

VALUE SHIFTING AT MEUNASAH IN LANGSA IN SOCIAL CONTEXT

By:

Cut Intan Meutia¹⁾, Chery Julida Panjaitan²⁾, Fadhillah Wiandari³⁾

^{1,2,3}Institut Agama Islam Negeri Langsa

¹cutintanmeutia@iainlangsa.ac.id,

²chery.julida@iainlangsa.ac.id,

³fwiandari@iainlangsa.ac.id

Abstract

The purpose of this study is to explore the shifting at *meunasah* in Langsa City. The shifting is seen from various aspects such as the architectural form and also the values adopted in the existing *meunasah*. Although, there are still *meunasah* that have not been organized in a modern way, the *meunasah* are still running as usual in a patrilineal society tradition with a strong charismatic power. Thus, all activities are centered on the leader; in this case the tradition in Aceh, that is *Teungku*, namely *Teungku Imum Meunasah*. The research methodology uses a phenomenological and historical approach by using data collection tools in the form of observation, documentation and interviews. Then the data is interpreted by data reduction. To strengthen the final results, data cross-checks and triangulation are held, so that the data reached the maximum level. Based on the existing results, currently there are twelve *meunasah* buildings administratively recorded. All of these *meunasah* are located in Langsa and in terms of architecture and are multi-functional. The five *meunasah* are still original. Moreover, there are seven administrative *meunasah* as *meunasah* itself, but the shape and model is a *Mushala* building, and the administrators are *Imum Gampong*, *Imum Dusun*, *Imum Hafiz*, and *Imum Rawatib*.

Keywords: *shifting, meunasah, Aceh*

1. INTRODUCTION

The term cosmopolitan, modern, and globalization and these times as indicated by Renald Kasali in his book the great shifting, have experienced many shifts in meaning and function in the economic, social, cultural, scientific and even educational fields. The main thing is information technology, which holistically affects Aceh in all fields, focusing on the influence on cultural, social, religious and educational values, especially the locus of control in the *meunasah* field. Syamsul Ma'arif indicates that in the globalization era which is marked by various advances in certain aspects of human life, supported by the accessibility of digital social media. Due to that, social interactions occur and even global interactions have interactive effects characterized by shifts, including competition in trade, investment and information that has penetrated the Indonesian technology market. That matter will make it possible that the fields of education and culture will also have an impact on this wave of transformation, generally *meunasah* institutions in Aceh.

Meunasah from the perspective of Acehnese culture has a complex meaning. It can mean custom, management, government, system, culture, civilization, mind set orientation, and even education. As a system, it can be analogous to a question sentence with quotes "where is the *meunasah* located"? It can connote institutions as well as systems and management, or connote institutions with architectural forms. The writers assume that the

ecology of Aceh's *meunasah* has passed numerically for several decades. It has evolved and can even be said to have experienced a revolution in adapting to its environment and era. Thus, *meunasah* is classified and even anatomized into several segments and episodes, if we trace through history and discourses in the field.

The writers divided *meunasah* into three periods, namely historical *meunasah*, classical *meunasah*, and modern *meunasah*. These three concepts are interconnected with socio-cultural developments and the world of education in Aceh. In the past, during the sultanate and kingdom, Acehnese cultural customs in religious education for children were handed over to the *meunasah* in religious guidance by the parents of students to the *imeum meunasah*, to be educated and taught the norms and knowledge of Islam, such as moral norms and various religious knowledge through the holy book of the Quran and the *Sunnah* of the Prophet Muhammad.

In addition to the *meunasah* as a center for community activities, it is as production center for Acehnese scholars and even the reproduction of Islamic leadership values. However, the meaning and function of the *meunasah* began to shift to become an information center for citizens, public speaking, and even center of change. This shift also penetrated into the shape and structure of the *meunasah* building, the leadership of the *meunasah* held by the *tengku* (the leader) *meunasah* was no longer hereditary held by him, also in terms of management (management).

Historically, the early *meunasah* started from the forerunner of the opening of forests, hills and rice fields, so that, it attracted the interest of the surrounding community to settle down and be able to maintain the results of these plants. Overtime, the population increased, villagers started to establish *meunasah*; therefore, it becomes a village. In the implementation of prayer and rest, they no longer had to return to their home villages. In addition to the formation of *meunasah* as mentioned above, there are also another *meunasah*, in accordance with the needs of the local community for places of worship and also the academic spiritual needs of the community, but this is more synonymous with *mushalla*, without any other types of buildings beside it such as geuchik office and health office.

