

IKAMAS: Journal of Islamic Education Management

Vol. 03 No. 01 (2023) pp. 250-255

ISSN: 2964-2388

Available online at <https://ikamas.org/jurnal/index.php/ikamas/index>

Makmeugang Tradition in Acehnese Society

**Abdul Gani Jamora Nasution¹, Aviva Hanum Siregar²,
Sabina Khairunnisa³, Fitri Syakira Ridwan⁴**

**** abdulganijamoranasution@gmail.com ***

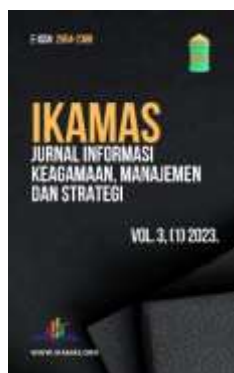
ARTICLE INFO

Keywords:

keywords 1; Tradition
keywords 2; Meugang
Keyword 3; Role

Article history:

Received 2022-12-18
Revised 2023-01-01
Accepted 2023-01-06



ABSTRAK

Tujuan dari penelitian ini adalah untuk mengetahui bagaimana tradisi meugang dalam masyarakat aceh. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan dekskriptif. Adapun hasil penelitian yang didapatkan adalah bahwasanya tradisi maugang merupakan tradisi yang berasal dari aceh yang masih dilakukan hingga saat ini. Tradisi ini dilakukan dengan menyembelih hewan ternak yang kemudian akan dibagikan kepada orang-orang yang membutuhkan, ini bertujuan untuk mempererat silaturahmi dan sekaligus bersedekah. Biasanya tradisi ini dilakukan sebagai wujud syukur untuk menyambut hari hari besar, seperti puasa ramadhan, Idul Fitri dan Idul adha.

ABSTRACT

The purpose of this study is to find out how the meugang tradition in Acehnese society is. The method used in this research is a qualitative descriptive method. The research results obtained are that the Maugang tradition is a tradition originating from Aceh which is still carried out today. This tradition is carried out by slaughtering livestock which will then be distributed to people in need, this aims to strengthen friendship and at the same time give alms. Usually this tradition is carried out as a form of gratitude to welcome holidays, such as fasting in Ramadan, Eid al-Fitr and Eid al-Adha .

PRELIMINARY

Indonesia is an archipelagic country in Southeast Asia which is crossed by the equator, has 17,504 large and small islands, and 6,000 of them are observed to be uninhabited and spread around the equator. Indonesia's territory starts from

Sabang (west), Merauke (east), Miangad (north) and up with Rote (south), has various ethnic groups, languages and religions. Based on its race, Indonesia consists of native indigenous peoples, namely the Southern Mongoloids / Austronesian. More specifically, the Javanese ethnic group is the largest with a total population of up to 41.7% of the total population of Indonesia.

In addition to having a dense population and a relatively large area, Indonesia also has a very supportive natural area and the second largest biodiversity in the world. Indonesia has 300 ethnic groups, where each group has a cultural heritage that has developed over the centuries, influenced by Indian, Arab, European, Chinese and Malay cultures which are its own culture. For example, traditional Javanese and Balinese dances which have aspects of Hindu culture and mythology, such as shadow puppets which show stories about the Hindu mythological Ramayana and Baratayudha. The Indonesian nation is a pluralistic nation. This is evidenced by the diversity of religions embraced and the beliefs held by the population. Religions and beliefs in Indonesia are not single but very diverse. There are major religions such as Islam, Christianity, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, and even Judaism (Asmuri, 2018).

One example of a state policy related to religion is the enactment of Law No. 1 PNPS of 1965 concerning the Prevention of Misuse and/or Blasphemy of Religion. Article 1 of Law No.1/PNPS/1965 which states that legal protection is given to adherents of religion (Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism-six religions) as well as other religions, for example Judaism, Zarazustrian, Shinto , Taoism. Which means "Everyone is prohibited from intentionally publicly telling, advocating, and seeking public support, to carry out an interpretation of a religion adhered to in Indonesia or to carry out religious activities that resemble religious activities from the main teachings of that religion" (Zulkarnain, 2011).

