

Revitalizing *Tepung Tawar* to Protect Local Cultural Heritage of Aceh Tamiang

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This research aims to revitalize the tradition of *Tepung Tawar* as a form of strengthening and protecting local culture in Malay society in Aceh Tamiang Regency. This is a qualitative study that uses descriptive methodologies. Data is gathered using various methods, including interviews, documentation, and field observations. Data analysis is accomplished by presenting and condensing data from interviews and observations. The data is processed by describing the information gathered during the interview and observation procedure in the field. According to the findings of this study, 12 subdistricts in Aceh Tamiang continue to use *Tepung Tawar* in a variety of processes. 4 sub-districts conduct *Tepung Tawar* processions only on specific activities, namely Banda Mulia, Sekerak, Seruway, and Tamiang Hulu subdistricts. In the four sub-districts, the revitalization of the tradition of *Tepung Tawar* was carried out in coordination with the Chairman of MAA, indigenous elders, and community leaders. After conducting interviews and observations, it was discovered that the process of revitalizing the *Tepung Tawar* tradition is carried out in five ways, namely (1) procurement of competitions in the community about the tradition of *Tepung Tawar*, (2) training the village youth about the procession of *Tepung Tawar*, (3) strengthening the traditional institutions to pay attention to the procession of *Tepung Tawar*, and (4) strengthening the traditional institutions to pay attention to the procession of *Tepung Tawar*. The preservation and maintenance of local culture, *Tepung Tawar*, is necessary to prevent degradation soon.

Keywords: Local Culture, Malay, Tepung Tawar

Revitalisasi Tepung Tawar sebagai Perlindungan Budaya Lokal di Aceh Tamiang

Penelitian ini bertujuan untuk melakukan revitalisasi tradisi *Tepung Tawar* sebagai suatu bentuk penguatan dan perlindungan terhadap budaya lokal dalam masyarakat Melayu di Kabupaten Aceh Tamiang. Penelitian ini merupakan penelitian kualitatif dengan menggunakan metode deskriptif. Pengumpulan data dilakukan dengan beberapa teknik yaitu wawancara, dokumentasi, dan observasi lapangan. Analisis data dilakukan dengan memaparkan dan mereduksi data hasil wawancara dan observasi. Data diolah dengan melakukan deskripsi terhadap data yang ditemukan di lapangan dari proses wawancara dan observasi. Hasil yang ditemukan dalam penelitian ini menyatakan bahwa 12 kecamatan di Aceh Tamiang masih menggunakan tradisi *Tepung Tawar* dalam beberapa prosesi. Ada 4 kecamatan yang melakukan prosesi *Tepung Tawar* hanya pada kegiatan-kegiatan tertentu saja yaitu Kecamatan Banda Mulia, Sekerak, Seruway, dan Kecamatan Tamiang Hulu. Pada empat kecamatan tersebut, kegiatan revitalisasi tradisi *Tepung Tawar* dilakukan dengan berkoordinasi dengan Ketua MAA, tetua adat, dan tokoh masyarakat. Setelah dilakukan wawancara dan observasi didapatkan hasil bahwa proses revitalisasi tradisi *Tepung Tawar* dilakukan dengan lima cara yaitu (1) pengadaan lomba-lomba dalam masyarakat tentang tradisi *Tepung Tawar*, (2) melatih pemuda desa tentang prosesi *Tepung Tawar*, (3) menguatkan lembaga adat agar memperhatikan prosesi *Tepung Tawar*, (4) mengadakan lokakarya, dan (5) membuat buku saku tentang prosesi *Tepung Tawar* dalam masyarakat Aceh Tamiang. Upaya pemertahan tersebut harus dilakukan untuk mencegah degradasi dan kepunahan budaya di masa yang akan datang.

Kata kunci : Budaya Lokal, Melayu, Tepung Tawar

Received: August 10, 2021; Accepted April 28, 2022; Published April 29, 2022
<https://doi.org/10.31091/mudra.v37i2.1656>

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INTRODUCTION

Human life cannot be separated from culture ([Herkovitz and Malinowski in Syah, 2018](#)). Of course, cultures that color human life do not appear in sudden. The culture that exists in human life is the result of the dynamics of life and the products of human groups that live together and interact with each other ([Allport in Aka, 2016](#)). Cultural values are values that are agreed upon and embedded in a society, which are rooted in a habit, beliefs, and symbols, with certain characteristics that can be distinguished from one another as a reference for behavior and response to something ([Karmini, 2019](#)). As a result of such a long process, the culture attached to a community system is certainly a valuable asset that must be maintained and preserved. According to Tagore (in [Aka, 2016](#)), this preservation is closely related to the identity of the nation, even he asserted that forgetting culture is the first step of the destruction of one civilization.