The general shifting referred to the literature states that the shifting that occurs by the posts of economic, social and political power is shifting from muscle power and money to the power of the mind, from manual activities to mobile facilities.

It is said that in the Dutch era, the place that was not attacked was the *meunasah*, so the heroes devised strategies and briefings were held at the *meunasah*. Currently, that spirit has begun to fade and be eroded by time and globalization. It means that in this study there has been a shift in the meaning of *meunasah* in Langsa and the social development which has a significant effect on the existing *meunasah*, but is not generally pinned to all *meunasah* in Langsa. *Meunasah* is not only an educational institution, but also an institution of cultural and religious customs to illustrate the activity of *meunasah* and its structure. In addition, the *meunasah* has applied some concepts such as curriculum, learning system, *teungku* (teacher) and *aneuk miet* (student), traditions, facilities and infrastructure in the past. These ideas have not been fully implemented in the program and process of *meunasah* revitalization. This paper is very relevant to the history of the existence of *meunasah* in the literature, which is supported by valid and universal reference evidence. Discussing *meunasah* conceptually, it functions not only as a cultural custom but also as a social and educational and religious institution for the people and families in Aceh. Along with the change in the period, *meunasah* has undergone changes, particularly the *meunasah* in Langsa.

From the several research studies above, there has been no research or book that discusses the shifting in the meaning of *meunasah* comprehensively that is relevant to the social development of society and Islamic education in Aceh. The discussion still revolves around the *dayah* as an institution separately from the *meunasah*, and the *meunasah* which is not yet clear about the type of modern infrastructure and its authenticity, which gives a different meaning when dealing with customs and the surrounding environment. Therefore, the research

that will be carried out is expected to complement the treasures of Islam, above all in terms of paradigms and portraits of the shift and sincerity of *meunasah* in Aceh.

Epistemology of Shift and Meaning

The shift signifies a change accompanied by competition and boisterous competence slogans, among academics with campus institutions. It is very urgent to have scientific and knowledge competition slogans at international events with the hectic world-class and universal seminars (globalization) with the theme of Religion and Social Science. Besides that, the beginning of this shifting was started by competition in the field of science engineering, focusing on information technology which resulted in shocks in various lines, even bio-cultural impacted by it. In this paper, we look for formulas and anticipations in navigating the wilderness of the industrial revolution which at its peak was 4.0 levels, which was marked by the jargon of the millennium era as an alpha generation. This triggers that there is also a shifting in the paradigm of Islamic education, which is conventional to a transformative and grounded (contextual) educational paradigm, as well as a shift in values.

The meaning of this *meunasah* is monotheism, which can be interpreted by the existence of tangible symbols through the five human senses, such as the existence of the *meunasah* pole, the *meunasah* porch and the responsibility of *imeum* (leader) *meunasah*. The facts that appear around the *meunasah* environment state that the meaning of the *meunasah* itself has modified a shift in the roles and functions of the *meunasah* and even a shift in the meaning of the duties and responsibilities of the *meunasah* leader.

Meunasah has multiple functions. They are as a place of worship, a meeting place for the *gampong* (village) community, a place for recitation of the Koran for children, a study of religious knowledge for parents, a center for religious social activities, a place for conflict and dispute resolution. In the past until now many boys have sleep in the *meunasah*. It is more factual and in accordance with the reality of the author witnessed and also according to Sabirin that *meunasah* has a complete function; as a center for community activities, as a center for religious activities, as a center for educational activities, as a center for socio-cultural activities, as an economic base, as a center for economic empowerment.

The history of education authorities in Indonesia is still initially centralized. The policy of implementing education for *Meunasah* and mosques in Aceh is currently the authority of the *Dayah* Education Development Agency in 2019. It has been under the Department of Islamic Law, especially in Langsa, and The Ministry of Religion in the field of Non-Formal Education.

