

WOMEN ROLE MODEL IN COMMUNITY DEVELOPMENT OF GAMPONG ACEH THROUGH PARTICIPATORY COMMUNICATION

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ABSTRACT

The research aims to explain the role of Teungku Inong or women in Aceh Gampong or village. Women in Aceh community have a vital role, not only in the domestic affairs but also in public domain, even in the war. The socio-cultural and religion construction of Aceh community at the first level of government which is Gampong cannot be divided from the active role of Teungku Inong. The participatory communication theory is implanted and equipped with the concept of Tengku Inong, community and education centre, and Meunasah (traditional hall for educational purposes) as the socio-cultural basis of Aceh community activities. The qualitative approach is applied with the application of Ethnography Communication method. Data collection techniques of interviews, observations, and documents are applied by involving the community in a participatory effort to obtain accurate, in-depth, and comprehensive data. The role of Teungku Inong decreased in the society. While in fact, amidst the increasingly diverse development era, Teungku Inong is needed, especially for children and teenager in Aceh. This research aims to produce a model of community development through participative communication Teungku Inong.

Keywords: 1) Women-Teungku Inong 2) Role Model 3) Participatory Communication
4) Local Culture

1. Introduction

The role of women is indisputable in the history of Aceh. Women are the social power who are capable to develop changes in various sectors. Historically, Acehnese women were not only active in education and social culture but also become the main leaders who are striving against colonial. Womens role in public areas is not outlawed and impractical in the Acehnese society. They are the determinants in the construction process of the Acehnese community. Aceh has a Queen, military commander such as Tjut Nyak Djien, and admirals including Malahayati, the first female admiral in the world during the reign of King Iskandar Muda.

The historical facts are engraving the strength and resilience of Acehnese women. It explains to the world that Acehnese women and politics are not outlawed and not a new issue among them. Politics has become an important part in the process of actualizing Acehnese women, especially in its kingdom. One of the solid roles of women in Aceh is the existence of Teungku Inong, a female teacher who understands Islamic teachings and teaches it to children, teenagers, and mothers. In the history of Aceh civilization, the existence

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of Tengku Inong is commonly found in villages or Gampong (subsection traditionally village). Other than as the Quran teacher, Teungku Inong is the counselor who has high ability and good communication skills. They often considered as a problem solver among the community, on issues related to children, adolescents, families and socio-cultural conflicts.

Teungku Inong's role has also been experienced by researchers during their childhood. The government usually has sessions for discussion with Teungku Inong related to the program dissemination in the community. Teungku Inong is a good 'mediator' as they can be trusted by the community and they are always present in the community. They lead prayers including tahlil prayer when a family member dies. Unfortunately, the role of Acehnese women in public areas including Teungku Inong's has diminished considerably in the last two decades. The understanding of women's role has shifted and changed their existence amid socio-cultural and religious constructions in many Gampong. The underprivileged alternation for women's participation is due to the gradual understanding of the patriarchy system in Aceh community. The conditions trigger various forms of prohibition for the development and role of women in public.

These conditions occur for various reasons. Specifically, the lack of regeneration of teenage girls to become Teungku Inong and the lack of involvement of women in daily life in Gampong, as well as the patriarchal system that grew in Aceh and the perception that its role is irrelevant. Patriarchy is a concept that strongly defends the interests of men, including their activities in politics. The understanding of culture is socialized with both levels of concept and practice, which affect the concept and practical work of women in politics; that women are more identified with domestic roles or private spaces, while men tend to be identified with public roles.

Meunasah, also known as Madrasah (Islamic Educational Institution), is one of the places of social communication in Aceh. The place served as a community centre of educational, religious, social, and cultural development. Aceh people consider Meunasah as the discussion place to solve various problems that arise in the village. It means Meunasah serves as a community and education centre and that its existence is used to discuss and solve various social problems.

The strength of Aceh people is established in Meunasah. It is used as a place to build the values and character of the community including the youth that is specifically educated to be an independent individual. The government has always managed Meunasah thus far for educational facilities or learning known as Balee Buet (the place to study the Quran). The utilization of Meunasah as an education and information centre is able to minimize misunderstandings in communication and dissemination of public information.

