

The Tradition of *Leumang Padé* in Nagan Raya, Aceh (A Case Study in Gampong Cot Peuradi, Suka Makmue District)

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Abstract

The *leumang padé* tradition is one of the traditions carried out by the people of Gampong Cot Peuradi, Suka Makmue District, Nagan Raya regency which can be seen during the rice growing season. This is a form of expression of gratitude and hope to Allah SWT so that rice plants will be protected from pest attacks. The study aims at understanding the process of the *leumang padé* tradition, analyze its meaning, and understand its position in the contemporary context. The research approach used is descriptive qualitative research. Data was collected through observation, interviews, and documentation. Data obtained in the field was analyzed by reducing the data, presenting the data, and drawing conclusions. The results show that the *leumang padé* tradition is carried out twice a year when the rice begins to fill. This tradition is carried out by farmers cultivating the rice fields and the surrounding community to prevent disease and pests in the rice fields. The *leumang padé* tradition has its meaning, namely the meaning of gratitude, the meaning of social interaction, and the meaning of the ceremony. Its position is very important in the community's view because this tradition is their way of expressing gratitude to Allah SWT for the blessings given to them. Therefore, this tradition is still maintained and preserved to this day.

Keywords: Tradition, *Leumang padé*, Suka Makmue, Nagan Raya

1. INTRODUCTION

Aceh is a province in Indonesia which is located in the northernmost region of the island of Sumatra. Aceh has always been synonymous with Islamic values. This is based on the fact that Aceh Province was a pioneer in the entry and development of Islam in the archipelago, then the influence of Islam has become an inseparable part of the culture of the Acehnese people. The strong influence of Islam on Acehnese culture has resulted in the development of culture in the form of art, traditions, or customs (Manan, 2017; Manan, 2018).

Acehnese people always adapt religious practices to the customs that apply in Aceh's social and cultural life, so it is very difficult to separate Islam and Acehnese culture (A. et al., 1999). Acehnese culture is more popularly known as Acehnese *adat*, the term *adat* is important because the word "*adat*" is part of Islamic values following the *hadist maja* "*Adat ngon hukom, lagee zat ngon sifeut*". The philosophy of the Acehnese people between custom and Islamic law (*shari'at*) cannot be separated, both are like substances with properties, therefore, everything that is made into the *adat* does not conflict with Islamic teachings (Manan, 2020; Mugni, 2018).

Aceh is known for its various customs which have been inherited from generation to generation from their ancestors to their grandchildren. Even though times have

advanced and customs are starting to fade in certain communities, there are still most people who uphold their customs (Manan et al., 2024), where their existence functions as a guide in thinking and acting in the community that holds these customs and regulates every aspect of community life (Puteh, 2012). Customs are behavior that contains religious values, while traditions are behavior that contains cultural values.

Such as in the case of the customs and habits of village communities in Suka Makmue sub-district, Nagan Raya Regency, one of which is Gampong Cot Peuradi. In general, Nagan Raya Regency has many customs, such as *meukawen* customs, buying and selling customs, renting customs, fishing customs, gardening customs, dressing customs, death customs, inheritance customs, mutual cooperation customs, arts customs, going down to the rice fields customs, traditional cakes customs, *peusijuk* customs, *kenduri* customs, and many other customs.

Many customs that are still preserved and developing today need to be studied, one of which is the *leumang padé* tradition in Gampong Cot Peuradi, this tradition is part of the custom of going down to the rice fields (Jamaluddin et al., 2016), which is a description of human attitudes or behavior, which has been in a process for a long time and carried out from generation to generation and has become part of the life of a community there, in order to create unity in social culture and become a guideline in behavior for the community (Merduati et al., 2012). Because it is carried out repeatedly in society with intentionality (Sztompka, 2007) which contributes to the emergence of traditions in society (Puteh, 2012).