The plurality of Indonesia, is not limited to theory but data as described above, to show the uniqueness among the tribes that inhabit the unitary territory of the Republic of Indonesia. In addition, with the presence of tribes that display differences in the uniqueness of each region, especially in position tradition. This tradition means something (such as customs, beliefs, habits, teachings and so on) that has been passed down from our ancestors. Traditions will not become extinct

with information, either orally or in writing, which is passed down from generation to generation. In Islamic terminology, tradition can be said to be customs that contain religious values, while tradition is defined as actions or behavior that contain cultural values (Poerwadar Minta, 1976) .

This expression, when juxtaposed with Indonesia and seen appearing on the surface, is often confronted with time and events. In understanding tradition with time, it will be seen in the momentum of a certain condition or period. For example, the Tabuik Celebration is a tradition of the people of Pariaman, West Sumatra, to commemorate the death of the Prophet Muhammad's grandsons named Hasan and Husein. Balimau Kasai is a traditional ceremony of the Kampar people in Riau Province which is carried out to welcome the holy month of Ramadan, which means bathing using water mixed with lime. Then the Ketupat War, which is a traditional event held on the island of Bangka, is held every 1 Muharam / Islamic New Year at Tempilang Beach, West Bangka Regency.

There is also the Sekaten ceremony which is carried out by Yogyakarta residents to commemorate the birthday of the Prophet Muhammad SAW on every 5th of the Javanese–Mulud month (Rabiul Awal–Hijri Year) in the northern square of Surakarta and Yogyakarta. This ceremony has a unique history, because it was an occasion for Sultan Hamengkubuwono I, the Founder of the Yogyakarta Palace, to invite people to embrace Islam. And finally the tradition found in the people of Aceh, namely the Peusijek tradition, is one of the ancestral traditions of the Acehnese people as a form of gratitude for the gifts that have been given by Allah SWT. This traditional ceremony is usually carried out at weddings, births, pilgrimages, moving into a new house, and so on (Basyir, 1983).

The focus on the Aceh region, which is predominantly Muslim, is known for its persistence in adhering to Islamic teachings. In the Aceh region, many traditions can be found such as Peusijeuk, Uroe tulak bala, Sumang, Kenduri Beureuat, Peutron Aneuk, and Makmeugang. The Makmeugang tradition is wrong a tradition that is still maintained in Aceh. Makmeugang is a tradition of slaughtering livestock and then distributing the meat to relatives or people who need it and then processing the meat into various dishes. Usually makmeugang is celebrated before major Muslim holidays such as the day before fasting, before Eid al-Fitr, and before Eid al-Adha. The Makmeugang tradition is carried out by various groups of people. Tradition has

been started since the time of the kingdom of Aceh Darussalam which was attended by sultans, ministers and scholars. On the day of the celebration the king ordered royal officials to distribute meat, clothing and rice to the poor and the poor. Makmeugang is interpreted as a form of community gratitude for the opportunity to be able to welcome Muslim holidays and as an opportunity to give alms with meat to the poor, the elderly, and orphans. This makmeugang celebration is also an opportunity for families because on this day of celebration families and relatives who are far away or who rarely return to their hometowns can gather. The important role of this tradition is to strengthen hospitality and family relationships. This tradition is believed to be very important and should not be missed by the people of Aceh. It should be noted that the celebration of the Makmeugang tradition is related to Islam.

RESULTS AND DISCUSSION

Makmeugang is one of the traditions that is still being preserved in the Aceh region to this day. Makmeugang or it can also be called "Meugang" is a tradition of eating meat that is carried out before starting the fasting of Ramadan, Eid al-Fitr, and Eid al-Adha. This tradition is believed to be very important and cannot be abandoned for the people of Aceh. This meugang celebration activity is carried out by all levels of Acehnese society, both in rural areas and in urban areas. So that every Acehnese does not want to miss this moment. In Java, East Java and Central Java to be exact, this meugang is similar to the Mengengan tradition (Javanese), which is a simple ceremony of salvation, as a welcome to enter the month of Ramadan which is believed to be a holy month.