Meunasah cannot be separated from its discussion with *imam* (the leader) *meunasah*, and has been stated in the *Qanun* of the Nanggroe Aceh

Darussalam Province Number 5 of 2003 concerning Gampong Government. The other part, regarding *Imum Meunasah* or other names, has the task and carries out the functions of leading religious activities, increasing worship, increasing religious education for children/adolescents and the community, leading all activities related to the prosperity of the *Meunasah/Mushalla* and other activities related to the implementation of Islamic Shari'ah in people's lives. The Further arrangements regarding the requirements and ratification of the appointment of Imum Meunasah shall be stipulated by Regency *Qanun* or City *Qanun*. Regency or City *Qanun* as referred to the law contains materials including: requirements to become Imum Meunasah; procedures for the appointment and dismissal of *Imum Meunasah*; rights and obligations and prohibitions of *Imum Meunasah*; *Imum Meunasah's* working relationship with *Keuchik* (the leader of village) and police action.

Meunasah discourse is very urgent when it comes to Acehnese cultural customs, *meunasah* is a condition of the existence of a village/*gampong* (*huta*) where people interact and educate, in the dimension of thinking to Aceh, these activities have transcendental and hereafter (*ukhrawi*) values.

The *meunasah* that has grown and developed in Aceh has undergone changes and shifts in its original meaning and function, so that an agenda for reconciliation, revitalization, reorganization, re-actualization of the *meunasah* is needed for the people who have caused changes and even the leap of modernization and globalization in the millennium era, as a responsibility and this has been implemented through empowerment and development activities through the Aceh Governor's policy of providing incentives for *meunasah* stakeholders.

The shift in the meaning of *meunasah* in Aceh has given rise to disappointment and even skewed stereotypes; however, there are also writings of shifting the meaning of *meunasah* in Aceh with a positive and optimistic appreciation of the role and function of *meunasah* in the future, such as Sulaiman Trippa's writing, entitled "Meunasah as a University" as a universities among the public and even the initial place of travel to higher education levels in the country and not infrequently even abroad. This shifting in meaning leads to the process of education and interaction of cultural customs into the Islamic arena.

2. METHODS

In discussing the shift in the meaning of *meunasah* in Langsa Aceh, the method used is a phenomenological and historical approach. This method is in accordance with the descriptive qualitative research paradigm. Data collected in the form of documents, monitoring researchers in the field is processed in the form of variables. In addition to, the writer conducted observations and surveys,

interviews. In collecting the data needed in this paper, the authors use the field study method (field research) by conducting, monitoring, interviewing, documenting, and researchers conducting library research and supported by internet media, as well as conducting field surveys to observe *meunasah* who have carried out the transformation in Aceh Province by means of a literature study.

In general, in 1968 PELITA I the number of *meunasah* or *mushallah*/violations in the Province of the Special Region of Aceh had amounted to 6,971 units and in 1975 PELITA II increased to 7,679. For Langsa, we can refer to the number of *meunasah* or prayer rooms in the list below.

Table I
The meunasah in Langsa Tahun 2016

No	Year	Regency	Mosque of Regency	Mosque of Village	Mushalla
1	2016	Langsa Timur	1	9	21
2	2016	Langsa Barat	1	8	29
3	2016	Langsa Kota	1	7	13
4	2016	Langsa Baro	1	16	49
5	2016	Langsa Lama	1	11	28
Jumlah			5	51	140

3. PORTRAIT OF MEUNASAH IN LANGSA

Not all *gampongs* in Langsa have *meunasah*, although the meaning and function are the same as *meunasah*, residents calling it *mushallah*, *surau*, or *langgar*, sometimes people even call it "*balee*". *Meunasah* also manages waqaf assets in the form of burial grounds which are managed by *Tengku Imum* and the management is handed over to gravedigger officers, then *meunasah* also manages an educational institution called *Bale Pengajian* or Quranic education school, or called *Madrasah Diniyah Awaliyah*. Even there is also early childhood education depending on the composition of *gampong* demographic expectations.

It was found that oral and written data showed that the *meunasah* in the hamlet was still relatively original or genuine. The *meunasah* was in the form of a *seuramoh* Aceh on stage and had wooden poles with a stilted room; some used shutters, were lined and had walls. The existence of the *meunasah* ranges from the 70's to 80's. The remaining half of the *meunasah* are modern with materials from iron poles and concrete walls, ranging from the 80's to the 90's, some are even in the form of an Acehnese house, but have permanent raw materials, established in the 2000s and the latest is *mushalla* Adhere to the concrete construction of the Acehnese house as a new *meunasah* model.

