

LOCAL MEDIA IN ACEH; A BRIEF POLITICAL-ECONOMICS A CROSS-CULTURE STUDY ON SYMBOLIC INTERACTION BETWEEN CHINA AND ACEH

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Abstrak

Interaksi simbolis yaitu sebuah hubungan yang terbentuk dari ikatan dua pihak terkait makna suatu objek atau simbol, baik benda mati, maupun objek kehidupan, melalui suatu proses komunikasi yang baik sebagai pesan verbal dan perilaku non-verbal, tujuan akhirnya adalah untuk menafsirkan lambang atau simbol (objek) yang didasarkan pada kesepakatan bersama yang berlaku di wilayah komunitas atau kelompok masyarakat tertentu. Pada kajian ini yang ingin di kaji adalah berkaitan dengan sejarah diplomatic simbolis antara Aceh dan China. Bahwa dalam catatan sejarah disebutkan perwakilan dari dinasti Ming, bernama Zheng He (dikenal di Indonesia sebagai laksamana Cheng Ho), memperkuat hubungan dengan menghadiahkan lonceng Cakra Donya kepada kerajaan Samudra-Pasai di Aceh pada abad ke-15. Dalam budaya orang Tionghoa, lonceng merupakan barang berharga, baik sebagai alat hiburan, hadiah dan sebagai alat agama di pura. Sedangkan saat ini untuk Aceh, lonceng Cakra Donya sebagai barang antik yang penuh dengan nilai sejarah, sebagai pengingat bahwa kerjasama (hubungan diplomatik) begitu akrab terjalin dalam persahabatan antara China dan Aceh. Sejarah yang terkandung di dalamnya menjadi refleksi, bahkan untuk merevitalisasi hubungan baik yang pernah tercipta.

Kata Kunci: Zheng He, Interaksi Symbolic, Kerajaan Samudra Pasai

الملخص .

التفاعل الرمزي هو العلاقة التي شكلها من ترابط الطرفين المعنيتان على معنى كائن أو رمز، سواء كان من الجمادات أو من الأرواح تجري على عملية التواصل الجيد كرسائل شفوية والسلوك غير اللفظي، والهدف النهائي هو تفسير شعار أو رمز الكائن الذي يقوم على أساس الاتفاقات الجماعية المعمول بها في أراضي المجتمع أو مجموعة معينة من الناس. في هذه الدراسة التي تريد فحصها هي الأشياء المتعلقة بالتاريخ الدبلوماسي الرمزي بين أتشييه والصين. وقد ذكر في السجل التاريخي أن ممثل سلالة مينغ، الذي يدعى تشنغ هو (المعروف في إندونيسيا باسم الأميرال تشنغ هو)، عزز العلاقة بين أتشييه والصين بمنح أجراس كاكرا دونيا لمملكة سامودرا-باسي في أتشييه في القرن الخامس عشر. إن في الثقافة الصينية أجراسا فيها ذات قيمة، سواء كان باعتبارها وسيلة من وسائل الترفيه والهدايا وألة التعبد في المعبد. وفي الوقت الحاضر أن أجراس كاكرا دونيا في أتشييه وهو شيء مليئة القيمة التاريخية، كتذكير التاريخ بأن التعاون (العلاقات دبلوماسيتيك) أنشئت على نحو مألوف في الصداقة بين الصين وأتشييه. والتاريخ الوارد فيه يصبح انعكاسا، حتى تكون لإعادة تنشيط العلاقات الطيبة التي أنشئت على الإطلاق.

الكلمات الأساسية : تشنغ هو والعلاقة الرمزية ومملكة سمودرا باسي

1. Introduction

Historical development of communication and communication sciences is closely linked to the use of symbols and signs in human life. Human communication is within a wide range, starting from the process of the exchange of meaningful symbols and signs, either through verbal and written conversations to be supported by the power of the mass media.¹

In communication such activities in daily life through symbols is a gesture that has a special meaning that appears to other individuals who have the same idea with signal and symbols will occur in human mind. In the development of the communication sciences in the history of the theory of symbolic interactionism can't be separated from the thought of George Herbert Mead (1863-1931). Mead made the original thought of "The Theoretical Perspective" which is the forerunner of "Theory of Symbolic Interaction". Mead lived in Chicago for about 37 years, the perspective is often referred to as Mahzab Chicago.

