

Collection of Local Content Indatu's Heritage in the Development of Aceh's Culture



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ABSTRACT: Cultural diversity is valuable for a region, including Aceh's cultural diversity. This is because culture has the impression of a message characteristic of the area and is the root source of historical writing. The values contained in local cultural wisdom are important as pillars of maintaining and building national character. The facts show that most young people today prefer and like to apply foreign cultural habits. Even foreign culture is a dominant mode that young people learn and play. It is feared that this phenomenon will affect the existence and extinction of local culture. One way to maintain local culture is to preserve culture through local content. This research aims to provide information and evaluation material for stakeholders, especially the Aceh government, to protect Acehese culture. This study uses a qualitative method with a descriptive design. The data used are primary data through observation and secondary data through various relevant references. The study results show that Aceh has a unique and exciting cultural diversity such as *meugang*, *khanduri maulod* or *khanduri pang ulee*, the *Tulak Bala* tradition, *khanduri blang*, *ranup* lamp dance, *seudati*, *rapai geleng*, *peusijek*, and various other cultures. These cultural treasures need special attention. One of them is local content, which starts with the collection, presentation, processing, preservation, and utilization. Through this policy, it is believed to be able to maintain, care for, and maintain the existence of local culture so that its authenticity is maintained, realized by utilizing existing libraries, starting from the regional library to the local library as a place to accommodate various local cultural documentation in the form of books, documentaries as well as ebooks.

KEYWORDS: Aceh, Culture, Local Content Collection, floating, Indigenous Legacy

1. INTRODUCTION

Indonesia is a large nation rich in cultural diversity. Hilden Gert in Marnelly argues that the territory of Indonesia consists of thousands of islands with various ethnic groups, cultures, and beliefs. (Marnelly, 2017). This is evident from data from the Central Statistics Agency (BPS) showing that Indonesia has up to 300 ethnic groups, 1,340 ethnic groups, and 718 types of regional languages (BPS, 2010). Garna in Joebagio, states that culture is an identity or symbol that can control behavior, so cultural processes must be understood, translated, and interpreted (Riezal et al., 2018).

In essence, culture has the impression of a message that is always conveyed through values that can be implemented, given, and inherited over time and the process of changing the social order in society. In their writings (Verulitasari & Cahyono, 2016), Chaerol Riezal and his friends argue that the implementation of cultural values is a form of legitimacy and the manifestation of society towards its culture, where the existence of cultural diversity and noble values contained in culture can be a means of building the character of community both individually and group (Riezal et al., 2018).

According to Geertz Clifford, culture is a pattern that has a comprehensive meaning that is intertwined, has symbols that are transmitted historically, has a conceptual system that is inherited in the form of characters that can be used as a means of communication, preserving and developing their knowledge and attitudes towards life. (Geertz, 1992). While Kelly and Kluchohn in Niode argue that culture is a pattern in life that is formed in history explicitly, implicitly, rationally, and irrationally or non-rationally that exists at all times and becomes a potential guide for human behavior (Niode, 2007).

Based on the explanation above, it can be said that culture is all patterns of people's behavior that are inherent and interrelated with one another, starting from social, economic, and cultural aspects, becoming a symbol or characteristic that cannot be separated from the life activities of the community because it is inherent in each person as well as playing an essential role in

Collection of Local Content Indatu's Heritage in the Development of Aceh's Culture

efforts to maintain the character of a region or nation. Culture or local wisdom can be interpreted as all behaviors or views of life, advice and sayings, and traditional values that are alive, respected, and practiced amid society, whether they have customary sanctions or do not have sanctions. (Sanusi, 2005).

Local wisdom is a valuable asset for an area. Local wisdom or indigenous knowledge is a form of pure knowledge that comes from the interactions and original thoughts of the people of a place (Efendi, 2018). Warren stated that indigenous knowledge is part of knowledge that is communicated orally and continues to grow from time to time (Warren, 1991). This knowledge must be preserved, so it is not eroded by the era's increasingly rapid and sharp developments. This is because local wisdom or culture is a characteristic of an area and the source or root of historical writing. Existing traditions can be used as a socio-cultural mechanism for that area.