However, in these two (2) decades, the role of Teungku Inong has decreased. Aceh people faces various problems, such as conflict, earthquake and tsunami and communication technology development. In the previous era, each gampong has one Teungku Inong, but currently some villages only have one Teungku Inong. The condition is very concerning, not to mention various impacts from the development era and the increasing number of people. Thus, the number of children who are able to recite Quran also declines, compared to previous several decades, the life quality of Acehnese women is dominated by males due to their lack of knowledge on Islamic and cultural values. Conflict in the society is getting higher, as well as delinquency of children and adolescents issue.

Based on the background, the research main focus is (1) how the role of Teungku Inong (female) in Gampong community development with persuasive communication through Meunasah utilization, and (2) Why Teungku Inong (female) has a role in community development of Gampong with communication persuasive through Meunasah utilization.

The research implements the Role Model Theory. The role defines the boundaries and sets of expectations (Banton 1965; Katz and Kahn 1966 in Bauer 2003, p. 54). In addition, Robbins (2001, p. 227) defines the role as a set of expected behavior patterns attributed to a person occupying a given position in a social unit. According to Dougherty and Pritchard (1985) in Bauer (2003, p. 55), the role provides a conceptual framework for behavioral studies within the organization.

The community system requires the role of a figure as it is expected to facilitate the process of development and change. The community needs such a role model to make it simpler to understand and practice the desired behavior. There are two types of behavior expected in a job; (1) role perception: a person's perception of how he/she is expected to behave or in other words, the understanding of the behavior pattern or function expected from the person, and (2) role expectation: the way other people accept one's behavior in certain situations.

Scott et al. in Kanfer (1987, p. 197) mentions five fundamental aspects of the role (1) The role is impersonal: the position of the role itself will determine its expectations, not the individual, (2) the role is related to the task behaviour, an expected behavior in a particular job (3) The role clarity and role ambiguity, the role is difficult to control, (4) the role can be learned quickly and can produce some major behavioral changes, and (5) Role and job is not the same, someone in one job can play some roles.

Role Theory is a combination of theories, orientations, and disciplines. The term "role" is taken from the world of theater. In a theater, an actor must play a certain character and he is expected to behave in a certain way. In addition, the role (Bruce J. Cohen, 1992: 25) has several parts, namely: (1) Anacted Role, a way that actually runs by someone during his/her role. (2) Prescribed Role, the hope of people in running a certain role. (3) Role Conflict, a condition experienced by a person with a status or more that demands hopes and purposes of conflicting roles with one another. (4) Role Distance, the implementation of an emotional role. (5) Role Failure, a person's failure to perform certain roles. (6) Role Model, a persons role to be followed. (7) Role Set, the relationship of a person to another individual when he is performing his role, and (8) Role Strain, a condition of a person having difficulty in fulfilling hopes or purposes of the role due to the confusion that contradicting each other.

Role Theory describes the social interaction in the terminology of actors who play in accordance with what is defined by the culture. Based on the theory, the role expectation is a shared understanding that guides an individual to behave in everyday life. Moreover, a person who has a particular role such as doctors, students, parents, women, and so forth is expected to behave in his/her own role. (Hutami and Chariri, <https://core.ac.uk/download/pdf/11730081.pdf>)

According to Waisbord (2014), the participatory model understands communication as a humanist dialogue. The basis of participatory communication is participation theory, which emphasizes that democratic communication, development, and social change require conditions that are egalitarian to exchange ideas (Waisbord 2014). According to Paul (in Nasdian 2003), participation requires community involvement starting from the decision making stage, implementing decisions, enjoying the results and evaluations. Participation supports the community to start "aware" of the situation and problems it faces and try to find solutions that can be used to overcome their problem (having critical awareness). Participation has become a key word for a change and a total correction of various systems of interaction (communication) including between the government and its people. Participatory communication must therefore be based on the view that everyone basically has a rich enough experience to be processed into material learning.