[Yulinis \(2019\)](#) asserted that cultural conditions in the era of globalization are now very varied, some are developing well and some are regressing. As one great nation that has so many ethnicities; Each ethnicity has its own distinctive culture, of course Indonesia should be proud of this great wealth. However, this wealth certainly requires very serious efforts from various parties, including the government, society, and academia to preserve the existence of this cultural diversity. This preservation and maintenance closely relate to the continuity of the nation's identity; As previously explained, culture is the identity of the nation that must be maintained and maintained.

Based on the results of research (Ministry of Education and Culture, 1978) it was found that regional customs are a basic system that pioneers economic systems or livelihoods, technological systems or living equipment, community systems, and religious systems or beliefs in society. Along with the statement [Hariadi et al. \(2020\)](#) explained that society is inseparable from culture and traditions, which shape the character and identity of the community. In other words, tradition and culture become markers of a society.

One of the ethnicities that have a distinctive culture in Indonesia is Malay. In fact, it can be claimed that this ethnicity is the forerunner of the Indonesia considering the wide distribution of this ethnicity; Moreover, Indonesian rooted in Malay. This ethnicity has a unique culture and its own character. This is reflected in each cultural procession that exists in this ethnicity. Tradition means a hereditary

legacy carried out by the community. The process of inheritance is carried out repeatedly in the same form (Soekanto in [Wahid, 2018](#)).

One of the cultural processions owned by this ethnicity is the tradition of *Tepung Tawar*. This tradition has been very long-standing and has experienced diverse dynamics as a result of the continuing dynamics of time. At first, this tradition has roots from Hindu culture which was the early religion of Malay society. Along with the change of society, especially the entry of Islam until almost all Malay people adhere to it, this tradition is transformed and contains Islamic values. *Tepung Tawar* is performed in a distinctive way started by sprinkling water, flour, and rice toward an object; in some occasion, yellow glutinous rice ball is stuck on the forehead, left and right hands, center, left foot and right foot followed by reading the prophet's prayer or prayer to ask for salvation. The ritual of *Tepung Tawar* is still carried in the Malay community ([Thamrin, 2018](#)).

Tamiang is the only area in Aceh dominated by ethnic Malays; Javanese, Acehnese, and other ethnicities complement the cultural diversity in Aceh Tamiang. Tamiang region is one part of East Aceh Regency located at the easternmost end of Nanggroe Aceh Darussalam Province. Through U.U. No. 22 of 1999 the status of Regent of Region III was abolished. On March 11, 2002 the Tamiang region was passed by the Dpr R.I to become "Aceh Tamiang Regency" through the U.U. No. 4 of 2002 concerning the expansion of Aceh Tamiang Regency ([Diman, 2003](#)). The Tamiang Malay ethnicity is very identical to Riau Malay and Malaysian Malay. It occurred since Tamiang Malay ethnicity according to historical records is an immigrant who used to come from the Kingdom of Greater Malays centered in Bandar Pirus, Bintan Island which was conquered by the Kingdom of Srivijaya. Then there was the movement of Malays, one of whom established the Kingdom of Tamiang. The culture in Tamiang becomes an identity for the Tamiang area itself. Tamiang has a variety of cultures, this cultural diversity includes all existing systems in Tamiang society.

Based on those facts, the preservation and maintenance of this tradition is an urgent and significant matter. It is done to ensure the sustainability and existence of this tradition as an asset and identity of Indonesia in the midst of the current globalization. In the reality, it can be seen that this tradition is merely carried out only by the elderly; there are no concrete steps to pass on this tradition to young people in the form of training or

practice and such. Although in his habits, parents who are considered to have to do *Tepung Tawar*, but young people must also be involved for the sustainability of this tradition. Based on this fact, a revitalization includes complete documentation along with the meaning contained in the procession of *Tepung Tawar* is urgent and significant to be done. The results of this effort will be a reference in determining the policy towards a more comprehensive strategies can be taken to ensure the existence of *Tepung Tawar* in the future.