The Aceh government also participates in supervising this Meugang tradition, to ensure the availability of meugang meat on the market and so that the price does not rise too high from the usual price. This meugang celebration is also an opportunity for regional leaders such as governors and regents to conduct direct surveys of markets. On the day of the meugang celebration, there are many items whose prices have increased from normal days. Apart from entering the fasting month and Eid, the meugang tradition also affects people's consumption to be high. The high demand for goods and limited supplies are the main reasons for the

increase in the price of goods on holiday days. Certainly the form of the implementation of this meugang is different between people who are able to people who are less able. Even so, the main key for those who carry out this meugang is their participation, even if it's simple.

The procedures for celebrating meugang vary, especially in the effort to provide meat for meugang. There are more or less four kinds of practices carried out by the people of Aceh in procuring meat for meugang. *First*, the meuripee event, in which the community agrees to collect fees to buy slaughtered animals such as bulls or buffalo, then the meat will be distributed equally according to the person who collected the fees or the meuripee. This method is generally carried out by people who are well-established and have a fixed income, so they can pay it off several times. This method is also used by teachers and employees in offices and several other organizations.

Second, buy from agents who will be slaughtered on meugang day, a few weeks before meugang they conduct surveys of people's homes to offer meat to be slaughtered on meugang day. After getting several people who agree to take the meat, then it is arranged how many oxen or buffaloes will be slaughtered. On the day of the meugang celebration, people whose names have been recorded come to the place where the slaughter is being carried out, and take each other's orders. The meat given is not in kilograms but in stack sizes (Aceh language), the meat is stacked and mixed starting from the meat, bones and skin. Each person get an equal share.

Third, by buying at the market, because two days before Ramadan, Eid al-Fitr and Eid al-Adha, butcher traders enliven the market. In town, a merchant might sell two to three oxen a day. The price of meat in the market on meugang days can go up to 50% than usual, but that's not a reason for people to keep buying it. Fourth, some people do not choose beef or buffalo meat to celebrate meugang, but they only slaughter chickens or ducks that they raise themselves. But there are also those who choose to buy it from neighbors who raise chickens or ducks. Usually, people who do this are less fortunate and really want to celebrate meugang, even if they don't eat meat. Apart from that, slaughtering chickens and ducks for the villagers in Aceh is not something to be proud of, but a different way when there are no fish. People who celebrate meugang in this way can be classified as poor.

Meugang is one of Aceh's traditions which is still being preserved by the people of Aceh. The meugang tradition contains religious values which are embodied by the community in the form of culture. Usually this tradition is carried out as an expression of gratitude to welcome big holidays, such as Ramadan fasting, Eid al-Fitr, and Eid al-Adha. The implementation of this tradition is an important moment for families, especially parents to gather with their children and relatives who live far away.

CONCLUSION

Makmeugang is one of the traditions of the people of Aceh as a form of gratitude for welcoming holidays such as fasting, Eid al-Fitr and Eid al-Adha. This tradition is carried out by slaughtering livestock and then distributing the meat to those in need. First, the makmeugang tradition has become a hereditary culture carried out by people in the Aceh region. Second, the meugang tradition teaches the religious value of giving alms and establishing friendly ties among Muslims. .

REFERENCE

- Asmuri, " *Multicultural Education (Review of the National Education System and Islamic Religious Education)*, Vol 2.
- Ahmad, Bustamam, Kamaruzzaman. 2013. *Islamic Sharia as a Living Tradition* , Finiqas, Vol 2, No. 1:152.
- Basyir, Ahmad Azhar, *Customary Law for Muslims* (Yogyakarta: Faculty of UII, 1983)
- Iskandar. 2010. *Mameugang Celebration in the Perspective of Islamic Law* . Lecturer Research Report. Lhokseumawe-Aceh: STAIN Malikussaleh.
- Zulkarnain, Iskandar, " *Relations Between Religious Communities in Indonesia Problems and Their Handling* ", Vol 16 No.4
- Marzuki, *Meugang Tradition in Acehese Society: An Interpretation of Religion in Culture*, Vol.12 No.2
- WJS Poerwadar Minta, *Indonesian General Dictionary* (Jakarta: Balai Pustaka, 1976)