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### CORONA IN CULTURE: TRADITION OF WARDING OFF THE PLAGUE IN ACEHNESE SOCIETY

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#### ABSTRACT

Aceh has received international attention because it opposes the continuous colonialism and also because of its cultural uniqueness of both patriotism and socio-culture. The uniqueness of culture is deeply felt because Aceh has special autonomy in Indonesia. A plural society is also its cultural gift. Currently, China is the first country hit by the coronavirus (Covid-19). This virus continues to spread, and it was declared a world pandemic by the WHO. The Acehese are also affected by this coronavirus. However, in Aceh culture, the coronavirus is called Taeuen. This study used Mead's symbolic interaction theory. The research method used was qualitative. The results show that the coronavirus is identical to Taeuen and for the people of Aceh this outbreak is very frightening. So that when they find out that there is an outbreak of a disease that has entered their environment, the people of Aceh will impose restrictions on interactions with other human environments. In handling the spread of the plague, people in Aceh also apply cultural traditions that are believed to be able to ward off the spread of the virus. The tradition with the Islamic approach has been carried out since hundreds of years ago and is still believed during the current world Corona outbreak.

## INTRODUCTION

All The Coronavirus (Kumar, 2020) haunts the world community. The Corona outbreak was first discovered in Wuhan, China. Currently, this virus has mutated throughout the world. Corona is a deadly virus that attacks anyone who has interacted with the object exposed to the disease. Scientists are still researching the risk factors for the coronavirus. However, data from the China CDC shows that the elderly and people who suffer from pre-existing medical conditions (such as heart disease, respiratory disease, or diabetes), have a higher risk of dying from the coronavirus disease. Also, there are even studies showing that smokers are more susceptible to the virus (Bangkapos.com, 2020).

The phenomenon of Coronavirus Disease-2019 (Covid-19) continues to thrill the world and increasingly frightens people around the world (Al-Osail & Al-Wazzah, 2017). This happens because the outbreak, which has been declared a pandemic by the World Health Organization (WHO) has claimed so many lives and vaccine or antidote is still not found yet. The coronavirus has also penetrated all major countries in the world. Starting from China, South Korea, and Singapore, the virus has entered Indonesia and even other countries in Asia, Europe, America, even to the African continent.

After this disease had reached Indonesia, it was very frightening to the people of Indonesia, including Aceh. Aceh is one of the areas hit by a pandemic, which is a deadly disease. Aceh has a unique cultural system, either in language, government system or social system (Reid, 2004). The social system is closely related to their cultural experiences, such as infectious diseases. The deadly infectious disease in Acehese society is called *Taeuen* (McFate, 2019). This shows that sudden deadly diseases had hit Aceh in the days before independence and at the beginning of Indonesian independence. This disease is called *Taeuen*. In other references, *Taeuen* is also called as a cholera virus (Hurgronje, 1997: 38).

The phenomenon of disease causing sudden death is deeply stored in the minds of the Acehese people (Chan, Parco, Sihombing, Tredwell, & O'Rourke, 2010). This is a message that is passed down from generation to generation to remind each other. Therefore, the people of Aceh have their own way in anticipating the virus. It has become a cultural heritage for Aceh that anticipates the virus. Based on the author's observations, Acehese people collaborate cultural values with religion. This shows that congregational associations are more important, such doing *dhikr* (remembering and glorifying God with repeated prayer) together, rather than conducting self-isolation which has always been directed in government regulations so far.

This phenomenon can be proven that when the government issues self-isolation regulations to break the chain of transmission of the coronavirus, the Acehese people choose their own cultural methods to deal with the virus. Isolation regulations are national regulations that are simultaneously issued starting from the

regulations of the President of the Republic of Indonesia to the rank of the Governor, even to the ranks of the respective regencies/cities. However, these efforts failed in the culture of the Acehese people. The public prefers to parade in a congregation to anticipate the spread of the coronavirus as a solution. Government regulations prohibit gathering, but the people of Aceh still gather for dhikr, which is believed to be able to anticipate the transmission of the coronavirus. This is unique to research about the attitudes of the Acehese people coupled with cultural values in preventing and overcoming the transmission of the coronavirus disease. This evidence shows a very contradictory way between government regulations and cultural practices in society.