RESEARCH METHODS

Qualitative approach, by means of descriptive study, is applied in this study. The qualitative approach applied in this study is in line with the qualitative approach promoted by Sugiyono (Sugiyono, 2017). The use of qualitative descriptive methods is considered appropriate in this study, as it reveals the ongoing circumstances. Qualitative research objectivity is built on the formulation of a particular situation as lived by a particular individual or social group, and is relevant to the purpose of the study (Alsa in Karmini, 2019). The data collection techniques used in this study are observation techniques, interviews, and documentation techniques. Observation method, namely researchers conduct research when entering certain social situations as research objects (Sugiyono, 2005). According to Nasution (in Sugiyono, 2005) stated that observation is the basis of all science. Researchers can only work according to the fact-collected data obtained from observations. Direct observations made by researchers are realized by observing every community activity, especially the ongoing Tradition of *Tepung Tawar*. Documentation techniques are looking for data on things or variables in the form of notes, transcripts, books, newspapers, magazines of inscription minutes of meetings, legers, agendas, and so on (Arikunto, 2006). Using documentation techniques, the researcher holds an archive or document related to the research. In collecting data, researchers have written items while in the field such as books, journals, photos or other archives because documentation is used as a data source that is used to test and even interpret. Then, interviews with competent speakers, including indigenous leaders and community leaders are conducted as confirmation of the data obtained.

The data source in this study is the people of Aceh in the eastern region, especially Aceh Tamiang, which is still thick with Malay culture. Data is also obtained from documents in the Aceh Customary Assembly as additional data. The data analysis

technique in this study is the answer to the results of interviews by acehnese informants about the use of pawar flour in the process of customs and other things. In qualitative data analysis is carried out interactively and continuously until it is completed.

ANALYSIS AND INTERPRETATION DATA

The results showed that there are several regions in Aceh Tamiang that still use the *Tepung Tawar* procession in various events such as weddings, circumcision, and so on. Here are the areas in Aceh Tamiang that still performed *Tepung Tawar*.

Table 1. Areas Performs *Tepung Tawar*

No	Location	Information
1.	Manyak Payed sub-districts	Still doing the <i>Tepung Tawar</i> procession
2.	Bendahara sub-districts	Still doing the <i>Tepung Tawar</i> procession
3.	Banda Mulia sub-districts	Still doing the <i>Tepung Tawar</i> procession but only at a few events, such as weddings, circumcision, and the purchase of motorcycles or cars
4.	Karang Baru sub-districts	Still doing the <i>Tepung Tawar</i> procession
5.	Sekerak sub-districts	Still doing the <i>Tepung Tawar</i> procession but only at a few events, such as weddings, circumcision, and the purchase of motorcycles or cars
6.	Seruway sub-districts	Still doing the <i>Tepung Tawar</i> procession but only at a few events, such as weddings, circumcision, and the purchase of motorcycles or cars
7.	Kota Kuala Simpa sub-districts	Still doing the <i>Tepung Tawar</i> procession
8.	Kejuruan Muda sub-districts	Still doing the <i>Tepung Tawar</i> procession
9.	Tenggulun sub-districts	Still doing the <i>Tepung Tawar</i> procession
10.	Tamiang Hulu sub-districts	Still doing the <i>Tepung Tawar</i> procession but only at a few events, such as weddings, circumcision, and the purchase of motorcycles or cars

11.	Banda Pusaka sub-districts	Still doing the <i>Tepung Tawar</i> procession	<i>Tepung</i>
12.	Rantau sub-districts	Still doing the <i>Tepung Tawar</i> procession	<i>Tepung</i>

Based on these data, it is known of 12 sub-districts, 8 sub-districts are still carrying out the *Tepung Tawar* in every activity in accordance with what is applicable in the village. The rest, 4 sub-districts only carry out the *Tepung Tawar* procession on massive and significant events only. This data became the main benchmark for researchers to revitalize the *Tepung Tawar* to strengthen the local culture of the Malay community in Aceh. In addition, the importance of the process of revitalization of *Tepung Tawar* is carried out to protect local customs and wisdom; preventing the time consumes it and makes it lost.

