

# THE FUNCTION OF MEUNASAH IN SOCIAL CULTURAL COMMUNICATION PROCESS WITHIN ACEHNESS SOCIETY

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## ABSTRACT

*This paper is trying to explain the social communication in the development of Aceh society in which in this development process Meunasah, as in Acehnese civilization, is a community center. In this respect, Meunasah exercises significant role as a learning centre in the process of social cultural reconstruction to Acehnese. This means that all empowerment and development process of Acehnese is held in Meunasah, through which the social changes for the social cultural endurances of Acehnese can be examined. Through constructivism paradigm, this writing attempts to find the meaning of and to understand human communication performances. This meaning is specific in nature and is an entity of Acehnese cultural characteristic as social reality. And thus, Meunasah, as a cultural institution, has a symbolic power socially, culturally, economically and politically. Through this work, it is attempted to be able to find the crucial role and the function of Meunasah in reconstructing Aceh society. Meunasah, in which all the process of social cultural and religion, even, politics are undertaken, is an Acehnese entity. This writing attempts to elaborate the role of Meunasah in conducting the process of social communication, social development as social and cultural symbol of Acehnese civilization, as well as the centre that generates social cultural, economical, and political endurances. From this point, it is impossible to separate the changes that occurred within Aceh society as well as its civilization from Meunasah. The process of the socialization concerned with the strategy in introducing programs or communication plans among the group members in the effort of constructing changes is using communication process in which in doing so it could possibly renders social interactions among society. In this process, the role of communication is perceived capable to establish the social interaction become significantly meaningful and makes possible to the social process within social structure. The social process involves communication interactivity that could create values, norms, social system, a new social process and makes possible to the emergence of social changes in the sphere of social communication development as well. As the entity of the Civilization of Acehnese, Meunasah apparently has power to generate social communication process in the development of Aceh society for centuries.*

**KEYWORDS:** *function of meunasah, social-cultural communication, Acehese society*

## 1.0 BACKGROUND

Through history, the Acehese civilization has clearly noted that the *meunasah* is part of the symbol of Acheness society. *Meunasah* has functional power in developing culture society, religion and even has economical and political power to the locals. For Acehese, a *meunasah* has principal function for education, religion, society and cultural activities. A *meunasah* has a vital function for Acehese in everyday life and the civilization of Aceh starts here. In a daily basis a *meunasah* is primarily used for all society members such as *keuchiek*, *imum*, and *tuha peut.*. At this point a *meunasah* can be defined as a community center for the villagers to solve common community problems. However, in its main function is to construct spiritual life and activities like prayer, learning the Quran and other religious subjects.

For centuries the *meunasah* has been the Acehese values construction site. It constructs the spiritual, traditional, societal, cultural values, and thus economical and political aspects. *Meunasah* has even become the power symbol of Acehese. At the *meunasah* the villagers start to develop values and character of the society, where youngsters are prepared for their independency and morals. This process has been conducted from one generation to the next. Beside its main role in developing spiritual and religious life, the *meunasah* also generates gender equity within the Acehese society. For instance, as most Muslims perceive that Friday is the big day to pray for male, well it does nor for the Acehese females as they also do some activities like learning, empowerment and off course debating women related topic.

Based on some definition above, it is obviously believed that *meunasah* somehow can become the central for the development of Acehese in the future; to create a potential and smart intellectually and professionally generation who strongly hold the great traditional values of the Aceh. And furthermore, as mentioned earlier that all society has equal right to speak and play role at *meunasah*, the *meunasah* in turn becomes the symbol of democracy within the Acehese society where the commons do social and cultural control over political and religious systems.

Based on this research background, the problems that should be concerned are: 1) how is the social communication process through

*meunasah* as social and cultural symbols of the Acehnese, and 2) how could *meunasah* construct the endurance of Aceh society?

## **2.0 THEORITICAL FRAMEWORK**

### **2.1 The Social Communication Process**

Social communication is a communication within particular society by the involvement social system and social process, thus this communication is orienting to development and social change in society. Each social group has social system and social process; the social system is covering all components of social structures which are part of social static. On the other hand, the social system consists of social interaction and communication that refers to social dynamic. Burhan Bungin has mentioned that August Comte suggests that society has two different systems of life, and this is common to every society. The social systems are, 1) static social, refers to a social system as groups, social institutions, and social power within a society, and 2) dynamic social, suggests that social functions that involves in a social process, social changes and/or the abstract form of social interaction.