This article examines Corona in the perspective of Acehese culture. There is no in-depth research on corona disease or what is called Taeuen in Aceh because the outbreak was not predictable before. Therefore, this article needs to examine in-depth about Corona or Taeuen in the perspective of Acehese culture from a cultural perspective, including efforts to prevent it according to Acehese culture. It is understood that the coronavirus has the same characteristics as Taeuen's disease, as has happened in Aceh. Thus, the focus of this study is the phenomenon of the development of Taeuen and Corona, and efforts to counteract them from the Acehese culture perspective.

### ***SYMBOLIC INTERACTION THEORY***

This This study uses Mead's symbolic interaction theory. The symbolic interaction perspective seeks to understand human behavior from the point of view of subjects, situations, objects and even themselves that determine behavior (Stryker, 1968; Aksan et al. 2009). This theory is considered suitable because currently, Corona or Taeuen has entered Aceh and has even caused fatalities. This theory serves as a guide in the field to guide researchers to study the society, for example, seeing how people isolate and overcome Taeuen. In addition to observing the community who carried out Taeuen countermeasures with various strategies in Acehese society, so that in the interaction with informants, the researchers used an Acehese cultural and language approach.

Apart from Mead, symbolic interaction theory was also developed by Herbert Blumer. In Blumer's perspective, symbolic interaction theory contains several basic ideas, namely: (1) Society consists of people who interact. These activities correspond to each other through collective action and form a social structure; (2) Interaction consists of various human activities related to other human activities. Non-symbolic interactions include response stimuli, while symbolic interactions include the interpretation of actions; (3) Objects have no intrinsic meaning. Meanings are more of a product of symbolic interaction. These objects can be classified into three categories, namely physical objects, social objects, and abstract objects; (4) Humans do not only know external objects. They also see themselves as objects; (5) Human action is an act of interpretation made by himself; (6) These actions are related and adjusted by group members. These are "collective actions".

Most of these "collective actions" are repeated but under stable conditions. Then at other times, it gave birth to the culture (Bachtiar, 2006:249; Mulyana, 2001: 70).

## **METHODS**

This study uses a qualitative method. Qualitative research can explain the naturalistic perspective and the interpretive perspective of human experience (Denzim, et al., 1994; Fossey, et al. 2002). This method is suitable because the researcher goes directly to the field to observe the behavior of the Acehese people in dealing with Taeuen. The researcher is also an Acehese who follows the development of Acehese culture while observing the community in self-isolation (*Kurong Droe* in Acehese language). The research was conducted in different locations, namely, Banda Aceh, Bireuen and Aceh Barat.

Bordan and Taylor (1975) in Moleong, define "qualitative methodology" as a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Moleong, 2000: 3). The data collection techniques performed by researchers were as follows: observation. The observation technique used is disguised and non-participant observation, where the researcher acts as an observer and is not directly involved in the activities of the research subject. The researcher observe the way people handling Taeuen, in community such as prayer, isolation and prevention strategies through traditional medicines in collaboration with local cultures. This observation method is also used as a cross-analysis of the data obtained through interviews. In-depth interviews were conducted both structured and unstructured (Mulyana, 2001: 180). Researchers conducted interviews with people or community groups who applied the way to ward off Corona (Taeuen) according to Acehese culture. This research also explores information and data that are relevant or can help researchers' understanding of the cultural traditions of the Acehese people in dealing with infectious disease outbreaks (Taeuen) and local cultural rituals in Aceh in anticipating the spread of the coronavirus.

## **RESULTS AND DISCUSSION**

### ***CORONA AND TAEUEN PLAGUE IN ACEH CULTURE***

Coronavirus is an outbreak that was first discovered in Wuhan, China, at the end of 2019. This coronavirus is rapidly spreading throughout the world. Currently, Corona has reached Indonesia, including Aceh Province. Corona Virus entered Indonesia in early March 2020. However, Corona is rapidly mutating, especially in densely populated areas, such as in Java. Aceh as an area located at the tip of the island of Sumatra is also not immune from this virus. This very deadly virus in Aceh is called Taeuen. Hurgronje mentions that the patients of cholera (*Taeuen, ta'un, muntah ciret*), and similar diseases were given sugar cane juice mixed with turmeric powder to drink or rice water with a little *gambir* (*Uncaria Gambir Roxb*) or finely ground betel nut extract or pomegranate juice that is previously heated. Furthermore, the patient is cooled by frequent bathing (Hurgronje, 1997: 38).