The Procession of *Tepung Tawar* within Aceh Tamiang Malay Community

In Malay customs, *Tepung Tawar* resembles the tradition of *Peusijuek* performed by the Acehese people. The Tamiang community as one of the tribes in Aceh who are still descendants of the Malay tribe performs *Tepung Tawar* in various occasions; it is similar to *Peusijuek* within Acehese community. In the beginning, *Tepung Tawar* contained the tradition of Hinduism at the time of the advancement of Hindu-Buddhist traditions. At that time, Hinduism influenced the cultures of Acehese people because there was a wide relationship between Aceh and India. From the results of the fusion, there are several processions that are still attached to the people of Aceh. Acehese people carry out processions such as *peusijuek* (*Tepung Tawar*), *boh gaca ceremony* (installing henna or inai), *kanduri blang* (thanksgiving to the rice fields), *peutron aneuk ceremony* (down children) and others. It does not exist in Islamic culture. However, the cultural processes that have been attached to society cannot be left alone. To avoid the mixing of cultures, finally scholars and the people of Aceh replaced the replaced in *Tepung Tawar* with the readings of the Qur'an, *selawat* (praises toward the prophet Muhammad), and any other Islamic-related activities.

The people of Aceh conducted the *Tepung Tawar* as a symbolic ceremony to ask for safety, happiness, peace, and ask for blessings, and forgiveness. Considering its possession, *Tepung Tawar* initiates almost every cultural-related event. *Tepung Tawar* in Aceh was carried out in several main occasions such as marriage ceremonies, circumcision of

apostles, *peusijuek meulangga* (*Tepung Tawar* of dispute), *peusijuek on bijeh* (*Tepung Tawar* before planting rice), *peusijuek rumah baroe* (*Tepung Tawar* for new house), *peusijuek peudong rumoh* (*Tepung Tawar* before building a house), *peusijuek keurubeuen* (*Tepung Tawar* on the feast of sacrifice), aqiqah children, , *peusijuek jak haji* (*Tepung Tawar* on hajj), *peusijuek puduk batee jeurat* (*Tepung Tawar* of tombstones for the dead). In addition, the Ceremony of *Tepung Tawar* or *peusijuek* is also carried out in the process of changing leaders in an agency or region. The *Tepung Tawar* is performed to give blessings and prayers to the new leader in order to carry out his duties and obligations properly during his tenure.



Figure 2. Procession of *Tepung Tawar* for Children's Aqiqah (Source: Joko, 2021)

Similar to the tradition of *Peusijuek*, the people of Aceh Tamiang performed the tradition of *Tepung Tawar* on various occasions. The procession begins from the provision of *Tepung Tawar* by relatives of host consisting 3 people, 5 people, or 7 people; usually in odd numbers. In the *Tepung Tawar* at the wedding, the first to carry it out is the bride's parents who are then followed by other parents and after completion the bride is passed on by the bridegroom.

In general, the ritual of *Tepung Tawar* begins by chanting the praise to the Prophet Muhammad (peace be upon him) followed by sowing rice or *berih* (rice that has been roasted) to the object of *Tepung Tawar* with clockwise direction. Then it was continued by sprinkling water with various leaves that have been provided. In *Tepung Tawar* involving humans as objects, the ritual is continued by editing the pulut on the head by hand and placed / tucked into the left and right ears.

Kinds of *Tepung Tawar*

The *Tepung Tawar* tradition in Aceh, especially Aceh Tamiang, was performed in several occasions. Based on interviews with the customary chairman at the Aceh Customary Assembly there are

several types of *Tepung Tawar* in Aceh are as follows.

Tepung Tawar Meulangga

Meulangga is an Acehnese term for a feud that occurs between one person and another person in society. To reconcile the two sides, the customary chairman in the village conducted a procession of *Tepung Tawar* called *Tepung Tawar Meulangga*. Usually a feud that is reconciled with the *Tepung Tawar* procession is an event of hostility or infighting that causes a person's blood to come out. In the procession, usually people who feel aggrieved will be given incentive and rewards for the process of forgiving each other.

Tepung Tawar Pade Bijeh

This process of *Tepung Tawar* is done when farmers want to plant the rice. A week before new seeds that will be sowed in the rice fields, farmers first do the seedling process in a bucket or sack so that rice seeds grow. At that time, the *Tepung Tawar* was carried out. The purpose of this ritual contains the hope that the seeds to be planted get the grace of Allah, fertile and fruitful.