A social process in a social group keeps going by involving the social group members and within other social groups. Berger and Luckman term this process as a social construction process that comes about simultaneously through three sequential processes that of externalization, objectivation, and internalization. Social communication involves social elements within society where social communication process happens. The Aceh society social communication process somehow attaches to the social elements of Aceh society. The static social of Aceh in every *gampong* consists of "*Tuha Peut*". Tuha perut is an authoritative board that charges as power sources, inspiration and policy makers for the social live in every *gampong*.

A social process can be defined as social interaction, as its specific form is articulated in social activities. Social interaction takes it form in a dynamic social relation as in individual relation, group relation or individual relation to social group. Social process that generates social interaction may runs well through social contract and communication. Common concept of communication is meaning-exchange between communicator and its communicant, communication has been in existence since a person was born. For a baby who just born he/she communicates not in a verbal language but non-verbally instead, where the cry, smile, and laugh is the message of the attitude. In other words,

communication is a way of an individual in expressing meaning and thoughts about something. The development of human communication develops on and influences by the level of an individual education and experiences in a context of social life.

A social process accumulates within group or intergroup and this influences to each other and constitutes to an institutionalized customs to individuals within group. These customs somehow generates behavior patterns amongst the members of a group; that in turn forms certain attitude toward individuals. The institutionalized customs along with behaviors and attitude goes along simultaneously to individuals and group. A social process in a social group keeps going by involving the social group members and within other social groups.

Related with Aceh, the social communication is a process that occurs within social interaction that involves various Aceh *gampong* social structures. Interaction and social communication is able create a social process within particular society. Therefore, a social communication manifests in interaction and socialization that is needed by the values that being communicated; the more the communicator is identified as part of a member of a group (in group), the more social process, even integrity (with the character of 'we feeling'), can be achieved. The social communication can achieves attitude transformation since communicator enjoying the trustworthiness from communicant (the present of 'we feeling').

The Aceh communication process starts at *meunasah*. *Meunasah* is the central of all the problems and plans within society in Aceh's *gampong*. At the *meunasah* all the of social needs and businesses led by the *tuha puet* are discussed openly with all the neighbor members to solve problems and to find a right solution that generates impact to society. In the social communication process of Aceh society each group has role and function as the construction of Aceh society's traditional values. The communication process occurs openly to public so that decision is made through active communication among its members. The meaning and values that lies under the process is derived from social interaction process that allows every member in expressing their opinion. This social interaction process is perceived as a way in reducing uncertainty and conflicts among society.

Schramm suggests that in the process of communication, a communicator and a communicant do coding the message. The message coding is intended to give meaning to a message that is produced so that a message can be understood as intended by a communicator or the producer of the message.

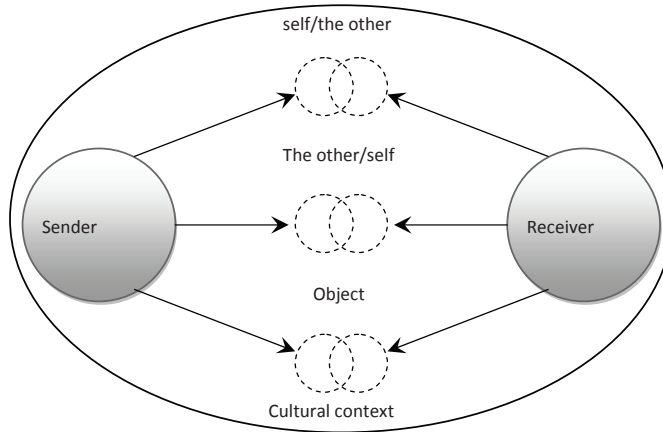


Figure 1: Fisher Interactional Model

The pattern of communication that occurs within Aceh society is the interactional model. This particular communication model is different in some ways with the other models. In this model communication occurs actively in term of the involving participants. A communicant in this context of communication is not a passive participant; therefore it is properly to say that in interactional model there is not a communicant all participants serve as communicators. This model also identifies that the process of communication is far more effective and interactive wherein the communicators are. This model has a specific character, "... the symbolic interactional communication is in reality influenced by the famous George Herbert Mead's symbolic interaction in his work *Mind, Self and Society*. Beside him symbolic interaction communication also improved by his student Herbert Mead.