According to Hurgronje's analysis, *Taeuen* is cholera or the like that can transmit from human to human. *Taeuen* or cholera in society occurred during the Dutch-Aceh war in the 19th century. It could be that *Taeuen* is a disease that Hurgronje knew. *Taeuen* in Acehese culture is a disease that occurs in humans and animals or pets. *Taeuen* in the concept of culture is an epidemic that is deadly to both humans and animals. In Acehese culture *Taeuen* is what is called as cholera or (*muntah ciret*, in Acehese language), smallpox (disease), leprosy (*budok* in Acehese language). Meanwhile, *Taeuen* in animals was a chicken disease. If this disease attacks the chicken, within 24 hours, the chicken will die. *Taeuen* also happens to buffaloes, if a buffalo gets *Taeuen* disease, it becomes weak, and within hours the buffalo dies.

*Taeuen* is a deadly disease that is very feared by the people of Aceh because the plague will occur suddenly. Moreover, this disease has become a terminology in the Acehese culture. *Taeuen* is very deadly and is feared by the community. Currently, *Taeuen* terminology is associated with coronavirus. The coronavirus that has mutated to Aceh is called *Taeuen*. This means that according to Hurgronje literature and the understanding of the Acehese people, Corona is a type of *Taeuen* that kills humans and is feared by the people. However, the Acehese people also have their own ways and strategies in dealing with and preventing it. Regarding *Taeuen*, Jauhari Hasan mentioned the following:

Jauhari Hasan, as a postgraduate lecturer in sociology, recounts that *Taeuen* is a disease that occurs in society such as *muntah ciret* or cholera so that the patient is bathed in a used or rotten cloth called *Taeuen (ija brok)*<sup>1</sup>. *Taeuen Ija Brok* is a deadly disease. In the concept of Acehese society, *Taeuen Ija Brok* is a disease that is suffered by the community and is transmitted to other communities. Meanwhile, if someone is identified with *Taeuen Ija Brok*, he/she become a disease for society and disaster for other communities. He/she is greatly feared and shunned by the local people. Meanwhile, according to Hurgronje, *Taeuen* is cholera that haunted the community so that to prevent it is to bathe.

### ***THE TRADITION OF WARDING TAEUEN IN ACEHNESE SOCIETY***

Based on the results of the interview, Hj. Lathifah Husen explained that the coronavirus has the same characteristics as *Taeuen*'s disease. Hj. Lathifah Husen is a resident of Gampong Putoh, Samalanga, Bireuen Regency who is currently over 80 (eighty) years old. Hj. Lathifah Husen explained that *Taeuen* is a deadly disease. The characteristics of someone infected with *Taeuen*'s disease are vomiting, diarrhea, weakness, and high body temperature. However, people with the disease can survive for one or two days but then die immediately. So many people died when stricken by *Taeuen*.<sup>2</sup>

<sup>1</sup>Interview, Juhari Hasan, April 12, 2020

<sup>2</sup>Interview, Hj. Lathifah Husen (eye witness in the Samalanga area, Bireuen Regency, Aceh Province), April 14, 2020

Taeuen disease, according to Hj. Lathifah began to attack during the second Dutch aggression in Aceh, or just before the Tjumbok war. Hj. Lathifah could witness firsthand people who died as a result of being infected with Taeuen disease, and they were usually involved in the process of taking care of the dead person's body. The funeral process that was carried out at that time did not use a shroud. Therefore, the bodies of the victims of Taeuen's disease are covered with *leuhop* (mud), as a substitute for the shroud. This concept is carried out so that the disease in the body is not transmitted to the people who carry out the procession of the body. The logic of using mud was that apart from cloth being very rare, the mud was very sterile as a bandage for the size of the village community at that time.

As for how to deal with Taeuen disease, according to information from Hj. Lathifah, people are gathered after *magrib* (evening) prayer to carry out a dhikr parade around the *gampong* (village). The *dhikr* that is recited repeatedly is *waqulja* (Q.S, Al-Isra`, verse 81). The verse from the al-Qur`an was recited as a *dhikr* in a parade around the village. People from all walks of life come out and gather at the Meunasah (village small mosque), from adults, community leaders, even children. The *dhikr* parade is carried out by walking together and holding a *sua buloh* (bamboo torch) while reciting the dhikr. This process is always carried out after each evening prayer until before the Isha prayer in approximately 45 minutes.