Traditions are carried out by the local community continuously, are social in nature because they are related to community habits and carried out in groups such as commemoration of Islamic holidays, etc. (Subqi, 2020), which are an inseparable part of every individual and within a community. It is the same as behavior in everyday life that is related to religion or not (Soekanto, 1993). The *leumang padé* tradition is one of the traditions that is often carried out by the people of Gampong Cot Peuradi when the rice is almost full (*Bunting*). The *leumang padé* tradition has a deep meaning and position in local society. The *leumang padé* tradition has become a tradition for farmers cultivating rice fields in the Nagan Raya traditional community association. The *leumang padé* tradition is one part of the *kenduri blang*, while in the *kenduri blang* procession there are three stages, namely. First, the feast when going down to the rice fields (*tren u blang*). The second is when the rice stalks are round and about to start becoming full (*leumang padé*). The third feast is at the end of the harvest (*kenduri ule thon*) (Sufi et al., 2002).

The *leumang padé* tradition illustrates how everyday food can be elevated into something sacred through respect, choice of ingredients, and maintenance of traditional values related to nature and natural resources. After carrying out the ritual of praying at the grave, followed by *kanduri leumang*, namely bringing rice (*bu kulah*) or a bushel of rice with side dishes as well as *leumang* that has been burned to the *jambo blang*, then *keujruen blang* together with the farmers continue to pray together led by the *teungku imum* to be given safety precautions for rice plants that are being filled so that they do not

become infected or hit by "south winds" which can knock down rice flowers (Jamaluddin et al., 2016; Manan, 2013).

The *leumang padé* tradition makes *leumang* as the main ingredient in everyday food, becoming sacred through the use of the main ingredient in the form of glutinous rice which has been prepared since the previous year's harvest time. This shows the deep appreciation for rice as a staple food in the culture of this society. Glutinous rice, which is used as a filling for *leumang*, has a special role in this tradition. The use of glutinous rice that has been stored since the previous year's harvest adds a historical and symbolic dimension to the *leumang padé* tradition. The process of preparing and using this glutinous rice shows an awareness of the value of abundance and dependence on the natural resources provided.

Along with the development of science and the fading of traditional values now, efforts are needed to preserve these traditions so that its aims and objectives can be conveyed and become the basis for creating a valid customs policy. Therefore, the authors are interested in researching more deeply about the "*Leumang padé* Tradition in Gampong Cot Peuradi Nagan Raya".

2. LITERATURE REVIEW

Tradition

Tradition refers to a series of values, norms, beliefs, and practices that have been carried out for a long time and have become part of people's lives (Daud et al, 2018), or the original heritage from the past that is repeated not necessarily or deliberately (Sztompka, 2007), or any habits that have been passed down from generation to generation (Daryanto, 1997), or all the past heritage that has penetrated us to penetrate contemporary culture (Hakim, 2003). Traditions can be in the form of rituals, celebrations, dances, music, traditional clothing, ceremonies, and various other forms of cultural expression. Traditions usually appear in the context of people's daily lives and become an integral part of the collective identity. It is the inheritance of norms, customs, rules, and assets. Tradition can be changed, lifted, rejected and combined with a variety of human actions (Peursen, 1998). Tradition is influenced by the tendency to do something and repeat something until it becomes a habit. It covers various cultural values which include customs, kinship systems, languages, arts, belief systems and etc (Setyantontro, 2009).

There are several types of traditions that are often encountered in society: (1) Religious Traditions, this tradition involves religious practices, rituals, and ceremonies related to certain religious beliefs. Examples are ritual worship, religious holiday celebrations, and traditional ceremonies that are carried out to celebrate important moments in calendar rituals (Manan, 2015). (2) Social Traditions, social traditions include practices related to social interaction in society. Examples are manners, customs in marriages, family ceremonies, and order in relationships between community members (Manan, 2014). (3) Cultural traditions, cultural traditions involve cultural heritage in the form of art, music, dance, traditional clothing, culinary, and other forms of cultural

expression. Cultural traditions are often a hallmark of a society and an important part of cultural identity. What makes a culture still survive in people's daily lives is because of the function in the culture that is felt by the community and considered important so that this function is able to support and pay off the desires of the people's hearts (Riezal et al., 2018). Tradition is an important part of people's lives that involves cultural heritage, values, and practices that are passed down from generation to generation. It plays a role in maintaining cultural identity, strengthening social solidarity, and maintaining generational continuity.