In the Book of Communication Studies: An Introduction (Mulyana. 2008: 92), wherein one of the basic human needs is the need for the use of a symbol, which humans are the only animals that use the symbol. Ernst Cassirer in Mulyana (2008:92) said that the human advantage of other beings is their privilege as animal symbolicum.

Human being moved to do based on the meaning it gives to people, objects and

events. For example, several people will make a deal with their society and deal with symbol whatever they are made a deal until have a same meaning between them. These meanings are created in the language that people use to communicate well with others and with himself thoughts. Language lets people to develop feelings about themselves to able be interact with other people in a community.

Symbolic interaction generally mentioned is a notion stating that the nature of social interaction between individuals, individuals and groups, groups with groups in a community. What it happen is communication, a unity of thought in which previously the individual self who involved lasting internalization. Symbolic interaction are all things that are interconnected with the formation of the meaning of an object or a symbol, both not alive objects, and objects of life, through a process of good communication as verbal messages and non-verbal behavior, and the end goal is to interpret the emblem or symbol (object) is based on the collective agreement go into effect an area of a particular community or group of communities.

In history Ming Dynasty was marked by periods of tranquility and prosperity under Emperor Hong Wu, Zhu Yuan Zhang. Emperor Hong Wu reform the system of government and bureaucracy to make another bureaucracy that offset each other to prevent the emergence of a government agency that has authority too big. The Yong Le Emperor, personal name Zhu Di, was the third emperor of the Ming dynasty in China, reigning from 1402 to 1424.4.

The Yong Le Emperor sponsored and created many cultural traditions. He promoted Confucianism and kept traditional ritual ceremonies with a rich cultural theme. His respect for classical culture was

¹Prof. Dr. Alo Liliweri, MS, Communication Convenience Store Meaning, Jakarta: Kencana Prenada Media Group, 2011, page. 2

apparent. He commissioned his Grand Secretary, Xie Jin, to write a compilation of every subject and every known book of the Chinese. The massive project's goal was to preserve Chinese culture and literature in writing. The initial copy took 17 months to transcribe and another copy was transcribed in 1557. The book, named the Yongle Encyclopedia, is still considered one of the most extraordinary human achievements in history, despite it being gradually lost by time. The Yong Le Emperor called for the construction and repair of Islamic mosques during his reign. Two mosques were built by him, one in Nanjing and the other in Xi'an and they still stand today. Repairs were encouraged and the mosques were not allowed to be converted to any other use.

As part of his desire to expand Chinese influence throughout the known world, the Yongle Emperor sponsored the massive and long term treasure voyages led by Admiral Zheng He. Java and Sumatra there is clear evidence of strong Chinese commercial communities in early fifteenth century. Many Chinese appear to have taken up residence in Southeast Asia at about the beginning of the Ming Dynasty in 1368.²

A particular object in this research, the researcher would like to introduce an object that has been transversely in the history of hundreds of years ago in the 15th century AD which has been recognized by the public in the province of Aceh, Indonesia.

This bell is also known as a part of history traces the arrival of Chinese citizens to the archipelago. The bell was a gift from Emperor Yongle Chinese rulers to the kingdom of Samudera Pasai. The bells were

brought to Aceh by Admiral Zheng He approximately 1414 AD. Pasai was then known as a prosperous and open country. Many traders from the Middle East and India Gujarat here to do business and promote Islam. Pasai also exporting spices to various countries, one of which is China.

Zheng He cruise convoy heads 7 China 1405-1433, he has put the Chinese empire as a fleet grandest of the first and the last in the Asian seas and the ocean without being able to compete. Zheng He during the voyage, has visited 37 countries and even reached every coast in South Africa. Before the sailors of Europe, he has been able to explore the Cape of Good Hope.

Zheng He in the sea voyage to Aceh have been using several ports as transit centers such important trade Pasai located in the northern part of Sumatra island has been well known in the historical record. This port is inhabited by various nations and most of them are people who are dealing with the business trade between China (east) and the Middle East (West).