As for the other side, Hj. Lathifah has other assumptions about the problem of Taeuen disease. Therefore, he explained that Taeuen disease was not a disease that came suddenly. However, Taeuen is a virus that was created and brought by the Dutch during the second aggression in Aceh. The taeuen was in the form of a liquid that was put in a bottle (*kaca* in Acehnese), then poured out by the Dutch soldiers upstream of the Batee Iliék Samalanga river. According to Hj. Lathifah, the Dutch did the same thing in all the rivers in Aceh. Regarding the situation in Samalanga, all people use the Batee Iliék river water as a source of community life. River water is used for washing clothes, washing dishes, bathing and also as a source of drinking water. With the flow of the virus in the upstream of the river, all people who use the river water must be infected with Taeuen disease. Then, if there are pets who drink river water, the animals also die suddenly. The bottles used to carry the virus from the Netherlands to Aceh can be seen in the following figure.

**Figure 1**

*The bottle where the Taeuen virus is stored*



According to information from Hj. Lathifah, these bottles were found in the upper reaches of the Batee Iliék Samalanga river in large quantities. People flocked to take it to keep as a keepsake for the future. Therefore, Hj. Lathifah can also keep one bottle as shown above until now it is still in her house.<sup>3</sup> Based on these facts, Hj. Lathifah believes that Tæuen is not a disease that comes and appears suddenly in Aceh. However, it is believed that the disease was the Dutch colonial program during that period to destroy the life stability of the Acehese through health during post-independence. However, the disease is very rapidly transmitted to people from people who have been infected with Tæuen.

Meanwhile, according to information based on an interview, Tgk. H. Marzuki Ali, M.A. explained that Tæuen disease is a dangerous and contagious disease. Tæuen disease can be deadly if the sufferer is not treated immediately. Tgk. H. Marzuki Ali, MA, is a community leader in the Samalanga area of Bireuen regency, Aceh, who is very active in participating in all community social activities. He also served as a teacher at Dayah Ma`hadal Ulum Diniyah Islamiyah (MUDI) Mesjid Raya Samalanga and also as a Permanent Lecturer at the Al-Aziziyah Islamic Institute (IAI) of Samalanga, Bireuen Regency, Aceh.

According to Tgk. H. Marzuki Ali, *Tæuen* disease are characterized by diarrhea and vomiting for anyone infected. According to him, the initial development of Tæuen disease only heard from the stories of his parents, but Tæuen disease began to develop again in the Samalanga area around 1997-1998.<sup>4</sup> At that time, it was called *muntaber* (vomiting and diarrhea). Nevertheless, some people call it *Tæuen Ija Broek*. This is due to having the same characteristics as cholera (Tæuen) which was transmitted at the beginning of Indonesia's independence.

Tgk. H. Marzuki has witness the re-development of the Tæuen virus because he was one of the volunteers in charge of maintaining the *poskestren* (pesantren

<sup>3</sup>Direct observations of researchers at the residence of Hj. Lathifah Husen at her residence in Gampong Putoh, Samalanga, Bireuen regency, Aceh Province, on April 14, 2020.

<sup>4</sup>Interview with Tgk. H. Marzuki Ali, MA, on April 15, 2020

(Islamic boarding school) health center) at the Dayah MUDI Mesjid Raya. When this disease re-infected the Samalanga community, it greatly affected the condition of the students in Dayah MUDI. According to his statement, many Dayah MUDI students were infected with Tauen disease. In fact, according to him, every day, at least five people were infected. At that time, Dayah MUDI had around a thousand students, but those infected with the Tauen virus were around four hundred students (40% more). Apart from that, according to information from Tgk. H. Marzuki, there was a student who died as a result of exposure to Tauen disease. Even Tgk. H. Marzuki himself was stricken with the disease as well. Suddenly his body was weak, he vomited and got diarrhea. Tgk. H Marzuki realized that his own mistake caused this, namely when handling a patient suffering from the tauen virus. He did not use gloves and had direct contact with the body of the patient who was positive with the Tauen.