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Although this seems so simple and effective, the Aceh society keep believing and respecting the rules, values and traditional lessons without sacrificing their rational thoughts. The social cultural symbols exchange is a well aware process within society and it does not mean put themselves in a passive position that blindly follows the process social cultural interaction. The openness and society involvement is accused

of successfully generating the atmosphere of openness. As a result, this process inevitably makes possible to the new and fast innovations that easily suited by the society. However, the limit of this social process gives various issues and situation that in reality this condition needs some times to accelerate the communication process to reach desirable and collective decision.

### 3.0 METODOLOGY

The research was to understand reality and to interpret the meaning of reality. The theories and concepts used in this study are as follows with community development, social communication, culture and symbol, and the local government, social and political development, and communication. While the methodology behind this research is a type of qualitative research, with case study and ethnography methods. Research with multilevel analysis uses observations at the level of meunasah, community (*gampong*), and public.

Paradigm is a way / angle of view to understand the complexities of the real world. In this case, Patton stated that the paradigm suggests something important, legitimate and reasonable. Paradigm as stated Guba and Lincoln, that helped direct the pattern and methods so that researchers think these studies are appropriate in certain thinking patterns and methods. On the basis of the above idea that the paradigm/perspective that is used is an interpretive paradigm. W. Laurence Neuman, explained that in view of the interpretive effort to understand and explain reality or social action as a meaningful social action. This paradigm has a flexible definition of a situation which created by social interaction. The use of interpretive paradigm in this study as an attempt to explain social reality where there is an attempt to unders.

Research methodology used is the type of qualitative research as implication of interpretive perspectives. The method of research is a case study. Case study is a research strategy that refers to the forms of questions: why, or how. In the research process, researchers are not too controlling events studied, the focus is on contemporary phenomena within the context of life. Robert K. Yin in his book *Case Study: Design and Methods* stated the case study research strategy used to examine contemporary events, relating to the behavior that can not be manipulated.



### 3.0 RESULTS AND DISCUSSIONS

#### 3.1 Meunasah and The Cultural Reconstruction of Aceh

As *gampong* apparatus *meunasah* at its very basic function is to elevating and driving change in every aspect for the society. It is become integral part for the reconstruction process within Aceh society. Furthermore, it is evidently obvious to say that the civilization and Aceh culture is developing along with the existence and role of *meunasah*. Talking about culture, this refers to various social processes within Aceh society that take *meunasah* as its learning center. Thus *meunasah* in this sense has socially and culturally penetrated its influence to the bottom of spirit of Aceh society.

The magnificent role of *meunasah* in Aceh *gampong* society is widely explained by Siswono in his article titled *Meunasah* as Universitas Gampong. The important role of *meunasah* also elaborated by Sulaiman Tripa in his written statement to Waspada, however, Tripa is not explaining what the *meunasah* is, but he give details the role of *meunasah* in shaping and molding the character and mentality of Aceh society. The internal power of Aceh society is actually can be traced to the *meunasah*. The *meunasah* is becoming big concept of Aceh education system that can be expected to produce the new and sturdy Aceh civilization. In recent Aceh *meunasah* has lost its spirit, only functioned as prayer site for them and nothing more.

The vital of *meunasah* revitalization also is reprimanded by H. Badruzzaman Ismail, SH, M.Hum. He said that *meunasah* and mosque are two interesting community places in Aceh social system at least. The two institutions are representing the symbols of Aceh for their contributions to improve human resource monumentally, historically and heroically for the society. These two institutions socially used to function as opposing the despotic and barbaric the Dutch imperialist, fighting against immoral behaviors and spreading prosperity to the locals.