Communication is very necessary in the process of interaction between Teungku Inong and other members of the gampong community. a form of participatory communication is needed so that the public can be openly involved in the ongoing education process (*meuguree*). Rahim (2007), proposes four concepts related to participatory communication namely heteroglasia, dialogic, polyphony and carnival. First, Heteroglasia; that the development system is always based on different groups and communities with various economic, social, and cultural factors that complement each other. The challenge for development communication is how to harness the power of heteroglasia, how to put the concept in the public interest, how to connect different ideologies and groups or variations in views about development without pressing one view on the other. This is the problem of participation.

Second, dialogue, is transactional communication where the sender (sender) and receiver (receiver) messages interact in a certain period of time to arrive at the meanings that share. Her awareness depends on how actively other social awareness is raised. *Third*, polyponi, is the highest form of a dialogue in which voices that do not unite or separate and increase become open, clarify each other, and do not cover one another. It is an ideal form of participatory communication where the diversity of voices is recognized collectively by linking the various general construction treatments of the community. *Fourth*, Carnival; this concept for development communication brings all variants of all rituals such as legends, comics, festivals, games, parodies, and entertainment together. Community members are encouraged to participate in carnivals freely. Carnival and development play side by side, each articulating and filling each other.

This is supported by the concept of Meunasah as a community and education centre. Meunasah is a representation of socio-cultural symbols of Acehnese society. Ibrahim (2014) explains that Meunasah, in addition, to be used as a place of prayer, also used as the local Islamic education centre. In Meunasah, students learn to write and read al-Qur'an way of worship, morals, the foundation of Islam, pillars of faith, etc. This learning takes place on certain nights according to a predetermined schedule. Moreover, Meunasah is also said to be an information and Gampong activities centre, such as meetings, lectures, health program activities, counseling, discussions, exchanging news or gathering.

In the social interaction within community groups in Aceh, Meunasah is used as a forum for socializing various Gampong programs. The role of communication is necessary for this process. Communication builds social interaction which becomes more meaningful so that social processes can take place between social structures.

The research focuses on the role of Teungku Inong (Women) as a Role Model. It is the role of Acehnese women who have more knowledge in Gampong society, especially in the religious field. Teungku is a term used by Acehnese to refer the people with expertise in religious science, officially studying in the religious education (*Meuguree*) such as religious books Qur'an and Hadith, following the curriculum noted in dayah, mastering the Arabic script dubbed Buku Kuning (literally yellow book) usually used in the Islamic boarding school or pesantren (Lailatussaadah, Vol. 1, No. 2, September 2015, 13).

The teaching method of *Meuguree* (study with the teacher) education process must be done in order to get the title Teungku, Teungku Agam, or Teungku Inong. Inong is a name for women in Aceh. Eka Srimuliani mentioned Teungku Inong is a female theologian. Teungku Inong also called Umi, especially by Santri (student in Islamic boarding schools). Teungku Inong is a female teacher who teaches Islamic matters to the people, children, or adults. The study is not limited to teaching Qur'an but various books.

The term Teungku Inong has already existed within Aceh people, often referred to "Tu" among dayah Salamalanga Aceh Jeumpa. Teungku Inong teaches Quran and hadith

in dayah-dayah, Meunasah rangkang or even in her own house (Rumoh Teungku). James T. Siegel in Eka Srimulyani noted Teungku Inong has an important role in the implementation of customary law and religion in Aceh society. It can be seen in Aceh society that Teungku Inong is a person who becomes a leader in the traditional marriage ceremony as Aceh people known as Peusijuek (Lailatussaadah, Vol. 1, No. 2, September 2015, 314)

The honorary title of Teungku Inong is an example of the figure in the society. Their perseverance, struggle, and scholarship make them a model in society. According to Eka Srimulyani (2009), Teungku Inong is a female theologian; her position and role are achieved because of a personal struggle. The position of Teungku Inong in Acehnese society influences various domains such as education, social, and political. This position is the result of hard work as they sacrifice the energy and thought or so-called dedication. Dedication is a sacrifice of energy, mind, and time for the success of an effort or a noble cause (Eka Srimulyani, 2009). The sacrifice must be done by Teungku Inong thus the management and development of Bale Beuet will run well. Bale Beuet as a non-formal education institution engaged in religious education has shown its existence since years ago until now along with numerous challenges.