Naturism

The theory of naturism is the idea that religion is a form of natural human instinct in responding to natural phenomena, through various natural phenomena, naturism can impact human phenomena such as culture, knowledge, society, religion, and morals in the natural world (Durkheim, 1995). Human life is very dependent on the natural surroundings. Nature around humans is in the form of water, air, land, and environment. Humans are the only group whose role is active in protecting and caring for the natural world. If humans look after nature well, nature will also provide what humans need. The universe will be subject to humans as long as humans carry out their capacities and function of caliphate correctly.

From the naturism perspective, humans are considered an integral part of nature and must maintain the balance of the ecosystem and respect the existence of natural resources. The *leumang padé* traditions are a concrete example of how local communities are actively involved in caring for and respecting their natural environment. By respecting natural resources such as rice, the communities demonstrate awareness of their dependence on nature and the desire to maintain a harmonious relationship between humans and the environment.

The rice is a staple food for Indonesian people. Therefore, the community treats rice well and a very varied tradition of *kenduri* for rice was born (Manan, 2016; Manan et al., 2022). Similar to the tradition of *leumang padé* which is carried out when the rice is going full by carrying out various rituals by *keujruen blang* and visiting the graves of local scholars to ask for prayers so that the rice can be kept away from all diseases or pests.

Sacred and Profane

Sacred is something that has a sacred meaning, while profane is something that has an ordinary meaning. These two different things are the foundation for looking at human religious life, both as individuals and as groups. Sacred and profane understandings are used to see space, time, nature, and human existence.

Experiences in human situations will bring a person to the reality of two different worlds, namely the everyday world (profane) and the sacred world. The profane world contains things that are ordinary, random, and most of them do not have a specific meaning. The profane is a human affair that is changeable and over time falls apart. On

the other hand, something sacred is a supernatural realm that contains extraordinary things, which are always remembered (Pals, 2006).

Eliade mentions the sacred existence of the natural world contains all the beauty, ferocity, complexity, mystery, and diversity. The image of the sacred can change and be reformulated over time. Humans always try to find the purest form of sacred reality. Because symbols and myths can be found in everyday life (Pals, 2006).

When discussing balanced symbols in society, Eliade provides a deeper portion. According to him, the main material for symbols and myths is the physical realm. Symbols presented in narrative form can be considered as myths. Myths tell stories about sacred things, namely divine life, which has a supernatural nature that can be very close to natural human life. For Eliade, symbols, myths, and religious rituals appear one after another in human civilization. According to him, anything in life that is ordinary is part of the profane, but at certain times profane things can be transformed into sacred things (Kusumawati, 2013).

The *leumang padé* tradition is a sacred tradition because the treatment of *leumang padé* is a little different from *leumang* in general. Those who are involved in the process of making *leumang padé* are only girls and women. In the implementation of this *kenduri*, most of the people involved were only men. It can be seen that the women only prepare the *leumang* to carry out this tradition, but it is the men who carry it out. *Leumang* in general is just an ordinary food that has become sacred because it is the main ingredient in this *leumang padé* tradition.

3. RESEARCH METHODS

This research uses a qualitative approach (Satori & Komariah, 2011) which involves public figures in the community and traditional stakeholders as key informants (Naidoo, 2012). The type of data in this study is the type of nominal data, where data is commonly used to label something without having to have a quantitative or sequential value. This qualitative descriptive research aims to explain and describe a situation, event, object, or everything related to variables described in words based on relevant data collection and analysis techniques obtained from natural situations (Manan, 2021). Data was obtained through direct observation, in-depth interviews and documentation. The duration of the study was carried out for 4 months.

The data obtained from the field research were analyzed in three main stages: data reduction, data display, and verification/drawing conclusions (Miles et al, 2018). Data reduction involves organizing and simplifying data for further processing. Data display involves presenting data in the form of tables, diagrams, or matrices to facilitate analysis. Verification and drawing conclusions involve interpreting data, identifying patterns, and developing findings relevant to the research question. By using this data analysis approach, this study produces an in-depth understanding of the implementation, meaning, and position of the *leumang padé* tradition carried out by the people of Gampong Cot Peuradi, Suka Makmue District, Nagan Raya Regency.

4. FINDINGS AND DISCUSSION

This section is presented the findings and discussion of the implementation of the *leumang padé* tradition, the meaning of *leumang padé* tradition, and the position of *leumang padé* tradition in the contemporary context.