These *meunasah* or prayer rooms are managed by Imam who are members of *Imum Gampong*, *Imum Dusun* and *Bilal Meunasah*, the existence of *meunasah* is spread over five districts, 66 gampong and 267 hamlets who are responsible to the mayor of Langsa city. The initial data that the author can exist from 2007 to 2019, because this decree has a minimum age and term of office which is limited to every six years to be re-corrected and the minimums are re-elected in accordance with existing regulations.

Reproduction of Imam Meunasah as a Leadership

The existence of *meunasah* priests cannot be separated from the existence of *gampong* in Aceh. In general, at this time *meunasah* priests are produced by the *dayah* institution, after students study at the *dayah* in a period of several years until they are finished or not yet finished. Generally, they return to their respective village. It is expected that they can lead the *meunasah* in *rawaib* or *samadhiyah* prayers and even *yasinan* activity.

And it is possible that formal institutions of Islamic higher education also have the potential to reproduce hamlet and *gampongimam*. It is indicated that judging from the history of the imam education in the administration of Langsa city. Most of the imam for *dayah* are from the alumni of State Institute for Islamic Studies or IAIN Langsa. It does not even stop there, IAIN Langsa also takes part and plays a role in fostering and increasing the capacity and training of these priests, for example activities in 2016 have held training for village/gampong priests and hamlet priests including *takhrij al-hadith* training as part of becoming an *imam* at IAIN Langsa. Future leadership overshadowed by advances in information technology should be transformed into entrepreneurial leadership, which is responsive and accommodating to the dynamics of the virtual world by filling out academic content.

Education Process in the Meunasah

Students studying the Koran in Aceh are called *aneuk mit*. Generally they enroll the elementary school at the age of seven until they enter high school. Children who recite the Koran at the *meunasah* are not identical with *meudagang* (trading) at the *dayah* level, because they are general in nature and in accordance with the students' ability to master learning materials. The learning engagement is filled by male and female students who are co-educational; the position of the students sits in a circle in the direction of the *meunasah* room. Students follow the learning agenda determined by the *meunasahimam*. In this case, the curriculum prerogative is in the hands of the *meunasah* priest, shown in the table below this.

In general, the congregation of this recitation has its own characteristics, starting from the congregation of teenagers. There is a congregation of mothers, and fathers, and also there are co-educational ones and Aly Hasymi Mentioned that

there is one variant of the congregation, namely the special congregation, which means an association, engaged in systematic *da'wah* which is even existential if it is needed urgently. Coeducation is usually if there is a *tabligh akbar* or regular recitation at night. We know that Aceh has specialties in the field of religion. Therefore recitation activities have been carried out. This is a common thing among the people of Langsa. We can observe from the behavior of the recitation congregants at sunset. In addition to, wearing belanga shirt or shirt and wearing a sarong, they also carry a bag containing a yellow book and stationery.

Curriculum at Meunasah

The material taught by Imam Meunasah and the *tengku inong* or the imam of the mosque or the *tengku dayah*, has a variety of material presentation characters. Depending on where they study. The numbers of the *meunasah* in Langsa hold recitations and education. The method used from various *meunasah* shows that it is not monodidactic, but varies according to the level of education of the Imam of the *meunasah* and the tradition of the priest because the *meunasah* room is not classical. Evaluation at the level of non-formal education at the *meunasah* starts from the assessment of the *meunasah* priests to the general public, through the actions and interactions of the *meunasah* congregation, namely the youth and parents, including children. The religious leaders would evaluate the curriculum as a conditional evaluation in general and what is more interesting if it is adapted into a responsive evaluation. The application can be seen in factual student behavior. Infrastructure is an indication of the existence of a *meunasah*, whether it has changed to status as a mosque or is still a *meunasah* in a village. Generally houses of worship are located in a busy area where people pass through, tending to mentioning and naming it the *mushalla*. It is different if the house of worship is a bit away from the crowds; people tend to call it *meunasah*. Even though the function and shape of the building is more inclined to *Mushalla*.

In addition to the physical building of the *meunasah*, the assets of the *meunasah* are also included in the category of infrastructure, in the form of culinary equipment and *fardhu kifayah* equipment, and no less important is the *waqaf* property of the *meunasah* in the form of burial land and a plot of *waqaf* land for the welfare of the *meunasah* management. In general, Langsa is known that the population growth rate is increasing densely. It is very possible for independent equipment supplies, so that it does not hinder the implementation of *khanduri* (traditional party) and the implementation of *fardhu kifayah* which if needed immediately.