As for how to deal with Tauen's disease, there are several ways, including providing medical treatment, maintaining cleanliness, and doing the parade of dhikr to ward off calamities. Medical treatment, as done by Tgk. H. Marzuki was conducted by providing vitamins, giving diarrhea and vomiting medicine, and also providing an intravenous infusion for the patient. Maintaining cleanliness was carried out by appealing to the students at Dayah MUDI, Masjid Raya Samalanga and the community to always maintain cleanliness in their respective houses and rooms so that they are always in a clean condition and free from all harmful bacteria. Meanwhile, the parade of dhikr to ward off calamity was done in the form of a parade around the village and the pesantren (Islamic boarding school) environment. The people recited *waqulja* and also practicing a special dhikr to ward off calamity after every *fardhu* (obligatory) prayer at the Dayah MUDI Mesjid Raya Samalanga. In dealing with Tauen disease at that time, Tgk. H. Marzuki and several Medical Teams at Dayah MUDI Mesjid Raya Samalanga received direct guidance from dr. Taqwallah (the current Regional Secretary of Aceh of 2020; Ed). At that time, dr. Taqwallah was still the Head of the Puskesmas (Community Health Center), Samalanga Subdistrict, Bireuen Regency.

### ***MEUJALATEH TRADITION IN EXPELLING DISEASE OUTBREAKS***

Each region in Aceh has its own way of dealing with and anticipating disease outbreaks (Tauen). On the west coast of Aceh Province, Woyla Subdistrict, Aceh Barat Regency. Local people have their own way of anticipating the spread of disease outbreaks. Customary rituals and traditions are also getting stronger in the cultural processes inherent in society. One of the cultural traditions that is still attached to this day is the *Meujalateh* ritual.

According to a local community leader, Mustafa Ali, the *Meujalateh* tradition is one of the traditional traditions that aims to ward off disease outbreaks that have come to residents' villages. However, this tradition still relies on Islamic teachings. *Meujalateh* itself comes from the origin of the word *Ya Latif*. The people of Aceh in general also recite *Nazam Isim Ya Latief (Jalateh)* in the month of Safar. The



sanad (the chain of continuous narrators) of Nazam Isim Ya latief was originated from Murshid or Caliph Naqsyabandiyah from Abuya Muda Wali Al-Khalidi and neatly arranged by the late Abuya Jamaluddin Waly. Local people also believe *Meujalateh* is a well-known tradition with a prayer to ward off calamity and village quarantine (lockdown) taught by the Prophet Muhammad 14 centuries ago. The words recited during the *Meujalateh* ritual means, "O the most gentle, soften us upon your provisions, for verily, you are the most gentle forever. Be gentle with us and the Muslims".

It can be interpreted generally, as tawashul through the 29th Asmaul Husna Dhikr, namely Al Latif. Allah will keep people away from all dangers, and with the isim Ya Latif can also bring people closer to Allah. God, the creator of disease and the creator of the universe named *Asy-Syaafi*, which means The Most Healer. (Ali, 2020).

The *Meujalateh* custom has been attached to the community in Woyla Subdistrict for a long time. This tradition is not only carried out during *Rabu Abeh* commemoration. The implementation process and the objects used in the *Rabu Abeh* and when driving out the plague were the same. It is just that the implementation of *Rabu Abeh* is carried out in the Safar month of the Hijri calendar (Islamic calendar). *Rabu Abeh* is usually held on the last Wednesday in the month of Safar which is one of the months in the Hijri calendar. This month is identified with transitional weather or an erratic atmosphere and a bad aura of physical and psychological fitness which makes humans vulnerable to various diseases so that in Aceh it is often referred to as the hot month (*buleun seu'um*) (Saputra, 2017). The stages in the *Meujalateh* process begin with gathering the village people to prepare the *kenduri* (feast) and ritual equipment. Usually, the preparation for the feast is carried out by the women in the village. Meanwhile, the preparation of *Meujalateh* equipment is carried out by men. Objects used in *Meujalateh* include bamboo, gravel, palm fiber, and white cloth. Each of these objects is believed to have its own meaning in driving out the plague. Bamboo and fibers are used as symbols for objects feared by spirits or jinn, while gravel is used to make a boisterous sound when bamboo is stomped to the ground as a means of scaring demons and plagues to get away from the settlements.

After all the equipment was available, the *Meujalateh* process was continued by gathering some men to bring the bamboo that had been prepared. One person brings one bamboo. With the direction of the Tengku (ritual leader), the men began to carry bamboo along the village road. When carrying bamboo, everyone involved in the *Meujalateh* process also recites Nazam Isim ya Latief. They also stomp the bamboo to the ground or road so that it makes a noisy sound from the gravel that is inserted into the bamboo. This ritual of carrying bamboo together is carried out only by men, while for women, it is not allowed. The process of parading the bamboo is carried out by circling the village to the river, which is designated as the final location for the bamboo procession. In the designated river, some other residents, especially women, had gathered to the prepared feast.