Tepung Tawar Dara Baro

This *Tepung Tawar* ritual is carried out by the bride's family or groom's family in Aceh to give prayers to the bride and groom in order to obtain peace in marriage, facilitated their sustenance by Allah, and given good offspring. This procession is carried out the day before the marriage contract and at the time of the wedding party.

Tepung Tawar Tempat Tinggai

Based on interviews with the community leaders in Tamiang, this procession was carried out for the people who will inhabit the new home. This habit is done to find peace in the house that is occupied. This *Tepung Tawar* procession ends with a prayer and hangs the ingredients of *Tepung Tawar* on the roof of the house.

Tepung Tawar Peudong Rumoh

House is one of the main needs for the community. Therefore, the activity of building a house is always chosen on a good day. A good day in Aceh is usually characterized by the term "moon rises" or the condition of the moon in the sky that gets bigger than the crescent moon. In this procession, *Tepung Tawar* is performed toward the pole and craftman who makes the house.

Tepung Tawar Kurban

Tepung Tawar is done to offer animals to be sacrificed. The procession is carried out the same as

other *Tepung Tawar* processions, only the objects are the animal and its owner to get blessings. This is considered important considering that the animal intended for the offering will later become a vehicle in the afterlife and the function of these materials as vehicle decorations.

Tepung Tawar Kendaraan

If a person has a new vehicle, then the *Tepung Tawar* process is held. This is intended to avoid accidents. Usually the imam of the mosque or religious leader in the village performed *Tepung Tawar* in such occasion.

The seven types of *Tepung Tawar* procession are still routinely carried out by the Malay community in Aceh Tamiang, but there are four sub-districts that have begun to leave some *Tepung Tawar* processions. Some only do *Tepung Tawar* on bride and vehicles only, there are also others. But it's not as complete as it should be. This is what researchers feel needs to be revitalized so that the *Tepung Tawar* procession can survive in the future.

Devices and Tools for *Tepung Tawar*

Similar to other processions in Aceh, in the *Tepung Tawar* procession there are also tools and materials that must be prepared. The Chairman of Aceh Customary Assembly in Tamiang and the community mentioned that the tools that must be prepared in the *Tepung Tawar* device are as follows:



Figure 3. Tools and materials of the *Tepung Tawar* procession (Source: Joko, 2021)

Dalong

Dalong is a tray made of zinc or rattan that is used to carry a wide variety of *Tepung Tawar* tools and materials. All tools for the *Tepung Tawar* process are placed in such trays. In Acehnese society, *Dalong* means that the person who get the blessing will remain happy, successful, united in the family environment with harmony and peace.

Pulut

The Aceh Customary Assembly Chairman in Aceh Taming said that pulut or glutinous rice made for the *Tepung Tawar* procession must be yellow. But there are also those who use white glutinous rice. He explained that glutinous rice can mean as an adhesive so that the woman who is offered or the bride remains attached to the family and community. The yellow color of glutinous rice is a symbol of glory and prosperity, while the white color symbolizes sacred and clean. This symbolizes that the object of *Tepung Tawar* can provide better benefits for others and that is in peace towards the right path.

Kelapa Mirah

Kelapa Mirah is a young coconut with reddish inner husk. Among coconut sellers, *Kelapa Mirah* referred to as a super coconut with the best quality. The meaning of *Kelapa Mirah* is as a complement in life and blends harmoniously.

Beras Pade

Beras Pade is a mixture of rice grain and rice that is put together in a small bowl. The meaning is expectation of humble characteristic as the nature of a rice, the more weight the more duck the grain will be.

Teupong Tawar and Air

Teupong tawar is flour from glutinous rice or ordinary rice mixed with water to be sprinkled on people or objects that are offered. The meaning of this miztore is to cool and clean; the *Tepung Tawar* refers to a ritual to clean something.

Daun Sisijuek, Manek Manoe and Naleueng Sambo

Leaves of Cocor Bebek (*Bryophyllum pinnatum*) and several other types of plants including weeds are used for water sprinklers. They are firmly tied together, whose role is as a tool to sprinkle *Tepung Tawar* water. It means to unite the person who is offered so that they can be friendly with anyone.