Shifting the Meaning of Meunasah in Langsa City

Meunasah in Langsa approaches the meaning it as a social institution, government, *da'wah* and custom. Its education has a variety of dynamics and

dialectics. The occurrence of a shift in the meaning of *meunasah* in Langsa particularly is not far from the social changes of society that are oriented towards a modern economy and social supported by a globalized lifestyle with the support of mobile digital transportation and information with social media. This transformation was as a continuity of the industrial revolution and the era of science that led to the industrial revolution 4.0 in this millennial era, which was initially suspected by Jacques Attali (1999) as the third millennium.

The function contains the meaning of expansion or narrowing. In the *meunasah* realm in Langsa, it is indicated that the expansion of the *meunasah* function which was originally a place of worship and educational institution. The economic institution has expanded its function into a place of socializing and expression. The *meunasah* in the academic studies that we have described above are in accordance with the opinions of experts *meunasah* was included in the study of the BRR strategic center, having multifunctionality, namely as customary law community institutions, religious institutions and family education centers.

Meunasah as a Customary Law Community Institution

In practice, the existence of *meunasah* in the *gampong* (village) of Langsa is generally included and integrated with the *gampong* government center in one office complex. It consists of the *geuchik* (the leader of village) office, the health center, a meeting hall and the *meunasah* itself. As a religious institution, *meunasah* functions in Islamic centre and *da'wah* activities. The Acehnese people who are very religious in their religious traditions have a unique religious tradition. They would do every month many religious tradition particularly *kenduri gampong* (traditional party). According to the lunar calendar, if calculated, we can abstract them into a table, and they will pray dawn safari activities are held every month, even if the activities are held every day, but the *meunasah* turn can be get a turn once a month or quarterly.

In the research field in Langsa, the activities that the author has mapped do not include activities planned by the community. *Meunasah* also held the first night of the small party to who died. Another was a wedding party. Then, it is a seven-day descent for a baby, celebration for hajj pilgrims started preparations for departure and after arriving at their hometown. The *meunasah* was the first place to stop before entering house. The *meunasah* is also a place for a flash boarding school. The activity held at the *meunasah*. The live activity was the tahfiz al-Qur'an activity supported by the Aceh Islamic Shari'a Service agency with the issuance of the medium-term development plan with a clause for fostering imam.

As an education center, the *meunasah* manages learning and educational units in opening session for children recitation classes and recitation

classes for adults at the adolescent level, even assemblies of *taklim* (class) for parents and the elderly, but not all existing *meunasah* perform this function. Currently, there are several *meunasah* that only open reading classes for children, such as *Meunasah Al Muhtadin Gampong Daulat*. This *meunasah* manages educational units at the Quran Education school level and also at the Madrasah Diniyah Awaliyah level, even handles a library at the *meunasah*. If traced to the National Education System in accordance with statutory regulations, then *meunasah* is included in non-formal education institutions.

Meunasah has a very vital role for the ecosystem of Aceh's culture and customs. *Meunasah* acts as the foundation of the Acehnese community. It underlies the existence of Acehnese religion and cultural customs, which is now known as Aceh Special Autonomy. In addition, the role of the *meunasah* can be seen in the *meunasah* priest in classical times, for instance, the role in the struggle against colonial rule.

The duties of the *meunasah* Imam in Aceh are assigned to *Imam Gampong*. As stated in the preamble to the Decree, specifically in Langsa, the decree has been periodically distributed starting from the Decree of the Regent of East Aceh and continuing to the Mayor of Langsa. As in the preamble to the Decree of the Regent of East Aceh, which used to be the capital of Langsa, the excerpt from the Decree of the Regent of East Aceh No. 727 of 2004 concerning the appointment of Imam *gampong* in East Aceh District? Dictum stipulates: Second point: Imam *gampong* besides serving as *Imam Meunasah* is also the executor and supervisor of the Kaffah implementation of Islamic Shari'ah in his respective *Gampong*.

Management

Management in this case is a form of management, in accordance with academic standards related to POAC (Planning, Organizing, Actuating, Controlling). The management structure of the *meunasah* is included in the structure of the National *meunasah* Agency and also the National Mosque Council. In this management, historical perspectives and realities in the field can be reviewed, in history we find in the literature the *meunasah* gradually and comprehensively managing a *gampong* in terms of religious and social activities, but now in the field there has been a decrease in the role and function of the *meunasah*, although in one aspect. There is an expansion of its function and role. It can be seen in several houses of worship in Langsa.