Implementation of the *Leumang padé* Tradition

The *leumang padé* tradition is part of the *kenduri blang* procession, a tradition that has become a custom for the Acehnese people, especially in Gampong Cot Peuradi. *Kenduri blang* has been carried out by the community for years and continues to this day. *Kenduri blang* is a traditional ceremony carried out by the people of Gampong Cot Peuradi before going to the rice fields or before starting agricultural activities.

The *leumang padé* tradition is carried out when the rice is starting to fill or what is called *bunting*. This tradition is held twice a year. The *leumang padé* tradition is unique compared to other *kenduri* traditions, because it involves making *leumang* from glutinous rice by farmers cultivating the rice fields. The process of making *leumang* is carried out one day before the *kenduri*, because on the day, the farmers are busy with activities in *jambo blang* and do not have time to cook *leumang*. In addition, on the feast day, farmers cultivating the rice fields also have to cook food to be brought to the *jambo blang*.

The process of cooking *leumang* involves mothers who are assisted by their daughters. *Leumang* making begins in the morning around 08.00 to 13.00 WIB. This process is carried out simultaneously in each farmer's house cultivating the rice fields. The community chooses *leumang* as the main medium in this tradition because they believe that by carrying out the *leumang padé* tradition, rice will grow fertile, avoid disease, and provide a cooling effect for the rice fields. *Leumang* was chosen because it is made from glutinous rice, and it's a symbolic food in this tradition.

The *leumang padé* tradition begins with cooking *leumang*. In the cooking process, various tools and materials are used such as bamboo, banana leaf shoots, and banana leaf stalks as supports. The main ingredients are glutinous rice, coconut milk, and salt. The use of bamboo and glutinous rice as the main ingredients mark the distinctive characteristics of *leumang*.

The *kenduri blang* tradition involves the participation of the entire village community, especially farmers who work in the rice fields. Community involvement in this tradition is based on instructions from rice field managers called *keujruen blang*. *Keujruen blang* has the responsibility and trust of the community in organizing the *kenduri blang* event. Before the implementation of the *kenduri blang*, *keujruen blang* will gather all the farmers cultivating the rice fields to hold a deliberation to determine the time for the implementation of the *kenduri blang* tradition. Once determined, they will prepare for the *kenduri*, such as cooking *leumang* and preparing one basket of rice per house for the *kenduri* on the edge of the rice fields or in the *jambo blang*, and inviting a *teungku imum* to lead prayers at the traditional *leumang padé kenduri*.

Before starting the prayer procession at *Jambo blang*, *Keujruen blang* and *Teungku imum* perform a blessing by making a pilgrimage to the grave of a local scholar named Teungku Ule Gunong, this name is a nickname from the local community. After the pilgrimage, the farmers bring 2 sticks of *leumang* and rice along with side dishes which will be given to the *keujruen blang*. At this time, *keujruen blang* prepares a bucket of water to be prayed for by the *teungku imum*. The bucket contains *leumang*, kundur fruit, rice, and banana tree hearts. A mixture of water and these ingredients is used as a medium for cultivating rice, which is believed to provide blessings for rice growth. Then this water is prayed for together and placed in front of the *teungku imum*.

After the people finished praying, they continued to eat together and enjoy the *leumang* that had been brought. After eating together, *Keujruen blang* distributed prayer water and bamboo to all the farmers cultivating the rice fields. This prayer water is poured into the *meunekah ie* (water channel) in the hope that the rice will be protected from disease and pests. The ingredients that have been mixed in water are considered to be able to provide effective cooling properties to growing rice. In addition, bamboo is also stuck at the end of the *meunekah ie* to prevent pest attacks such as caterpillars, mice, snails, and other pests.

The purpose of pouring prayer water and sticking bamboo in the *meunekah ie* is that the prayer water can flow evenly in the rice field area. Likewise, with bamboo that is stuck in the *meunekah ie*, it is believed that the aroma produced from the bamboo can help repel various kinds of pests.

According to local people, the *leumang padé* tradition is carried out based on the belief that rice has an analogy with a pregnant woman. This analogy describes rice as a woman who is pregnant (Manan et al., 2022). Like when the mother-in-law brings rice (*me bu*) to make her daughter-in-law happy, rice that is still full is thought to feel happy and grow abundantly and be more blessed. This belief arose because farmers cultivating rice fields prayed and performed *kanduri* as a sign of respect for the full rice. In the *kenduri*, they carry two stalks of *leumang* which symbolize rice and function as a conditioner for the rice.