2. Research Methodology

This research applies qualitative research with field research method. Bogdan and Taylor (1975) as cited by Moleong (2007) suggest that the qualitative methodology is a research procedure that produces descriptive data in the form of written or oral words of people and behavior. Field research is a qualitative study when researchers observe and participate directly in small-scale social studies and observe local cultures. Field research examines the problems in the actual setting in an attempt to interpret a phenomenon (Groat and Wang, 2002).

All development in the village or Gampong starts from Meunasah. Meunasah is used as a centre of government, education, community as well as a worship place. All Gampong administrations are determined in Meunasah. In the educational aspect, Acehnese children receive their first education in Meunasah by learning recitation Quran, character building, and other socio-cultural issues. Every Gampong has Meunasah as the centre of all community activities. The research applies constructivism paradigm and Multiple Analysis considering it implements social reality as its subject, scope of research analysis, and method that developed from several theories included in the paradigm. This study adopts the unit of analysis such as (1) Participatory Communication Tengku Inong in community development of Gampong, especially children, teenagers, and mothers. And (2) Meunasah as community and education centre or Balee Buet, learning centre for Quran recitation. (3) Aceh's cultural values are local wealth in the management of communications.

The research informants as the main source are (1) Several Tengku Inong in Merah Dua, Pidie Jaya District, (2) Kechiek (head of village), Teungku Imam (prayer leader of village) dan Tuha Peut (four elderly advisors chosen among villagers) in several Gampong of Pidie Jaya, (3) Local Government of Pidie Jaya Regency: Regent, Vice Regent, Head of District and Chairman of Pidie Jaya Customary Council, (4) Head of Inong (Women) Affairs, (5) Chairman and Management of Silaturrahmi (communal group) Meunasah Pidie Jaya, (6) Women leaders or activists, and (7) Communities member: Fathers, Mothers, children and teenager.

Data Collection is obtained by (1) observations to obtain reasonable individual behavior data. Observations is conducted by researchers for 8 months, examining the social values

and culture of several Teungku Inong in the community development activities, as well as observing the process and form of participative communication such as delivering information or knowledge to the community, children, teenagers and mothers, (2) intensive/depth interview to strengthen the data and to know directly from the perspective of the sources that actively involved in socio-cultural communication in the community development. (3) Focus Group Discussion (FGD), a technique of data collection or research method to understand the attitudes and behavior of audiences. FGD is one of the qualitative data collection techniques of a small group of individuals (6-12 years old) that is relatively homogeneous.

The technique is conducted in relation to role models using participatory communication based on socio-cultural values. The FGD involved stakeholders namely Muspida (Aceh consultative leadership board), Pariah Syariat Islam Office, Aceh Traditional Council, women activists, Keciekek (head of the village) and village member communities, children, youth, mothers, and others. The data collection in a qualitative research is managed in the form of description or illustration, instead of numbers. The research result is written containing excerpts from the data to illustrate and provide facts. The process of data analysis in a qualitative research takes place during and after data collection. Data analysis model that will be used in this research is an interactive model that is a process that includes reduction, data presentation and interactive conclusion which is interconnected during and after data collection. The validity of the data was obtained by using source triangulasi that is to check the information resulting from interviews conducted to the research sources, as well as data from observations. These efforts are to confirm and clarify the data so that the data used is data that has lost the validity value of the data.

3. Result and Data Analysis

This research is still underway, but based on the provisional results it can be stated that the role of women as Teungku Inong in the community is still needed as a source of information and teachers to solve various problems especially on women and children issues. Teungku Inong is the first teacher who teaches religious matters to the children in Gampong Aceh. They utilize Meunasah or Balee Buet as the learning place.

In this technology era, the role and existence of Teungku Inong are still required even more urgent because they are qualified and able to answer various problems faced in Aceh society. The role cannot be replaced by male Imuem which have limitations and different concept of thought or mindset than women. Teungku Inong certainly has a close proximity with mothers-or young women with their own special problems. Women's special issues tend to be less comfortable to be discussed openly with Teungku Imuem (male).