2. Research and Method

Descriptive research can be explained as a statement of affairs as they are at present with the researcher having no control over variable. Moreover, "descriptive research may be characteristic as simply the attempt to determine, describe or identify what is, while analytical research attempts to establish why it is that way or how it came to be. Descriptive methods can be interpreted as a troubleshooting procedure was investigated by describing the situation in the research subject or object can be a person, institution, community, and others which are now based on the facts that appear or what it is. Descriptive studies can contain the elements of both, qualitative and

² Sonjourners and Settlers, Histories Southeast Asia and The Chinese, Edited by Anthony Reid, E- book.

quantitative methods within a single research. In descriptive studies data collection is facilitated without changing the environment.³

In this paper researcher will describe the objects that become the object of in this study is Cakra Donya bell. Researchers also will describe about two kingdoms in the past, between Ming Dynasty China and Samudra-Pasai Indonesia. Researcher also make description of the current period in during the two kingdoms connected in relationships each other in various interactions and until have a strong influence by the presence of Cakra Donya bell. In this study the researcher will explain the benefits of the presence of Cakra Donya bell and how it to influence the interaction between the both kingdoms before and after the administration of the bell chimes.

The researcher will interview some historians in Aceh Indonesia to know the historical background of administration of the bells, the process of interaction of the two kingdoms in both the political trade and diplomatic relations. The symbolic meanings Cakra Donya bells between the two kingdoms namely Aceh and Chinese.

Perspectives. In this study, researchers will examine some of the history books are written about the relationship between the kingdom of Samudra-Pasai and Ming dynasty of China in the past and what it does in the present. In this research researchers created a complex picture, researching words, a detailed report of the views of respondents, and conducted a study on the natural situation.

In this study the researchers will do some of the techniques are the technique of observation with a direct view of an object of research is Cakra Donya bell, collect written information about Cakra Donya bell and conducted interviews with several sources of competent historians particularly well in Aceh Province or in China. Researcher choose 6 persons as respondent or informan to answer which questions researcher prepared.

In order to learn the views, opinions, and evaluations of people, interview can be of two types: structured and unstructured. In structured interviews, researcher prepare a set of questions to ask respondent and researcher can analyze what each respondent said as an answer to each question and compare and contrast their answer. In unstructured interviews: the researcher only have the topic of the interview but no set of questions to ask the interviewee to talk about topic in question, and as a result, data from individual subjects may not be comparable. On the other hand, such data provide in depth information in great detail about individual subjects. The interview should last as long as necessary for the interviewer to obtain the answers and let respondent to express their opinions adequately. Researcher record the interview and make sure all the questions are answered.

The informant will be divided into four categories are historians, scholars, a researcher field (specifically about history) and a historian journalist who often writes about the history. In this research will also be carried out analysis activity. Data analysis is in fact an activity to organize, sort, classify, code or sign, so based on findings obtained at a focus or problems want to be answered. The data is scattered and reams could be simplified to finally be

³ How to make research using theory of description analysis, <http://researchmethodology.net/research-methodology/research-design/conclusive-research/descriptive-research/>

understood easily. In the data analysis described the process of tracking and setting systematically transcripts-transcripts of interviews, field notes and other materials so that researcher can present his findings.⁴

3. Results

Cakra Donya bell is a famous (icon of Banda Aceh) in Aceh Province now placed at the Museum Aceh, Banda Aceh. The bell were taken by Zheng He is giving the Chinese emperor, in the 15th century to the King Pasai. When Pasai conquered by Aceh Darussalam in 1524, this bell was brought to the kingdom of Aceh. At first the bell is placed on the vessel Sultan Iskandar Muda named Cakra Donya/ Wheel of the World, against the Portuguese was, then it is called Cakra Donya bell. Actually, this bell once told in a saga that Hikayat Aceh Malem Trade. A great sultan Iskandar Muda (1607-1636) was a king who had conquered the rulers of the Malay Peninsula Land.

Once upon the time, there was a strange object that a magical tree can speak to Iskandar Muda in God's will. He decided to make a war ship as vessels were taken to the sea and bell united with ship. Cakra Donya name originally referred to the naming of a ship by Iskandar Muda. The bell unknown what the origin name because the bell was once united with the ship so the bells were called Cakra Donya bell until now.