The ideal function of *meunasah* are: 1) central and public worship place, 2) da'wa and discussion, 3) public meeting, 4) to make peace the conflict, 5) art center, 6) youth center, 7) training center/sports and 8) the *gampong* downtown. The ideal function of mosques are: 1) prayer/worship place, 2) learning center, 3) meeting/hostility treaty, 4) da'wa, 5) study center, 6) wedding venue and 7) united and union symbol of ummah.

### 3.2 The Function of *Meunasah* and *Gampong* Government

The function of *Meunasah* is becoming the central of development, social communication process, whereas the function of mosque is becoming central of communication, two traffic communications, godly interaction (*hablum minallah*) and human interaction *hablum minannas*. It means that *meunasah* covers social development center and educational center. This integrity consequently generates what the ancestors said “*adat ngon agama lagee zat ngon sifeut*” that can be translated into a vision “by tradition and *syariah* comes aspiration and spirit that brings prosperity to the people, through the equilibrium order of worldly and heavenly development.

According to my opinion, as *meunasah* covers social development center and educational center this integrity consequently generates what the ancestors said “*adat ngon agama lagee zat ngon sifeut*” that can be translated into a vision “by tradition and *syariah* comes aspiration and spirit that brings prosperity to the people, through the equilibrium order of worldly and heavenly development. This view is agreed with Siswono that in old days all social and cultural activities were taken place at *meunasah* such as praying, meeting, *meureunoe* or studying, and art.

However. There are different roles on the level of power between *meunasah* and *muekim*. To Badruzzaman, basically the two institutions of *meunasah* and mosque have significant roles as to educate, to train, empowering to establish prosperity, peace and harmony by the traditional and religious values. Badruzzaman suggests that the relation of *meunasah* and mosque as cultural symbols is accepted as *narit majah (hadih maja)*. “*Agama ngon Adat (hukom), lagei zat ngon sifeut.*” *Meunasah* is the central in the central in controlling social interaction processes as it integrated the villagers and between *gampong* in accessing prosperity. This in turn will generate traditions and order.

In the context of Aceh society, *meunasah* is so related to the life of Acehnese. As Van Vallenhoven suggests that *gampong* is a legal community union that serves society with information of law and the order of legal structure. A union is the unifications of society that structurally organized and everlasting under the management and financial self-support of a group of people. A mosque in Aceh society is proposed by *mukim* (a number of *gampong*) for the need of faith/sharia values especially to perform *Jumat pray* (weekly worshipping that takes place at medium and large mosque to all males of mature Muslim).



The role of mosque then focuses on sharia (godly activities), whereas *meunasah* focuses in traditional activities that sometime related with religious values. The collaboration of mosque and *meunasah* then brings the unification of attitude that empowering each other, where tradition is strengthened by religion and vice versa. It can be inferred that a *meunasah* plays significant roles in developing the Aceh society. It is the power of Acehnese, the true of identity of Acehnese. It gives big contributions to the society and it is the civilization in itself. Without a *meunasah* the Aceh society will somehow loses the true character of Acehnese, the true character and identity of the people of Aceh.

Badruzzaman urged that the contributions of the roles of *meunasah* and mosque within the life of the Aceh society have strengthened the authority and autonomy of two public spheres in Aceh, the *gampong* and *mukim*. *Gampong* in legal term can be defined as "a legal community union of the government organization in a smallest area under a *mukim* in a specific territory led by a tradition leader called *keuchik*, as the executive leader, who autonomously organized their *gampong*. In practice a *keuchik* holds mono trinity function covers executive, legislatives, and judicative roles. A *keuchik* is assisted by *Tuha Peut* and *Imeum Meunasah* (leader of *meunasah*) and the other *gampong* secretaries. As the central of *gampong* government administration, a *gompong* covers some unit division as follow, (1) tradition structure division, (2) tradition functionaries, (3) tradition law/norms/directions, (4) traditional ritual and practices/reusam (arts, traditional ceremonial, etc), and (5) traditional forum/adat meusapat/traditional court.