The implementation of the *leumang padé* tradition is also an expression of gratitude from the farmers cultivating the rice fields for the sustenance given by Allah SWT. They appreciate God's guidance in making the rice fertile and almost ready to be harvested. This tradition is carried out solely as a form of worship to Allah SWT in line with the fact that rice is the staple food of the people of Gampong Cot Peuradi and the majority of its residents work as farmers, *leumang* made from glutinous rice was chosen as a food that is part of this tradition.

The meaning of the *Leumang padé* tradition

The *leumang padé* tradition has the meaning of an effort to ask for blessings and to maintain the traditions of our ancestors. This tradition is believed to be a form of belief that can bring abundant harvests when the harvest season arrives.

Mr. Aluan, the local traditional figure, stated as the following:

“The *leumang padé* tradition has several meanings, and this heritage has been held firmly since the time of our ancestors and is still carried out today. The community carries out this tradition with full awareness of its importance for farmers. As we can see, this tradition begins with making *leumang*, then continues with *kanduri* held at *jambo blang*, accompanied by prayer and eating together. The purpose of this series of ceremonies is to ask for blessings from the Creator of the universe and to pray that growing or filling rice will be protected from disturbances and disease.”

According to Mr. Aluan, the *leumang padé* tradition has a meaning of gratitude which is reflected in the *kenduri* procession. *Kenduri* begins with a pilgrimage and prayer at the grave of a local scholar, followed by a group prayer led by *teungku imum*. The purpose of this procession is to keep away from all kinds of dangers, save rice from attacks by disease and pests, and pray that rice will grow fertile and be harvested on time. Apart from that, this tradition is also a form of people's gratitude to Allah SWT because His grace allows them to plant and care for rice until the harvest is successful. In this way, the *leumang padé* tradition has an important role in the agricultural life of the community in Gampong Cot Peuradi.

The *leumang padé* tradition has its own meaning for the people of Gampong Cot Peuradi. According to various community views, this tradition has the meaning of gratitude, social interaction, and ceremony. This tradition has the meaning of gratitude, which is an expression of gratitude to Allah for the abundance of good fortune provided through abundant rice harvests. The aims are to keep rice away from all dangers, to avoid various rice diseases and pests, the community wants the rice to grow well and be harvested on time. As well as the community's gratitude to Allah SWT because with His blessings and gifts, the community can plant rice until the rice grows abundantly. This tradition is a form of people's appreciation and gratitude for the natural blessings and good fortune they receive.

In addition, the *leumang padé* tradition also has meaning in the context of social interaction. This tradition strengthens relations between residents in Gampong Cot Peuradi, because the community works together in the process of implementing the *leumang padé* tradition, sharing food at group meals, and helping each other in implementing the tradition. Community harmony in carrying out the *leumang padé* procession, when carrying out the *kenduri* the farmers and community clean the *jambo blang* which is carried out together and community cooperation is highly prioritized, mutual cooperation between one party and another without involving feelings of the selfishness of each individual. This creates unity and strengthens solidarity among members of the local community.

The *leumang padé* tradition also has meaning as a ceremony, because it involves a series of distinctive rituals and procedures. The ritual of reciting prayers and the use of symbolic materials such as bamboo, banana leaves, and prayer water have sacred

meanings and are believed to have the power to protect rice from disease and pests. This tradition is carried out with full respect and reverence for the traditions of the ancestors and is an inseparable part of the spiritual and cultural life of the people of Gampong Cot Peuradi.

Various definitions of the meaning of the *leumang padé* tradition that have been put forward by several Gampong Cot Peuradi communities have been summarized which have given rise to a lot of public understanding of this tradition. Understanding the meaning of the *leumang padé* tradition itself has not changed either in the past or the present. The meaning principles of the *leumang padé* tradition that are understood by the people of Gampong Cot Peuradi are actually not much different from those of people in other sub-districts in Aceh. When this tradition is carried out, the ceremonial procession is necessary for people who work as farmers.