Basically, *meunasah* is also a developer in the sense that it has the potential for independence and entrepreneurship, in addition to producing leaders and people who are active and innovative, active in worship, innovative in *ijtihad* (making decision), thus giving rise and providing opportunities for the birth of superior and capable person.

Moreover, the symbol of the existence of the *meunasah* as a center of ritual, the center of community is a reflection of Islamic civilization in the center of Arabia, which was previously victorious through the spirit of science and Islamic *da'wah*. *Meunasah* as a symbol of civilization can be seen from the existence of a mosque which means a place of prostration, both for *abid* and *fuqaha*, at that time, which pivoted on the Kaaba, the center of all monotheism worship to Allah SWT.

Meunasah as a symbol of the existence of a *gampong* in Aceh, or the status of the area begins with the existence of forest areas that are cleared through customary legal agreements and decisions; this reflects that there is an urgent hierarchy in the development of a *gampong*. Even the *meunasah* is a representation of the socio-cultural symbol of the community that directs all social activities and even religious activities carried out in the *meunasah*. This social symbol has an effect on the process of social interaction, so the role of communication is needed. Communication builds social interactions to be more meaningful so that social processes can take place between the social structures of society.

Meunasah also opens opportunities for accommodative symbolism. We can see the indications in the architecture and management system of the *meunasah* organization, adopting traditional building architectural forms, as well as mutual cooperation management.

Community Discourse in Responding to Dialectics Shifting the Meaning of Meunasah

On this occasion the researchers conducted observations and interviews with the people of Langsa City who are concerned with *meunasah*, including community leaders, *meunasah* functionaries and *meunasah* policy makers (authorities), to *meunasah* users and beneficiaries (stakeholders).

Almost all agree that there has been a shift in both positive and negative meanings, the positive tone is that the shift in the function and role of the *meunasah* is due to the population growth rate and the birth rate of the people of Langsa, as an employee city, as well as an alternative micro-industrial center city between the two districts, namely East Aceh and Aceh Tamiang. It is known that there are three cities in Aceh Province in 2012 with high population density, namely Banda Aceh of 3,654 people per KM², Lhokseumawe 942 people/KM² and Langsa with an average density of 567 people. This condition is because in the area there is easy access to regional infrastructure, these adequate facilities are very attractive to the people around Aceh Province to try their luck and then if appropriate, they can settle down.

Shifting the Meaning of Meunasah in Langsa City

The logical consequence of social interaction in the global world which is marked by global issues is so powerful. It affects the competition for

providing religious infrastructure and the dissemination of religious social media. It is very massively available and easy to consume and utilized by stakeholders and the government as a terminal and locus of control in the management of the territory and spatial planning of a country. That has an impact on radical changes on a global scale through the walls of domestic domination of individuals and institutions, focusing on social media, sea and air channels, a government territory boundary are not free from threats and disruption.

If it is managed properly and transparently it can increase participation. The society in the quality of democracy and stable economic values for Indonesia these values cannot be separated from very heterogeneous cultural meanings. So, they can be utilized in the development and strengthening of local cultural values such as in Aceh, especially Langsa. These global values impact on the *meunasah* complex. Then the *meunasah* can apply it or even be eroded, so that the *meunasah* changes function or dysfunction.

Patterns and Models of Shifting the Meaning of Meunasah in Langsa

The shift can be seen in substance and essential, more precisely at the level of spiritual values and profane values. The first one, cultural contact has been around for a long time. It has become literary material that the cultural contacts with various world civilizations. They are integrated and intersected by following the era of Aceh civilization until long before that in the era of the Peureulak sultanate. Even, it locked in the ethnography of the Hindu-Buddhist era in the archipelago. It is especially at the tip of the island of Sumatra on the west and east coasts.

The types of cultural contact indicated are trade and education. The interaction of people from various cultures and customs that are united and integrated and each demarcation boundary is given the opportunity to exist and be functional. It appears in symbols of street names, individual names and forms of houses, shops and others. Next is management. The pattern of financial management of the Public Service Agency can be an opportunity for *meunasah*. Moreover, motive is identical with the feeling behind the action (interest) or interest of a person or institution towards something, colonialism, tourists, academics, intellectuals, artists and technocrats.