The bell was a temple bell and had rusted completely, whereas gold has been lose and the forms of the letters and maybe once have been taken by people who are not responsible. Chinese characters on the bell

reads "Sing Fang Toeng Juut Kat Yat Tjo" which can be interpreted as follows: "Sultan Sing Fa that has poured in in the 12th month of the year to 5" is very strange because the next day is not mentioned, because it almost always occurred in the mention date in China must mention the number of years, months and days. Cakra Donya bell is one of the historical heritage of high quality is kept at the Museum Aceh. Cakra Donya giant bell was a gift Maharaja China delivered by Admiral Zheng He in the year 1414. On top of the bell written Chinese characters "Sing Fang intention Toeng Juut Kat Yat Tjo".

Cakra Donya bell is in the form of an "iron crown-shaped stupa high" made in China with a height of 1.25 M and a width of 0.75. Cakra Donya a large bronze bell, 1.25 m high and 0.75 m in diameter, suspended in a separate shelter in front of the museum building. It is called Cakra Donya, "the wheel of the world" and enjoys particular reverence due to various legends attached to it. According to investigations made by T.J Veltman, G.I Tichelman, and Wen Guangyi, the bell has been taken as a trophy by the Aceh sultan Ali Mughayat Syah in 1524 after his victory over Samudera-Pasai, which had it is centre in the region of modern Lhokseumawe. SamudraPasai, known in Chinese sources as Xuwendana or Sumendala had in the 15th century closer relations with China to Samudra-Pasai. The inscription is rather blurred and only a few characters are still clearly decipherable. Veltman gives 1409 (Yongle 7) as a date of the bell, based on the "information given by an educated Chinese", this date, however can hardly be corroborated by the inscription. According to Tichelman, the text on the left side has to be read as given above with photos, this reading has been confirmed by Professor

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<https://bersukacitalah.wordpress.com/2011/01/20/tahapan-analisis-data-penelitian-kualitatif/>

Shang Chengzuo, Sun Yatsen University, Guang-Zhou in November 1983. The text on the right, however, is completely blurred beyond recognition. Veltman as well as Tichelman have considered it to be a text in Arabic writing which seems to be possible. The bell is said to be a gift from the Chinese Emperor. This seems unlikely. An imperial gift would usually be characterized as such by a pertinent inscription. It is possible that the blurred text contains some information on the origin of the bell. So far, however the question of its origin has remain open.

According G.L. Tichelman Cakra Donya in the book, *De Indische Gids I* (1939), the bell was once considered a sacred object or thing by some people of Aceh. At first the bell which is one of the historical heritage of high quality is hung on a tree near Baiturrahman Mosque is located in the Palace of the Sultan. Cakra Donya bell until the end of 1915 was still hanging on the tree ba'gloendong (tree horses) that is located in the east Baiturrahman mosque. The origin of bells is not known by anyone.

On December 2, 1915, during the governorship of HNA Swart master royal court gave the order to lower the bells of the horse tree for fear of a broken tree and a bell will be broken, then the bell was placed in the ground. The bell were taken down by the Chinese people, because people think the bell is haunted. According to the story, the Chinese which lowers the bell before drink wine beforehand to get drunk, and then dare to lower the bell. After the decline of the bell, Banda Aceh was hit by massive flooding. Furthermore, on December 13, 1915 came a delegation to Governor HNA Swart informed that the floods caused by laying the bell were not in place. On the orders of the then Governor Swart bell hung under the Aceh museum and flooding ceased at that time. However, next year the

floods come again. So once again the messenger came and said that position still not quite right. The bell should have been placed separately and enclosed. Swart was approved and create special buildings to hang the bell. In 1939 the king who has an old bell is hung by a chain inside a dome of wood in front of the Museum Aceh.

At the bell there are the ornaments with symbols (carvings) in the form of Arabic script and Chinese characters. The symbols in Arabic for the moment cannot be read anymore. Alleged that the casting-casting the bell was first given the layers of gold. Signs that an assortment that has been carved into the iron and gold have been included in the groove. But now gold has been missing from the forms of the letters, and likely already taken by people who are not responsible. Until now this bell becoming particular symbol or icon of Banda Aceh (capital province of Aceh Province in Indonesia).