The historical records of Acehs great heroines, thus clearly gives evidence to the world that woman participate socially and politically, even activities believed as male related activities like war, had long been written in the history of Aceh, especially the history of women deliberation in Aceh, and moreover, this women civilization epoch occurred long before the lessons of democracy and modernism disseminated. Furthermore, this era was best defined as a good combination of the Sultanah, as a queen, and *Ulama*, as Islamic leaders, and thus it can be inferred that a women leadership was accepted to Muslim society in Aceh. To them sex does not matter, but the capacity does.

Post-independence in, after 1945 for exact, the participation of women in social and political activities in Aceh, in Indonesia generally, had turning down, the political role of women in Aceh has been constructed by the ideology of patriarchal that support males domination. A perspective that is constructed based on the division of sex which believes

that gender differentiation has to do with social and political activities. By this discrimination it then promotes a division of labour in every aspects of life which accounts sexual differences matter.

As a concept that support male power, a patriarchy view somehow makes significant influence either in practices or as a concept and in turn gives impact on political life of society. This male ideology tends to discriminate women in social life, like domestic and private life belongs to them whereas men are responsible in public life. This view sees politic as public activities and it is widely constructed as men chores, for males physiologically strong and psychologically balance, quick in making decision and only thinking for the good of public. Since women, from this male perspective is depicted emotionally imbalance, weak, decide things based on personal consideration, so that women are unacceptably active in social and political life. Moreover this perspective is getting more crystallized as in understanding politics as taboo activities, harsh, rude, and unpredictable and is a high risk activity for women.

In “*Monumen Kata untuk Wanita*” (Word Monument for Women, 2005), Ibrahim Alfian emphasized that women require not only *word monument* for their positive role in politics and in other social life, they also need the more substantial values, fighting spirit and the active practice of the working pace from women that continually inherited to next generation. These principal attitudes and values in fact unsuccessfully generated and buried down along with the *word monument* and scattered in the library selves. In term of Aceh women, the course of political emancipation declining to the domination of patriarchal values. Women are dragged to the history of patriarchy and put them to domestic sphere that tends to lose their power to choose what they need.

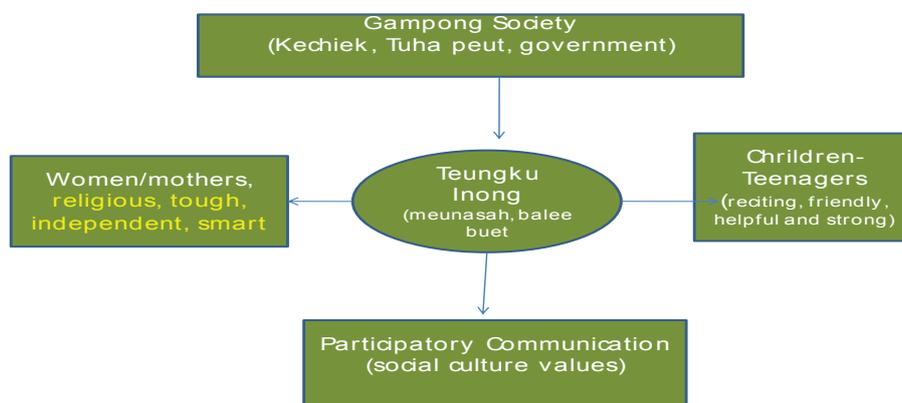
Teungku Inong is the strength of Acehnese cultural values that exist in every Gampong or villages in the socio-cultural life of Aceh people. Based on the data, Teungku inong runs his role as 1) teachers who teach religious education to children, teenagers, and adult/mothers. (2) a problem solver related to women's issues and family. (3) The discussion place of Teungku Imuem and Tuha Puet on various social issues that arise in the community. (4) a prayer imam for women. (5) Local government partners in disseminating its programs, (6) Aceh traditional ceremonial leaders (peusijek/marriage, celebration, or other social activities and (7) prayer leader if a person either men or women died.

Unfortunately, the role of Teungku Inong in Aceh community begins to fade in the past decade due to several things, (1) the changes of religious values of Acehnese society which limit Teungku Inong movement; (2) the lack of attention from Aceh government, so that the number of Teungku Inong drops prior to regeneration; (3) the declining role of Teungku Inong; (4) the emergence of new roles in the community; and (5) the emergence of other sources of information such as social media and the internet.