In shifting model, dynamics changes in a positive direction leads to negative things, such as coffee shops that are open beyond the limits of regional or city regulations, unlimited curfews for women. The transformation of the *meunasah* forms into a mosque, initially with loose management of the *meunasah* transformed into a strict and professional mosque management. Besides that, the concept of modernization, stages of modernization, socio-cultural modernization in Indonesia are with the

presence of Muhammadiyah, Nahdhatul Ulama, Alwasyliah, PII Ahlussunnah Wal Jama'ah community organizations. It can be seen in the names of mosques in Langsa as the Taqwa Mosque, Al Hidayah Mosque. Each of which is affiliated with community organizations and others.

Modernization of education from the beginning is traditional in the form of *pesantren*, *surau* and *meunasah* in parts of the archipelago with the emergence of a modern education system that brought changes to *meunasah* institutions in Aceh, such as modernization in West Sumatra which resulted in the emergence of two opposing thought fronts, so that *surau* as a religious institution was eroded by the modern academic tradition that applies the classical system. Thus, *madrasah* (Islamic school and schools) emerged. In Aceh, it is with the presence of formal educational institutions in general such as schools, *madrasah* and *dayah*. In addition, the educational institutions of the Qur'an Education school have grown and developed using the *juz Amma* or *Iqra* methods, integrated Islamic Elementary Schools and non-formal educational institutions as an Quranic private education model, English Private Lessons, and SEMPOA tutoring.

In the concept of anthropology linguistics borrowing Kemal Fasyah's term, many have been eroded by the times and the development of society towards an entity and the existence of *meunasah*, including the original form of *meunasah* which began to decrease and transform into a permanent building with concrete and steel frame building materials. Although traditionally, *meunasah* still exists in action (real time). The orientation, on a macro basis, is in line with the government's orientation which puts forward an Indonesia-centric development orientation. It starts from the village (*Gampong/Kampung*), including the fields of finance, management, infrastructure and human resources as well as in the management of natural resources. The trend of language, such as the discourse of sermons in Indonesian which was initiated by the Minister of Religion for the period of Advanced Indonesia, during the second leadership period of the President of the Republic of Indonesia, Ir. Joko Widodo.

Tendency to Shift the Meaning of Meunasah

There are so many shifting that occur in the *meunasah* environment that should be described when compared to the development of *meunasah* from time to time. If it is related to the function and role of the *meunasah* that we have discussed above, especially what the author focuses on is in the field of art information, for example the art of reading has been gradually eroded by the rapid flow of internet technology, where young people are more focused on telecommunication information media in their hands and which are mobile rooming. On the contrary, *meunasah* has become an element of content in cyberspace (online) as an object of writing and social media status. The writer can narrate as the sentence

"in the *meunasah* room it is quiet, on the internet network the *meunasah* is milling about".

The latest thing that is being experienced now during the Corona Virus 19 pandemic which has not ended in early June 2020. There are many reduced activities at the *meunasah*. In accordance with the protocol instructions from the COVID19 Prevention Task Force is by limited individual activities (social distancing). *Meunasah* activities on Islamic days and even community social activities are reduced, such as *tarawih* prayer activities, *tadarus*, *nuzul quran*. Although some *meunasah* still carry out taklim assembly activities and environmental sanitation and even immunization activities, they are also still carried out in accordance with the determination of regional status and local domicile.

4. CONCLUSION

The word *meunasah* is still an existing choice of words applied to the name of houses of worship in Langsa, although the type of building adopts architecturally the style of the Mushallah house of worship in general or more precisely the model of the Pancasila Mosque in the New Order era. *Meunasah* is a place and traditional institution and center of religion and education in Aceh with multi-function functions in the social, government, religion, culture, arts, education, and special fields in Langsa City. According to the topography of the area and the rate of population growth, most of the *meunasah* in Langsa have a greater role in religion in the fields of worship and education as well as the Commemoration of Islamic Holidays.

Then, the role of the central government institution is still visible with indicators. Village meetings are still often held such as the distribution of direct cash assistance for COVID 19 funds. It is the election of *geusiyik* (the leader of village) and village program deliberation. The field of education for the role of parents and *meunasah* is wider, ranging from escorting the bride and groom to burying the dead. And this is public education at large and Islamic education in particular, namely education throughout life (long life education), education to be, and education to education. Life to gather, all of these have been adopted by the UN world body, namely UNESCO, because most of the people of Langsa city are Muslim. This broad variant of education revolves around taking children to the 89 *meunasah*, *tengku imum* accompanying the bride and groom and traditionally handing over the *dara baro* or *linto baro* to the in-laws and local residents.