Badruzzaman adds the functions of *meunasah* as for; 1) meeting venue; 2) education and the Qur'anic studies center; 3) worshiping venue; 4) art performing venue, like *Dalail Khairat*, *Mausifeut*, *meurukon*, *Ratep Duek* and so on; 5) skill development; 6) and in the fasting month of Ramadhan, the *meunasah* is normally used for breaking fast together (with "ie *bud a peudah*"). In the period of the administration of Aceh Darussalam, *meunasah* which is located at the very low level within Aceh society was used for meeting among the elites and commoners, for instance when they want to decide the *keuchik* and other public positions. In this process, we can see that the function of *meunasah* has put it become the legal institution.

### **3.3 Meunasah Aceh Cultural Symbols**

Culture is a way of living of certain group of people that handed down from one generation to the next. Culture takes it form from several and complex factors, ranging from religion, politics, traditions, language,

tools, clothing, architect and fine art. Every culture is the creation of member culture. Selo Soemardjan suggests that society as the only creator of the culture itself.

Nasution in Open University Module, urges that in studying the process of communication and its relation to society there are at least three points that have to be understood that is, (1) society is a set of comprehension, a framework of knowledge that one of its members orients him/herself to each other and inhabits a specific territorial as one community, (2) society is the object of sociology, and (3) society is a group of people that inhabits and works together for some time in order to organize themselves and take themselves as one society with a clear distinction.

Selo Soemardjan and Soeleman Soemardi define sociology as discipline that studies the social structures and the social process, including the social changes. Social structures are the whole intertwine of the main social factors that of the social principles, norms, social institutions, and social groups and levels. Social structures in fact require some supportive factors, (1) social process is the interchange of influence within all aspects of live from the people, for instance religion, law and so on, (2) the interchange of influence somehow generates formation and changes in social structures, (3) the forming of social structures is stimulating social process and social changes as a consequence of social interactions and communication.

The connection of communication activity with the system of society is reflected in the form of the social structure of communicative behavior which is set up to all society. This implies that communication as part of social process which is reflected in social structure and communicative behavior. The connection of communication and society is also reflected through social factors that influences the manners and conduits of communication due to rules and convention in communication activities. Communication manners and behavior within society is part of the culture of organization and society that represent mindset and creativity of the organization members.

Joseph A. Devito, states that culture is primarily related to 1) special elements of life style of individuals or the members of a group, 2) those elements that is generated from one generation to the next is transferred by communication and not through genetics. The culture in this context are 1) everything produced or created and developed by the members of the group such as values, belief, artifacts, and language; all of these imply the way of individuals act and think. These values, law, religion

and communication theory, way of life and attitude is a reflection of a certain culture. 2) Culture is something which is handed down from one generation to the next through communication, and not through genetics factors.

A culture belongs to a particular society as well as individuals within group of society and/or culture learns all cultural elements in the process of life so that the all elements become integral in the process of the members of the groups or the next culture. This activities and mobility of group members enable changes of a culture and this will in turn directing the way of civilization develop.

In the process of socialization and interaction between individuals within group, communication holds significant role in shaping the process of interaction and forming messages in social interaction within a group. Therefore, culture becomes an important aspect in communication. Some reasons as to why culture hold important role in communication process are, (1) demographic changes, (2) increased sensitivity to cultural differences, (3) economic interdependency, (4) advances in communication technology, and (5) the fact that communication competence.

The socialization process is significantly important if it is related with strategy to introduce programs and/or communication plans to all individuals of a group. A social communication process becomes an approach in bringing social changes. Communication acts in bridging differences within society since it capable in connecting the social systems. The socialization process always reflects the process of communication of the group members which means that the process of communication involves attitude, behavior, pattern, norm, and the social systems. Therefore, both the strategy to introduce programs and communication plans are interrelated like the relationship of a person with society. The terms of social function include communication connects individuals in society, communication directs to a new civilization, communication is the manifestation of social control within society, communication inevitably plays the role in the socialization of social values and an individual is identifiable as a person through communication.

*Meunasah* is the symbol of Aceh society which is found at *gampong* in Aceh and around Jakarta. *Meunasah* is used as the central of social activities, and most importantly *meunasah* has become the power of religion symbol beside the symbol of culture to Aceh society. Based on the reality of function of *meunasah*, within Aceh society *meunasah* is the central for religious and cultural order.

