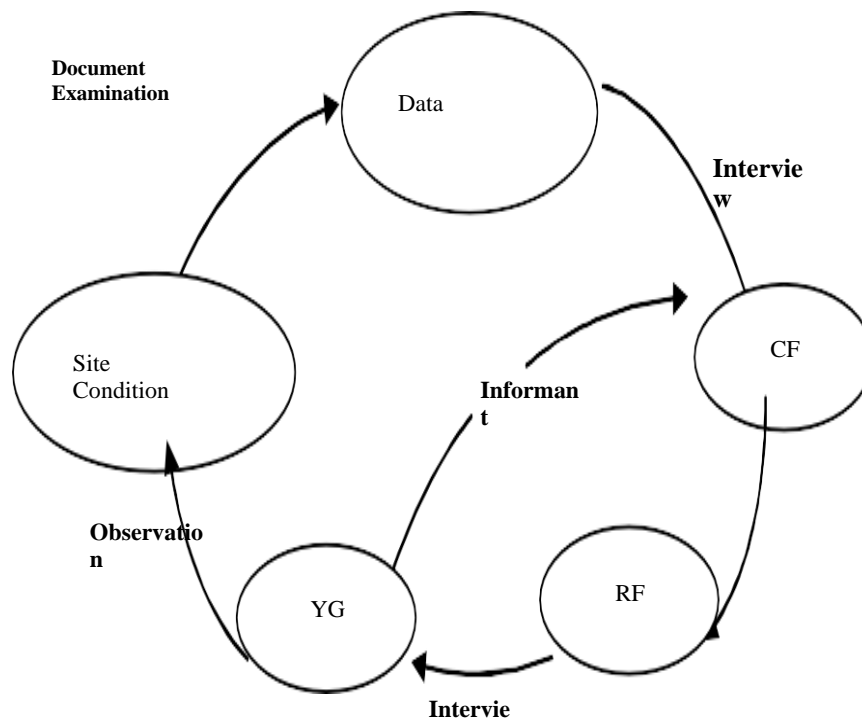
together help when a citizen is struggling. The people of Aceh adherence to rules; rules of religion, customary rules, and government rules.

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APPENDICES

Figure 1 . Triangulation Design



Remarks :

CF : Community Figure

RF : Religious Figure

YG : Young Generation

Table 1: Triangulation Analysis of Local Wisdom in Pinto Aceh

No.	Research component	Document	Inter view → Informant									
			CF				RF				YG	
			CF1	CF2	CF3	CF4	RF1	RF2	RF3	RF4	YG1	YG2
1	A	√	√	√	√	√	√	√	√	√	√	X
2	B	√	√	√	√	√	√	√	√	√	√	√
3	C	√	√	√	√	√	√	√	√	√	√	√
4	D	√	√	√	√	√	√	√	√	X	√	
5	E	√	√	√	√	√	√	√	√	X	X	

Remarks

Research components: A. Existence consisting of three cultural symbols that included local wisdom: *Pucok Paku 2*, Straight Line, Curved Line; B. Meaning existence of three cultural symbols that included local wisdom, C. Meaning substance of three cultural symbols that included local wisdom, D. Educational function of three cultural symbols that included local wisdom, E. Religious function of three cultural symbols that included local wisdom.

CF1 : Informant of the first Community Figure

CF2 : Informant of the second Community Figure

RF1 : Informant of the first Religious Figure

RF2 : Informant of the second Religious Figure

YG 1 : Informant of the first Young Generation

YG 2 : Informant of the second a Young Generation

And so forth,

√ : existing, answered, and can be used

X : not answered or not complete

1. Question Indicator

No.	Indicator	Number of Question
1.	Existence	4
2.	MeaningExistence	4
3.	Meaning Substance	4
4.	Function	8
	Jumlah	20

2. Interview Result

No.	Question indicator	Answer		
		Answer Result	No. of Respondent	Percentage (%)
1.	Existence: Pucok Paku 2 Straight Line Curved Line	Available	18	90%
		No Answer	2	10%
2.	MeaningExistence: Pucok Paku 2 Straight Line Curved Line	Having Meaning	20	100%
		No Idea/No Answer	0	0%
3.	MeaningExistence: Pucok Paku 2 Straight Line Curved Line	Pucok Paku 2 is the symbol of Social integration Straight Line is the symbol of the people adherence of rules Curved line is the symbol of unity	16	80%
		No Idea/No Answer	4	20%

4.	Function: Pucok Paku 2 Straight Line Curved Line	Educational Function: Introducing Cultural Identity Cultural Education Cultural Existence Regeneration and Cultural Preservation	18	90%
		No Idea/No Answer	2	10%
		Religious Function: - Uplifting the quality of spiritual progress	16	80%
		No Idea/No Answer	4	20%

Note: Number of Respondents: 20

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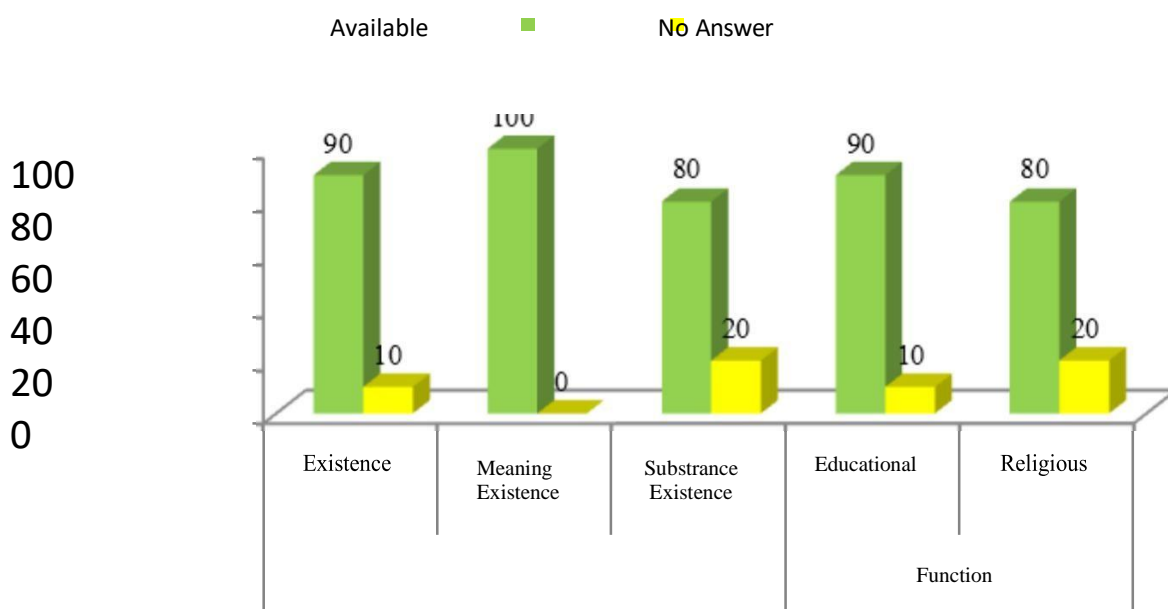


Figure 3. Chart of Local Wisdom in *Pinto Aceh*