This fact is very worrying as it can affect the existence of the social value system in Aceh culture which has been proven to be able to strengthen the construction of Aceh people from the first government level of Gampong thus far. Therefore, the government policy and community support are required to create a planned and sustainable program on the development and empowerment of Aceh teenagers or women who are interested in playing the role of Teungku Inong. The policy is important because it will restore 'the face of Islam and Aceh people as in the past, although the development of the internet era is undeniable to adopt, especially new media and social media.

The role of teungku inong in the middle in the Acehnese society as described in the model below:

Teungku Inong As Role model In Gampong



The sustainability of Teungku Inong must be perceived as a manifestation of a democratic system by upholding the rights of all. The government is obliged to support Teungku Inong's presence in addition to Teungku Agam because the issues emerged in society are not just issues concerning men, but also young women and mothers. Hence, it is an obligation for the government and the public to create serious changes and restore the role of Teungku Inong in society. One of the impacts due to the declining number of Teungku Inong is the fewer "Balee Beeat" or Quran learning centre and that the increasing number of Acehnese children who cannot read Quran. It is an unfortunate condition considering such ability is the first proficiency or skill that must be mastered by Aceh children.

Therefore, the government is expected to fully concern on the regeneration program of Teungku Inong in a bid to maintain the latter's role in the community. The process of socio-cultural construction and Islamic values of children and women is still relevant with the face to face communication approach in groups of children and women. It will be able to bring a stronger socio-cultural attachment so that children can grow in a more balanced way between the values obtained from formal education and Aceh values which are the basis to build a strong character of Acehnese generation.

The quality role of Teungku Inong decreased due to several causes, among others, (1) a prolonged conflict in Aceh that created uncondusive situation for the community, especially women and children, (2) the aftermath of earthquake and tsunami disaster experienced by the people of Aceh, so rhe focus was on the reconstruction and reconciliation process, (3) changes in the education system that lessen the time for children to learn the lessons and values of Aceh in informal settings, (4) the development of communication technology that takes the time and attention of children and adolescents in the mass media and internet-based media such as new media and social media, (5) changes in the mindset of girls who tend to be reluctant to become Teungku Inong due to inadequate career considerations and awards. Meanwhile, the regeneration prpgram of Teung Imuen (male version of Teungku Inong) carried out continuously and even the government provided facilities and awards on a regular basis, (7) changes in young women's understanding and awareness into new roles that are carried out professionally. (8) lack of community support in relation to the role of women as Teungku Inong, an inseparable figure in the process of socio-cultural construction of Aceh people.

The role of Teungku Inong, which is now reduced should be developed by communication between the gampong community and the public in a bid to improve the community development, especially children and women. Teungku Inong became one of the filters in the process of developing the gampong community, so that the process was carried out in the form of participatory communication. Teungku Inong and other women are part of which determines the participatory communication processes and patterns. In the process of socialization and interaction between individuals in a 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.

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. As the education institution, meunasah has a teungku who is chosen by the society with the expectation that this community leader will somehow serve his duty as a religious servant. The success of a teungku in serving his duty depends on how he manages and brings changes to society. A teungku also regularly monitors the development of *aneuk miet beuët* (pupils) during the process of learning and studying, inside and outside meunasah. All the duty and his responsibility of course after he was certified and considered qualified in religious problems. To be a teungku inong in *gampong* requires some qualifications. The main qualifications would be his knowledge of religious matters; a well developed mature Muslim in relation to God. To be teungku means to be an Islamic patriot, as they do not receive payment either from government or society. To be come a teungku means become a honorable person and become a role model to society.

Meunasah plays a crucial role at the lowest level within the structure. To make it function properly, it is important to identify the role of Meunasah as from the aspects of politics, economy, culture, social, and event its role in social religion. Abd. Rahman Ghani notes that within the Aceh Darussalam Kingdom, Meunasah used; 1) as the meeting place for elites and commoners; 2) as education center in there children get their early education; 3) as the center of amusement for villagers, which is in line with Islamic cultural values; 4) as home for those who turn legally mature (at the age of over 17); 5) as home for travelers; 6) as a venue for ceremonials such as wedding; 7) as a peace court in the level *gampong*; 8) as religious ceremonial venues like Isra Miraj, the birth of the prophet of Muhammad, etc.