4. Discussion

The historical record of the oldest and first of all the kingdoms in Aceh, was found from the ancient sources of Chinese history. In the annals of the Liang Dynasty (506-556), mentioned the existence of a kingdom located in northern Sumatra in the 6th century called Po-li and Buddhist (before the advent of Islam). In the 13th century texts of China (Zhao-rucave in his book-Fan Zhu zhi) mentions Lan-wu-li (Lamuri) on the east coast of Aceh. In 1282, it is known that the King Samudra-Pasai sent two people (Sulaiman and Shamsuddin) envoy to China. In the notes Ma Huan (Ying-yai sheng-lan) in a voyage along with Admiral Zheng He, recorded with a complete around cities in Aceh such as, A-lu (Aru), Su-men-da-la (Ocean), lan-wu-li (Lamuri).

In a note Dong-xi (research seas east and west) written by Zhang Xie in 1618, contained a detailed account of the state of modern Aceh. Samudra-Pasai is a kingdom and port city visited by traders from the Middle East, India to China in the 13th and 16th century AD.

Samudra-Pasai is located on the Silk Road China sea contact with the countries of the Middle East, where traders from various countries dropped by advance /transit before continuing the voyage to / from China or the Middle East, India. Perlak-Pasai city and also once visited by Marco Polo (13th century) and Ibn-Battuta / Batistuta (14th century) on the way to / from China. Key items the most famous of these is Pasai pepper and many are exported to China, whereas many Chinese goods such as silk, ceramics, and other imported into this Pasai. In the 15th century, Zheng He's fleet also stop by the voyage to Pasai and provide a large bell dated 1409 (Cakra Donya) to the king of Pasai at that time. Samudra-Pasai also known as one of the centers of Islamic empire (Perlak) the first in Indonesia and the dissemination of Islamic centers throughout the archipelago at that time.

The teachings of Islam is spread by traders from Arabia (Middle East) or the Gujarat (India), who stopped or settled in Pasai. Samudra-Pasai in the city's many live the Chinese community, such as the "Village of China", as written in the saga Kings Pasai.

Samudra Pasai kingdom lies in trade and international shipping lanes as well as a center of international commerce, then a variety of other foreign nations to settle and live there cosmopolitan and multi-ethnic character. Tome Pires mentioned that the city was an important town with a population of 20,000 people. Samudra Pasai in 1524 conquered by Sultan Ali Mughayat

the Shah of kingdom Aceh Darussalam and since then Samudra Pasai sagged and faded luster forever. Kingdom of Aceh Darussalam heyday was when in the time of Sultan Iskandar Muda (1607-36), Aceh at the time of Iskandar Muda is the most powerful country in the whole country, even in Southeast Asia.

Cakra Donya ship is like an aircraft carrier fleet of Aceh at the time and are very large, so that the Portuguese named it "Espanto del Mundo" (World Terror). Then the bell inscribed with Chinese characters and Arabic (hardly legible anymore inscribe now) is placed near Baiturrahman mosque which are complexed Sultan Palace. However, since 1915 the bell was moved to the Museum Aceh and placed in vaults until now.

Cakra Donya bell have become objects of pride Acehnese history until now. This bell is also is also a proof and a symbol of the historical relationship between China and Aceh since the 15th century. Cakra Donya bell as a gift delivered Admiral Zheng He of Yongle, Chinese rulers, the king of Samudra-Pasai. Admiral Zheng He had visited the islands in Indonesia for seven times. When Samudra-Pasai century AD 1414, the fourth his trip, he gave a bell rightnow called Cakra Donya as a gift of Yongle emperor, Chinese rulers, the king of Samudra Pasai. The bell became a symbol of friendship Aceh and China since the 15th century AD.

Today, the bell is preserved in the Museum of Banda Aceh. Currently, Samudra -Pasai under hands another kingdom it was name is Aceh Darussalam led by Sultan Ali Mughayatsyah in 1542 AD, the bell were confiscated and brought to Koetaradja (now Banda Aceh), the center of the kingdom of Aceh Darussalam. During the reign of Sultan Iskandar Muda (1607-

1636), this bell was mounted on the stern of the warship named Cakra Donya.

Having not used in ships, Cakra Donya bell was hung in front of the Baiturrahman mosque. This bell is sounded when the occupants of the palace often have to gather to hear the intimation sultan. New in 1915, of Masjid Raya Baiturrahman, the bell is then moved to the Museum Aceh, until now.