5. REFERENCES

Abdur Razak Naufal. *Al-Muslimun wa 'l-'Ilmu 'l-Hadis*. Terjemahan. Abdurrahman. H.M. Zakaria Adham, Drs. *Umat Islam dan Sains Modern*. (Husaini. Bandung. 1987).

- Ahmad Syalabi. *Ta'arikh Tarbiyah Islamiyah*. Terjemahan. Muchtar Yahya. Sanusi Latif. Prof. Dr. Drs. M. *Sejarah Pendidikan Islam* (Bulan Bintang. Djakarta. 1973).
- Azyumardi Azra. *Renaissance Islam Asia Tenggara*. (PT. Remaja Rosdakarya. Bandung. 1999).
- Azyumardi Azra. *Pendidikan Islam Tradisional dalam Transisi dan Modernisasi*. (PT. Logos Wacana Ilmu. Ciputat. 2003).
- Azyumardi Azra. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Melacak Akar-Akar Pembaruan Pemikiran Islam di Indonesia*. (Mizan. Bandung. 1994).
- Departemen Agama RI. DIRJEN Kelembagaan Agama Islam. *Pondok Pesantren dan Madrasah Diniyah Pertumbuhan dan Perkembangannya*. Jakarta. 2003.
- Elwis Nazar. *Normal Islam Di Padang*. (1931-1946). (IAIN IB. Press. 2001).
- Haidar Putra Daulay. *Sejarah Pertumbuhan Pendidikan Islam di Indonesia*. (Kencana Prenada Media Group. Jakarta. 2007).
- H.M. Thamrin. Z. Edy Mulyana. *Pantai Barat Aceh* (Badan Arsip dan Perpustakaan Provinsi Nanggroe Aceh Darussalam. 2009).
- Ibnu Qoyim Ismail. *Kiai Penghulu Jawa. Peranannya di Masa Kolonial*. (Gema Insani Press. Jakarta. 1997).
- Ibnu Bathutah. *Rihlah Ibnu Batuthah*. (Daar Al-Turaast. Beirut. 1968).
- Kuntowijoyo. *Metodologi Sejarah*. Edisi Kedua (Tiara Wacana. Yogyakarta. 2015.)
- Laurence Bergreen. *Marco Polo – From Venice to Xanadu*. Terjemahan. Prisca Delima. *Marco Polo – Dari Venesia ke Xanadu*. (PT. Elex Media Komputindo. Jakarta. 2007).
- Mehdi Nakosten. *History of Islamic Origins of Western Education A.D 800-1350; with an Introduction to Medieval Muslim Education*. Terjemahan. Jiko S. Kahar. Supriyanto Abdullah. *Kontribusi Islam atas Dunia Intelektual Barat: Deskripsi Analisis Abad Keemasan Islam*. (Risalah Gusti. Surabaya. 1996).
- Mukhlisuddin Ilyas, *Pendidikan Dayah di Aceh Mulai Hilang Identitas*. (Pale Indonesia Media, Yogyakarta, 2012).
- Poeradisastra. Prof. S.I. *Sumbangan Islam Kepada Ilmu dan Peradaban Modern*. (P3M. Jakarta. 1986).
- Rose E Dunn. *The Adventure of Ibn Battutah. A Muslim Traveler of the 14th Century*. Terjemahan. Amir Sutaarga. *Petualangan Ibnu Battutah. Seorang Musafir Muslim Abad-14*. (Pustaka Obor. Jakarta. 2011).
- Sabirin, *Pemberdayaan Masyarakat Berbasis Kearifan Lokal*, (Banda Aceh: Ar-Raniry Press. 2012).
- Zaini Mukhtaram. *Santri dan Abangan di Jawa*. (INIS. Jakarta. 1988).
- Zamakhshari Dhofier. *Tradisi Pesantren*. (LP3S. Jakarta. 1994).
- Zainal Abidin. Agus Ahmad Safe'i. *Sosiosophologi: Sosiologi Islam Berbasis Hikmah*. (Pustaka Setia. Bandung. 2003).