The Position of the *Leumang padé* Tradition in the Contemporary Context

The people of Gampong Cot Peuradi highly value and uphold local traditional and cultural values as part of local wisdom. This local wisdom refers to knowledge that has developed locally and is firmly embedded in the belief system, norms, and culture of society. Local wisdom is expressed through various traditions that have lasted for a long period, keeping up with changing times but still maintaining the essence and values passed down from generation to generation (Anismar et al., 2021).

The *leumang padé* tradition is a tradition that is highly respected by the people of Gampong Cot Peuradi. It's considered sacred and the holiness of this tradition is reflected in the dedication shown in every stage of its implementation. Starting from making the *leumang* which is carried out by women to the *kenduri* procession which is participated in by men, every step is carried out with full sincerity and seriousness. The *kenduri* procession in the *leumang padé* tradition is carried out with deep gratitude. The community shows their gratitude to Allah SWT for their abundant sustenance, and this is reflected in the prayers offered and respectful attitudes during the ceremony. This tradition is a symbol of togetherness, unity, and gratitude that involves the entire local community.

Leumang padé is a tradition that is still maintained and preserved seriously by the people of Gampong Cot Peuradi. They understand the value and meaning contained in this tradition and preserve it from generation to generation. By maintaining this tradition, they want to ensure that their local wisdom and spirituality remain alive and continue to develop in their community.

Thus, the *leumang padé* tradition is not only an inseparable part of the rich cultural and traditional heritage but also a main pillar in strengthening the identity and spiritual life of the people of Gampong Cot Peuradi. This tradition has the power to bond them emotionally and strengthen social ties among all members of society. Through participation in this tradition, they feel a sense of interdependence and a sense of togetherness that strengthens solidarity in society.

The community and farmers believe that this tradition has significant benefits and impacts on their agricultural results. One of the benefits that is believed the *leumang padé* tradition brings blessings to agriculture and harvests. The community believes that by carrying out this tradition with full sincerity and gratitude, their rice will grow fertile and avoid attacks by pests or diseases that can damage the plants. They believe that this tradition is one way to get abundant and satisfying harvests.

Leumang padé also acts as a symbol of success for farmers working in rice fields, as recognition for their hard work. This recognition provides a very important sense of appreciation for farmers and also motivates them to continue to maintain and improve their agricultural output.

Believing in this tradition is not only based on agrarian beliefs but also social and cultural aspects. The community believes that the *leumang padé* tradition brings extensive benefits to them and the farmers, as well as strengthening their bond with nature and spiritual values. Therefore, this tradition is considered an integral part of people's lives, passed down from generation to generation as a way to ensure abundance and blessings in their farming and communal life.

5. CONCLUSION

The *leumang padé* tradition is a cultural heritage that has been preserved by the community for generations and has the potential to strengthen unity among them. The process of making *leumang padé* is only carried out by women but during the *kenduri* procession, it is attended by men. The first implementation process is to ask for prayers and blessings at the grave of the local scholars and continue with reading prayers together led by the *teungku imum* and placing water that has been mixed with various ingredients such as *leumang* contents, kundur fruit, banana tree hearts, and rice are then poured into the *meunekah ie* and by sticking *leumang* bamboo to protect the rice from various diseases and pests.

The *leumang padé* tradition has the meaning of gratitude, social interaction, and ceremony. In the feast procession which begins with prayer, the aim is to be kept away from all dangers and as the community gratitude to Allah SWT because with His blessings and gifts the community can plant rice until the rice grows abundantly. As well as community harmony in carrying out traditional processions, it's carried out together by helping each other without any sense of selfishness from each individual and the meaning of a special ceremony which is carried out twice a year so that the rice planted is protected from disease and does not lack water. It's believed that the harvest will increase when Allah gives His blessings after carrying out this *leumang padé* tradition. The *leumang padé* tradition is highly respected by the local community because this tradition is seen as the sacred thing that can be seen in the implementation process which is carried out very solemnly, starting from the *leumang*-making process which is only carried out by women and to the *kenduri* procession which is attended by men only. The *leumang padé*

tradition is an important momentum to strengthen solidarity and togetherness in the lives of local communities.

The limitation of this research is on relatively small sample which may not totally represent the diverge range of the tradition of *leumang padé* in Nagan Raya. A further study should consider a broader geographical scope and a longer timeframe to better understand the implications of this tradition.

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