Pasai is a capital of Samudera Pasai. This kingdom is estimated to stand at the 13th century until the 16th century the first king was Malikussalih (Meurah Seulu). Sultan Malikussaleh died replaced by Sultan Muhammad (Ath-Tahir Malik I). Estimated Ath-Tahir Malik I took office began in 1297 until 1326 AD After this time the helm of the kingdom followed by the Sultan Malik Ath-Tahir II.

The bells are very famous in Aceh is a gift of Admiral Zheng He, a Chinese emperor to the King Iskandar Muda Kingdom of Aceh's leader at the time. This bell was made in 1409. The provision of this bell in order to bind the friendship and cooperation relations between the two kingdoms in different countries. This bell has a height of approximately 1.25 meters by 0.75 meters wide.

Cakra Donya name is the name of a war fleet of sultan Iskandar Muda, which cakra means wheel donya means the world. Cakra Donya bell serves as a medium to convey the news to the world, including in the war signaled the leadership of Sultan Iskandar Muda. At the top of the bell is also a Chinese character-writing- Arab. Chinese characters are written is "Sing Fang intention Toeng Juut Kat Yat Tjo", but the script writing is not legible anymore because they age. This section researcher did interview with historian, scholar and journalist to know what they are perspective

about Cakra Donya bell based on symbol and symbolic interaction in Aceh society.

Currently, according to Ayah Panton said supposed to be among China and Aceh the two areas should continue the relationship even tighter bond. Why? Because that bond already had a long time ago. They are friends in strong friendship. Dr.Husaini Ibrahim, MA based scholar view mentioned after receiving the bell from China relations early time was very good. In this time through historical objects that have high value this will open new cooperation in various areas of life.

Nabbahany As said Cakra Donya as a symbol is he admit that these bells have a mystical force though can't be scientifically proven. Based oral history mentioned that this the bell will sounding its own if there is any sign of danger hit the country. Ayah Panton said we are unknown origin name of bell. According to reference book, Cakra Donya is the name of a ship that is made at the time of the kingdom of Aceh Darussalam, namely warships, in history mentioned that warship ever against the Portuguese who want to take the Aceh land. This bell is embedded in the warship as a sign against the Portuguese. It has been said that the warship was referred to as the great ship of terror the world. Currently the two areas should continue the relationship even tighter bond.

Deddy Satria as historian researcher adding that Cakra Donya bell was only the antiquities, saves the history of the two nations. One of the reasons the Ming dynasty had strong ties with Samudra-Pasai was the location of the closest geographical basis with the Chinese Empire (was center of government still in Nanjing). In the past such a prize could be a deal to open up cooperation such as trade, politics, the needs of Aceh will be silky. The current Cakra

Donya bell remind as an objects the relationship between two nations in the past. Cakra Donya bell ever considered mystical by society in Aceh to respect of bell will exist until now.

Nabbahany also adding it is estimated that there is a very good relationship between China and the Samudra-Pasai. The kingdom of Aceh Darussalam is using this bell as a reminder time of religious service. As symbolic the bell is as great history in the past. Cakra Donya bell as symbol of friendship and admission to another nation.

Iskandar Norman as journalist said the bell became a symbol of friendship, trade, political relations and exchange of culture values. Admiral Zheng He was transit and did trade in Samudra-Pasai because it is considered as a center of trade by other nations such as Europe, Middle East and China.

In Scholar perspective Rani Usman explain it the meaning behind the awarding of the Bell of Cakra Donya is as a sign. A sign of friendship, peace sign, and a sign of relations of China and Aceh is so close and tight. Cakra Donya bell is the symbol of peace while otherwise Samudra Pasai was having trouble Admiral Zheng He once ever helped secure the kingdom from the rebels. In the historical record also mentioned China's diplomacy and Aceh with very good evidence of their respective envoys who visited the region of their respective kingdoms. Sultan Samudra-Pasai ever sends Ambassador (Zainal Abidin) in the winter time but unfortunately he died in Nanjing.

Husaini Ibrahim account it is true that there is a strong relationship between SamudraPasai and China emperor. The proof is the process of bilateral relations in various spheres of life. Such as political relations, trade, give each other gifts, and

mutual support. Sent an ambassador from Samudra-Pasai to Chinese Emperor.