The roles of Teungku Meunasah, Teungku Inoeng, or Teungku Bale and/or Teungku In *Rumoh* for Aceh society are very significant, they are role models for the society, and they are known for their sincere, down to earth and men of dignity. As imam meunasah a teungku has multiple roles besides maintain the meunasah; it ranging from teaching children to serve as imam, the leader, in performing prayers including to give advice to those in need. These roles are in deed require a developed mentality well being, since to serve as imam meunasah beside knowledge a teungku should be emotionally developed.

As part of the structure of Sultans Aceh, meunasah plays crucial role at the lowest level within the structure. To make it function properly, it is important to identify the role of meunasah as from the aspects of politics, economy, culture, social, and event its role in social religion. Abd. Rahman Ghani notes that within the Aceh Darussalam Kingdom meunasah has at least three functions; 1) for meeting among elites and commoners; 2) for education center, where children start their early education here; 3) meunasah also becomes the center of amusement for villagers which is accelerate with Islamic cultural

values; 4) as home for those who turn legally mature (at the age of over 17); 5) the home for the travelers; 6) as venue for ceremonials such as weddings etc; 7) for peace court in the level *gampong*; 8) as religious ceremonial venues like Isra Miraj, the birth of the prophet of Muhammad, etc.

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In Islamic teaching, a *teungku* teaches children how to recite the Quran, to memorize short verses, and guide them to read the Quran properly up to 30 chapters, to teach the monotheism of Islam the oneness of Allah, to teach Islamic law (*fiqh*), to teach Islamic moral lessons, performing prayers, and in some occasion a *teungku* teach the student to sing Islamic songs, lead them to remind God, and pray for the prophet. In fact, a *teungku* not only to serve as Islamic teacher he also serve himself to care, train, motivate, and give psychological attention to his pupil.

The education commenced at *meunasah* actually has no specific period of time. A *teungku* does not limit his pupil to study to him at a specific *meunasah*, unless the student feels that he/she enough and intend to go on to the next level o education like *rengkang*, *dayah*, *balee bueet* and *home*. Sociologically, *teungku* has responsibility to his village around *meunasah*, and therefore to Aceh society a *teungku* is just like a care mother to the villagers, especially in religious matters. As a mother to a *keuchik*, a father to the villagers, a *teungku* is responsible for the society to control *meunasah* activities, as well as to monitor their pupils, nd participate in social activities.

Most children in Aceh aged 6 to 7 in Aceh were urged to obtain first elementary education at the *meunasah*. At the age of 6-7 children were brought to *meunasah* to study by their parents. A basic knowledge of the lessons is needed for the children to perform and abide to the Islamic norms. They were also taught how to perform the five-time daily prayer, to recite and memorize the Quran and other Islamic related subjects. Therefore, parents have obligation to send their children to a *teungku*. In delivering their children to *teungku inong* to have Islamic education there are two traditional ceremonies held by society; 1) *euntat beuet* or delivering ceremony, and 2) *peutamat beuet* or graduation ceremony. These ceremonies are commemorated for the children to remember and are motivated to learn so that the children could take lesson learn from the culture of education tradition within society.

The existence and role of *Teungku Inong* in the middle of the *gampong* community is one of the dynamics of the large role of women in the Aceh construction process.

Teungku inong is the first source of knowledge for Acehese children, aside from their parents. Their role is not only in the development of children, but also in building the lives of mothers and young women. Women and girls learn about various knowledge with Teungku Inong. However, it must be admitted that the role of Teungku Inong tends to shift only for Islamic event. This condition, of course, must be changed and reversed considering many problems of women, adolescents and children and other social life are inseparable from Teungku Inong's central role.

4. Conclusion

Based on the results of this temporary research, the conclusions are as follows:

1. The central role of Teungku Inong is fundamental and required as it is the first source of education for Acehese children.
2. Teungku Inong has a central role in the development of Acehese society because its role cannot be parted almost in all sectors of life.
3. The existence of Teungku Inong now tends to decrease due to various forms of changes experienced by Gampong community.
4. Aceh government is demanded to issue a policy on the regeneration of Tengku inong as to maintain their role and function in the Acehese society.

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