Glok

Glok is a kind of bowl for putting flour water. Its role as a place to fill *Tepung Tawar* that has been mixed with water and the other is used as a place to fill rice and rice. The meaning is the good deeds will be kept forever.

Sangee or Tudung Saji

Sangee is used as a lid to cover the tray containing tools and materials in *Tepung Tawar*. The meaning is to expect protection so that the bidder get protection from Allah.

Revitalization of Tepung Tawar to Strengthen and to Protect Local Culture in Aceh Tamiang

Cultural revitalization activities refer to activities containing positive value and prominent upon strengthening and maintaining local culture. Revitalization activities are carried out in sub-districts that are the basis of referrals as included in table 1. There are four sub-districts that are targeted for revitalizing the tradition of *Tepung Tawar*, namely Banda Mulia, Sekerak, Seruway, and Tamiang Hulu. After conducting an interview with the Chairman of the Aceh Customary Assembly of Aceh Tamiang Regency, the destination village device, and local community leaders, found agreements and procedures for revitalizing the Tradition of *Tepung Tawar* in the Aceh Taming area, namely as follows:

Competition of Tepung Tawar

One of the things that can be done for the process of revitalization of *Tepung Tawar* in Aceh Tamiang is to hold a *Tepung Tawar* competition. The competition not only contested the *Tepung Tawar* process, but also paid attention to the readings of the Holy Koran and praises toward prophet, which became the contents of *Tepung Tawar*. Banda Mulia people conduct such competition usually in the the Islamic New Year.

Training for Youth

Researchers with the team after conducting interviews with village devices in Seruway subdistrict conducted a technique for revitalization in the subdistrict by providing training to youths about the *Tepung Tawar* procession. In the majority of villages in Seruway Subdistrict, the perpetrators in the *Tepung Tawar* procession are mostly parents or customary elders in the village. The youth only understood the mechanisms and movements in the procession, but did not know the chant and meaning behind the processions. Therefore, this study focuses on revitalizing the *Tepung Tawar* procession in youth in order to create a new generation that understands the *Tepung Tawar*. Its is done to maintain, strengthen, and protect the *Tepung Tawar* within community of Aceh Tamiang.



Figure 4. Revitalization of *Tepung Tawar* for Youth (Source: Unsam, 2021)



Figure 5. Revitalization of *Tepung Tawar* for Youth (Source: Unsam, 2021)

Strengthen the Function of Customary Assembly

The customary institutions that exist among the village communities in Aceh are the *Majelis Duduk Setikar Kampung* and the *Majelis Adat Aceh* (Aceh Customary Assembly). Those institutions has legal right in maintaining *Tepung Tawar* in Aceh Tamiang. The Aceh Customary Assembly Institution is an Indigenous Institution in Aceh Province whose institutional structure is formed from the Provincial level to the Regency / City level to Gampong (village). The Customary Institution was established based on aceh speciality law No. 44 of 1999 and Qanun No.10 on Customs in 2008. Faisal Ali (2013) stated that special authority regarding aceh's customs and customary institutions was stated in Articles 6 and 7. Article 6 reads, "Regions can establish various policies in efforts to empower, preserve and develop Customs and Customary Institutions in areas that are imbued and in accordance with Islamic Shari'ah." While Article 7 reads, "Regions can form Customary Institutions and through existing Customary Institutions in accordance with their respective positions in Provinces / Regencies / Cities, Sub-districts, Kemukiman and Kelurahan / Gampong or Kampung" (Fahmiati, 2019).

Institutions that take care of sharia issues, legislation, and customary problems in the village are known as *Majelis Duduk Setikar Kampung*. In

some conditions, in Aceh Tamiang, there are also some villages that have the understanding that the *Tepung Tawar* is a thing that violates sharia because it was never done in the time of the Prophet Muhammad. Therefore, the Procession of *Tepung Tawar* is said to be heresy and should not be carried out. The empowerment of *Majelis Duduk Setikar Kampung* intended by researchers is to use the institution to provide socialization and understanding to the community about the importance of maintaining the *Tepung Tawar* as one of the customs and cultures that have developed in society since ancient times. *Majelis Duduk Setikar Kampung* is also expected to hold a whole *Tepung Tawar* procession when there are activities involving customary institutions or activities in the village. This is important to provide understanding to the community about the traditions that exist in the community so that it becomes a common obligation so that the *Tepung Tawar* still exists for future generations.