Symbolic interaction based on ideas about themselves and their relationship with society. The significance for human behavior in symbolic interaction theory holds that individuals construct meaning through a process of communication because no intrinsic meaning to anything. Construction needed interpretive among people to create meaning. In fact, purpose of the interaction according to symbolic interaction is to create the same meaning. It is important because without meaning in the same communication will be very difficult, or even impossible. These assumptions are human acts against other human being is based on other people's meanings given to them, meaning is created in the interaction between people, and the meaning in modified through in interpretive process.

5. Conclusion

Aceh is known as a place that became a first stopover for merchants who came from India, China, Saudi Arabia, and Turkey who are looking for trading commodity of the archipelago. Aceh located in international trade lanes and becomes a place for their first coming to Southeast Asia.

At the end of the XIII century in Aceh stands kingdom called the kingdom of Pasai known as Samudra-Pasai. Not an ordinary kingdom but become important city for trade in that time. In this kingdom became the center of the spread of Islam into Indonesia and abroad. On the bell there are the ornaments with symbols (carvings) in the form of Arabic script and Chinese characters. The symbols in Arabic for the moment cannot be read anymore. There is meaning Yongle appreciate as majority

religion in Samudra-Pasai. Samudra-Pasai known biggest Islamic kingdom in Southeast Asia in that time. Even the thing such as bell not related with Islamic religion but king of Samudra-Pasai accepted the bell taken as precious thing.

The casting of bell was from gold. Signs that an assortment that has been carved into the iron and gold have been included in the groove. But now gold has been missing from the forms of the letters, and seems already taken by people who are not responsible. Currently, this bell becoming particular symbol or icon of Banda Aceh.

Cakra Donya bell have become objects of pride Acehnese history until now. This bell is also is also a proof and a symbol of the historical relationship between China and Aceh since the 15th century. Cakra Donya bell as a gift delivered Admiral Zheng He of Yongle Ming dynasty, to king of Samudra-Pasai. Admiral Zheng He had visited the islands in to Indonesia for seven times. When Samudra-Pasai 1414 century, in fourth his trip, he gave a bell. During the reign of Sultan Iskandar Muda (1607-1636), this bell was hang on war fleet named Cakra Donya. Cakra Donya is the name of a war fleet of sultan Iskandar Muda, which *cakra* means wheel *donya* means the world. The provision of this bell in order to bind the friendship and cooperation in relations between the two kingdoms in which had different background of culture, language, religion and tradition.

Symbolic interaction based on ideas about themselves and their relationship with society. The significance for human behavior in symbolic interaction theory holds on individuals construct the meaning through a process of communication because no intrinsic meaning to anything. Construction needed interpretive among

people to create the meaning. An object in this research is a bell has long history of hundreds years since 15th century. Has been recognized by the public of Aceh Province, Indonesia. Chinese people call Aceh with *Yaqi*. In 1405, Admiral Zheng He, he went several voyage to Indonesia. There is Zheng He came to *Yaqi* with a large fleet, 62 large vessels, and dozens of small boats maned 27.800 people.

The object of research is a bell named Cakra Donya. This bell have strong history between Samudra-Pasai and Ming dynasty China. Researcher have find history books are written about relationship between Samudra-Pasai and Ming dynasty. The point is there has happened cross communication between two cultures. The significance interaction of Cakra Donya bell in cross culture is as a symbol explaining how they were created understanding to each other. Both can understanding in human interaction is based on the view object itself, the bell as a symbol became symbolic interaction to connect each other. That is subjects who determine their condition and their environment based on the symbol.

The meaning of Cakra Donya as a symbolic interaction in cross culture communication are: a tool to remember about history in the past. Related with Ming dynasty particularly Yongle emperor and Samudra-Pasai. Cakra Donya bell as symbolic interaction exactly the meaning behind the bell showed about a sign. Sign of peace, sign of friendship, and sign of relationship among China and Aceh is so close and tight. Throughout now the bell just an antique thing but Acehnese people must to know in the past that bell contained strong history. Aceh people appreciate this bell such as a prized thing could be dealing

to open up cooperation as trade, politics, and culture.

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