The role of *meunasah* in developing the villagers is supported by the role of mosque which is located in every village. A mosque is place to perform prayers where all villagers come together regardless their status. The function of *meunasah* becomes a central for community development through social communication. This integration then brings the so called “adat ngon agama lagee zat ngon sifeut,” that leads to the vision of the integrity of tradition and sharia to achieve the equilibrium of success in the here and after life. Both institutions play their roles in studying, training, and empowering tradition and religion as cultural assets for Aceh society.

*Meunasah* is the central in controlling social interactions where individuals have similar needs for better standard of lives. This interaction inevitably creates traditions and order. In everyday life, the role *meunasah* is so close to villagers in every *gampong* as it is a central unit for legal society which to Van Vallenhoven vital for the villagers to obtain law awareness, to investigate the character and structure of law union where in everyday life individual abides to it. The union itself is the unit that has a well organized structure, personnel, capital either material or immaterial.

As for mosque, this public sphere is built for *mukim* (consists of several *gampong*) to serve the sharia values and prayers for the society. Historically, to create a *mukim* it is based on the requirement to perform Jumaat prayer (Friday prayer) that requires at least 40 persons. To conclude the two institutions within Aceh society it is clear that both mosque and *meunasah* in practice give support to each other where mosque serve the sharia supply and *meunasah* as the reference of tradition. *Meunasah* and mosque have somehow give contribution in strengthening authority and autonomy to both the people within *gampong* and *mukim*.

Today, the role of *meunasah* and mosque confronts a profound change in society, misdemeanors and wrongdoing spread within society. The impact of globalization also gives contribution to changes within society and this somehow weakening the role of *meunasah* and mosque. One step to recover this condition, it is urged to rethinking the objective of culture itself as it is represented by the symbol of mosque and *meunasah*.

Truly, the roots of *meunasah* as traditional institution as learning process in Aceh in the period of Sultans during 1520-1675. *Meunasah* has come to exist along with the existence of the Islamic society in Aceh. The development of *meunasah* as Islamic traditional learning center was

only known during the period of Sultan Iskandar Muda (1607-1636). The rise of *meunasah* learning institution had to do with the transfer of education system and Madrasah Nizamiyah to Aceh Darussalam mixed with government system so that it is recognizable the relation of tradition and religion in the practice of *meunasah* as learning center.

Since in their early ages, children in Aceh gained their education from *meunasah*. In every village in Aceh there is one *meunasah* each that functions as center of culture and center for education for the community. It is called as center of culture, because *meunasah* does play important roles for society, as well as the center for education, it formally commencing education to local children. The education in this notion is the education that has its roots from Islamic values. This fact has certainly given evidence that since long time ago Aceh society had great access to education even in a very small community.

As an education center, *meunasah* is led by a *teungku* or a Islamic preach. The *Teungku* commonly are those who graduated from Islamic education system, called as *pesantren* or *dayah* in local term. After commencing education from *dayah* for several years, learning Islam, mastering some skill in serving society concerning lives based on Islamic values such as serving as imam in performing prayer, saying grace and so on, someone is entitled to serve as *teungku* and teach in *meunasah*.

If we elaborate and make distinction between traditional house in Aceh and *meunasah* we will see differences in; 1) its position, where Aceh traditional house mostly facing west, where Mecca is, while *meunasah* facing either north or south; 2) the floor at *meunasah* is flat, while the traditional house a bit mount at the center; 3) the interior of *meunasah* consists of front space and large space, while the traditional house beside those spaces there is back space, called *seramoe likot*; 4) and the pillars in *meunasah* shapes octagon, while the Aceh traditional house shapes round. And finally, there are pillars that represent the king and queen in Aceh traditional house but not in *meunasah*.

In term of the construction materials, according to the society, a *meunasah* needs materials such as wood, bamboo, and coconut leaves, called *oen meuria*, skin of coconut tree and other natural materials. Once the materials collected and ready to be erected, all the villagers hold ceremonial and perform pray to God so that the building hopefully can be utilized in serving to God. To make the construction perfect, to make it blessed by God the *meunasah* should be decorated by Islamic artistic calligraphy where the message implies the important of Islamic

values dissemination and other educative phrases so that those who enter the building will be enlightened by the messages.