Workshop

The workshop held for the revitalization process of the *Tepung Tawar* tradition is to invite customary elders and members of the Aceh Customary Assembly in Aceh Tamiang Regency to strengthen the Tradition of *Tepung Tawar*. The chairman of Aceh Customary Assembly acts as a speaker together with researchers to formulate things that will be implemented in the village to maintain the

tradition of *Tepung Tawar* to be carried out by the community. In this workshop, a solution was also sought to be able to make a village or regency qanun to include the tradition of *Tepung Tawar* as a tradition that needs to be preserved. Qanun in Aceh contains about the rules that apply in society that must be obeyed and lived.

Publishing Pocket Book

The publication of this pocket book is done by researchers to provide understanding to elementary, junior high, or high school students in the destination village. This is done so that students understand and know the *Tepung Tawar* procession in theory and will be combined with the trainings provided by customary institutions in the village. The pocket book contains the history of the *Tepung Tawar* procession, the devices needed in the *Tepung Tawar* procession, the activities that are usually carried out, the chants in the procession, the purpose of *Tepung Tawar*, and the meaning in it. Books are given to every village in Aceh Tamiang Regency to be a reading material and one of the ways to revitalize the Tradition of *Tepung Tawar* that has been almost abandoned by the people of Aceh.

CONCLUSIONS

The implementation of the *Tepung Tawar* procession that became the culture of the Acehnese people has begun to erode its existence with the times. To preserve the procession, there are things that must be done immediately by local governments, indigenous institutions, and communities so that the *Tepung Tawar* procession continues to develop. Youth in Aceh, especially Aceh Tamiang recently do not understand the procession of *Tepung Tawar* including its meaning. In the reality, it can be seen that this tradition is carried out only by the elderly; there are no concrete steps to pass on this tradition to young people in the form of training or practice and such. Although in the habit of parents who are considered to have to do *Tepung Tawar*, but young people must also be involved for the sustainability of this tradition. Based on this, a revitalization that includes complete documentation along with the meaning behind the order of the *Tepung Tawar* procession is significant to do. The results of this effort will be a reference in determining the policy towards a more comprehensive *Tepung Tawar* cultural participation step in the future.

This research has found a bright spot for the process of revitalization of the procession or the tradition of *Tepung Tawar* that exists in the aceh Tamiang community. The things that can be done to maintain,

strengthen, and protect the tradition of *Tepung Tawar* as the local culture of the Aceh Tamiang community are by (1) procuring competitions in the community about the tradition of *Tepung Tawar*, (2) training village youth about the *Tepung Tawar* procession, (3) strengthening indigenous institutions to pay attention to the *Tepung Tawar* procession, (4) holding workshops, and (5) making pocket books about the *Tepung Tawar* procession in the Aceh Tamiang community. This research will be developed with other research that focuses more on training and aspects that cause people to start abandoning the *Tepung Tawar* procession so that it can be taken a way of revitalization with better methods based on cases in society.

INFORMANTS

Muin, Abdul. (61st.), Chairman of the Aceh Customary Assembly. Interviewed on April 30, 2021 at maa Aceh Tamiang office, Kuala Simpang, Aceh Tamiang.

Sumiati S.Pd. (57th.), Acehnese Tamiang Community Leader. Interviewed on May 5, 2021 at his home, Suka Rakyat, Rantau, Aceh Tamiang.

A. Muzakkir Walad, (60th.), Acehnese Indigenous Figure. Interviewed on April 30, 2021 at Aceh Customary Assembly Office, Kuala Simpang, Aceh Tamiang.

ACKNOWLEDGEMENT

The completion of this research and article is carried out with various challenges in the field. For that, the author thanked all parties involved. To the fellow researchers who have taken the time, ideas, and energy to complete the research, thank you very much. Thanks are also delivered to the research assistant who is a student of PBI FKIP Samudra University, to LPPM Universitas Samudra who has supported in terms of funding, and the head of the Department of Language and Arts who has supported the implementation of this research. Thank you also not forgetting to say to the Chairman of MAA Aceh Tamiang Regency, resource persons, and the people of Aceh Tamiang who are very intense to help researchers get data. Thanks to the help of all parties finally the research has been completed and this article is ready to be published.

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