**Figure 2**

*Implementation of parading bamboo that has been prepared in Meujalateh (Mustafa Ali documentation)*



off disease outbreaks and has freed the village from the threat of the plague that has been threatening the safety of residents. For the local community, drowning bamboo and raising a white flag means that the village is free from disease outbreaks along with the bamboo washed away by the river flow to the open sea.

**Figure 3**

*The process of washing away the bamboo used in Meujalateh into the river (Mustafa Ali's documentation)*



Previously, *Meujalateh* was not only used as a ritual to ward off disease outbreaks in humans, but also in livestock and agricultural products. This tradition is carried out for seven consecutive nights with the highlight of the event is held at noon on the seventh day by holding a feast together. According to the local community, Mustafa Ali, before the Corona outbreak, the *Meujalateh* tradition was lost in people's lives in Woyla Subdistrict. This was caused by armed conflict, which limited the activities conducted in large crowds in Aceh as well as the factor of the lack of community leaders who understood the *Meujalateh* procession.<sup>5</sup>

In the case of the current Corona pandemic, the way to anticipate the virus is not only done using medical means but also with a cultural and belief approach inherent in a community group. The community strongly trusts *Meujalateh* in Woyla Subdistrict as a non-medical action in driving away any disease outbreaks (Taeuen) that threaten human safety. The community in Ie Itam Baroh Village, Woyla Subdistrict, West Aceh Regency, is geographically located 39 Km from Meulaboh which is the district capital. It is in a remote area surrounded by rivers, oil palm plantations and mountains.

Even though they are in a remote area, the local community still applies health protocols for each of their residents who return from areas that have been exposed to the spread of Corona by requiring quarantine at home. This was implemented to anticipate the outbreak of the coronavirus in local residents. Besides, their village area is also known as an area that is still slightly closed to outsiders. Apart from being a remote village location, the local community also has a cultural identity which has been retained until now. This awareness of self-quarantine shows that the current health protocols implemented by the government and health organizations have long been practiced by people in Aceh and have been embedded in daily life and local culture.

## CONCLUSION

The coronavirus that is currently sweeping the world has similarities with Taeuen disease in Acehese society. In Acehese culture, Taeuen itself is the name for an epidemic of infectious diseases that threatens the safety of humans and animals. Taeuen is something that is feared by the local community because this disease outbreak is believed to cause sudden death. When the Taeuen plague hits an area, the people of Aceh will implement a process of isolation and carry out some cultural traditions that are believed to be able to ward off the spread of the plague in the community. Some people in Aceh also believe that the origin of Taeuen was not exist naturally, but was created by humans as was done by the Dutch when they colonized Aceh in the 19th century by pouring plague into many rivers in Aceh which became the source of life for the people.

In preventing the Taeuen epidemic, several regions in Aceh have adopted different cultural traditions. For people on the east coast of Aceh, especially in Bireuen Regency, the local community uses medical treatment, maintains cleanliness, and

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<sup>5</sup>Interview with Mustafa Ali Woyla, on June 23, 2020.

holds dhikr to ward off calamity. The dhikr is done by parading around the village and all the pesantren (Islamic boarding school) environment while reciting Waqulja and also doing special dhikr to ward off calamity after each *fardhu* (obligatory) prayer at the mosque and Meunasah (village small mosque). Meanwhile, for people on the west coast of Aceh, especially in Woyla Subdistrict, West Aceh Regency, Tauen outbreak prevention is carried out by isolating the village from outsiders if the outbreak has entered the Aceh region. Meanwhile, for residents who return from outside their village, they are obliged to carry out self-isolation. In warding off and driving away the plague, local people hold a cultural tradition called Meujalateh. Meujalateh is done to ward off the spread of disease outbreaks brought by spirits or jinn.

For the people of Aceh, the coronavirus that is currently happening is part of the Tauen disease. The Acehnese believe that the cultural traditions that have been carried out by the previous people in expelling and warding off the Tauen plague can still be applied for now in stopping the spread of the Corona outbreak (Covid-19). This shows that local wisdom and cultural traditions inherent in the structure of the Acehnese society are still part of what is still being maintained to this day, including in terms of preventing infectious virus outbreaks.

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