From the management aspect of *meunasah*, the construction of *meunasah* the universal and educative values for the villagers depend on the *teungku* in charge. Therefore, the *teungku* primarily is someone who obtains skills and understandings in religion matters, where the locals call it as *ureung nyang malem*, a person who mastering religion matters. Finally, the existence of *meunasah* is to function properly to elevate life standards of the villagers. To achieve this objective, according to Aceh society's way of life, it is necessary to create a combination of traditional leaders, traditional chief (*keuchik*), and religious leader (*teungku*) to develop the function of *meunasah* for the sake of social lives.

### 3.4 The perspective of Meunasah in the Development of Acehese in Future

*Meunasah* has actually two main functions for Aceh society, both as a religious matters and also as a social tool with all values in its. Religiously, a *meunasah* is usually used to perform Islamic practices and worshiping related to god/Allah, and socially, a *meunasah* is usually used to commence education, learning center will the values that will influence the whole aspect of Acehese live. Both functions are integrated in practice.

It could be seen that all Acehese daily activities, cultures, the way in viewing live and others, were being influence deeply by the aura of *meunasah*. During the times, especially when the era of political reformation in Indonesia, forced by the tragedy of Tsunami, where Aceh become a very open area for all over the world, including the cultures and social values in it, The impact of globalization were strongly influences the existence of *meunasah*. Physically, *meunasah* nowadays has significant changed in term of its building conditions where recent *meunasah* built permanently, has some windows, with permanent space for the holy water, and electrical lights and equipped with other relevant facilities. These facilities are all depend on the attention from the villagers and of course from the government. This then followed by the reduction of *meunasah's* traditional values for Acehese.

During the military operation, the people in Aceh were live in fear. They even worried to go to *meunasah* where it makes the real function of *meunasah* was being lacked. The situation became worse when Tsunami destroyed some areas of Aceh damaged lots of *meunasah*. Tsunami then invited lots of people from all over the world bringing



their own culture where mostly strange with Acehness values. The mass media, those are being a part of it, then influenced the point of view of the youth generation in Aceh in seeing their live. This situation then indirectly put *meunasah* away from its basic place of Acehness. Without any serious attention of the government of Aceh, supported by the elder generation that still keep *meunasah* values as their way of live, the youth generation of Aceh will be out from their original culture that put *meunasah* as the guidelines of live.

The modern technology, that blew up after tsunami times, perhaps also brought some positive aspects for the youth generation of Aceh, especially based on knowledge point of views. but without putting *meunasah* back as its own social and cultural function in Aceh, probably there will never be any 'Aceh' anymore in the future.

#### 4.0 CONCLUSION

Based on on the above explanation, it can be concluded as follows, (1) formerly, social communication of Acehness built in *meunasah* as community learning centers. This processes create establish communication and interaction processes that are egalitarian and involve the entire community component (circular), (2) role of *Meunasah* in the process of social communication at gampong – Aceh is central and integral of community development. There is almost no social process without the involvement the role of *meunasah* of Acehness society which has the function as a place of worship, educational institutions and means of settlement of various problems or conflict societies, (3) *meunasah* and mosques for people of Aceh, to this day remains a strong inner sanctuary, which will eventually spread to form social values of the culture of Aceh, which led to the formation of civilization Aceh, which adapt to changing times, (4) *meunasah* has socio-cultural power of the people of Aceh, and a symbol of social civilization constructed in diverse sectors such as Aceh, social, cultural, economic, religious and political, (5) along with the development of the times (in the extreme at the start with the tragedy of the Tsunami), which accompanied the era of information technology advances, the role of *meunasah* slightly reduced, but still have the 'spirit' of social institutions that affect the people of Aceh. *Meunasah* should be necessary for the development of the Acehness people, especially younger generations, thus becoming the Millennium generation who have global capabilities while still holding fast to the values of The Aceh-an, (6) serious efforts are very urgently needed by all the diverse components of society amid the onslaught of new values, especially from the development of communication

technology, so that human resources Aceh (SDA) still has the obvious characteristics as Acehnese, (7) The action of 'Back to Meunasah' should be done without lacking the positive values of modernization it selves. The action should combined the harmony between the modern technology and culture with the way of keeping meunasah and all its values to create a better generation of Aceh.

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