This indirectly shows that the values contained in local wisdom culture are essential as roots and pillars to maintain and build national character (Gebrina, 2018). However, in reality, over time, the existence of local wisdom culture and the values contained therein have not been able to be constructed appropriately and comprehensively, and even its existence has been threatened by the influence of external cultural developments, which are so rapidly and sharply eroding the local wisdom culture itself. Information related to regional culture is starting to be sidelined by outside cultural influences, especially for the younger generation, who know more about foreign cultures than their own regional culture, and some young people do not even know their local culture (Puteh, 2013).

The facts show that most young people today prefer and like to apply foreign cultural habits rather than their own local culture, even though foreign culture is the dominant mode learned and played by young people. The outbreak of external influences indicates that today's youth lack confidence in their region's local culture, so it will negatively impact local cultural wisdom for the area and the nation if the cultures that are rich in diversity of values in it are lost and forgotten because they are already covered with foreign cultural influences (Pandaleke & Jazuli, 2016).

So we need a forum to accommodate and preserve this cultural diversity as a form of protecting the treasures of Indigenous heritage and a form of love for a local culture so that its existence is maintained through local content. Local content is related to the socio-culture of an area that needs to be maintained and developed so that local people know or are familiar with their culture, both developed and still growing today. Local content can be used as an intermediary or bridge in maintaining and introducing local culture to the community, including the local culture of Aceh (Melayu et al., 2021).

Aceh is one of 34 provinces in Indonesia, located at the northernmost tip of the island of Sumatra, with a diverse cultural heritage. During the rapid development of the times, the people of Aceh are part of an area still thick with customs (Riezal et al., 2019). The people of Aceh are synonymous with solid Islamic law, have businesses, and are rich in cultural diversity. As in the socio-economic field, the people of Aceh have the traditions of *Peusijek*, *Meugang*, *Khanduri Pang Ule*, *Peutroen Aneuk*, and *Khanduri Tulak Bala*. While in the area of art, the people of Aceh have a tradition of *Ranup Lampuan dance*, *Likoh Pulo*, *Seudati*, *Rapai Geleng*, *Saman*, and others (Attas & Anoeграjeki, 2021).

Besides that, historical facts show that Aceh is also a center for studies and the spread of Islam in the Southeast Asian region. In the most phenomenal historical writings, Ying-yai Sheng-lan (1416) and History Of The Ming Dynasty (1368-1643), Groeneveld mentions that Aceh was a strong Islamic empire and succeeded in conquering the surrounding areas and played an essential role in spreading Islam to the region. Malacca to Java, until sunan-sunan, commonly called nine Wali Songo, was born.

However, it seems that Aceh's various historical and cultural facts have not been appropriately cared for by the Acehnese people and government as an identity or characteristic and identity for the Aceh region in particular and the Indonesian nation in general. This can be seen from the fact that the minority of Acehnese people rarely carry out and begin to forget this tradition, plus the lack of Acehnese cultural literature for young people is increasingly eroding the existence of local Acehnese culture. So, according to the author, local content is the right place to accommodate the variety of Aceh's local culture (Situmeang, 2020).

Aceh's local cultural information as an identity seems to have started to be forgotten. Its existence is beginning to be marginalized by modern details. This is a big problem because if it is allowed to drag on, it is feared that later the local culture and knowledge will become extinct with time. If this knowledge is not realized in generations of young people, they will forget their true identity. Therefore, it is crucial to preserve Acehnese culture through local content to prevent the fading and extinction of local culture among the people of Aceh in particular and the Indonesian nation in general.

To identify the threat and possible loss of Aceh's cultural identity due to the lack of literature on access to Acehnese cultural knowledge and lack of interest because cultural knowledge is beginning to erode over time, it is crucial to conduct research related to efforts to preserve Aceh's local culture as an indatu heritage. The need for measures to maintain culture is to build regional and national civilization because culture is a creation of taste and initiative that will continue to encourage people to build and develop life while maintaining their identity (Arifin&Khambali, 2016).

Collection of Local Content Indatu's Heritage in the Development of Aceh's Culture

This research aims to discover the efforts to preserve Acehese culture through local content to maintain and care for Aceh's cultural heritage treasures. The results of this study are expected; first, as a source of information, evaluation, and reference for the government and people of Aceh in particular and Indonesia in general regarding the preservation of Acehese culture through local content as an effort to preserve Aceh's local culture as well as being a motivation in improving programs for preserving Acehese culture in the future; second, can contribute ideas or ideas that will enrich the body of knowledge in the preservation of local culture; third, as a reference source for future researchers in similar studies.

2. LITERATURE REVIEW

Culture is complex because it includes knowledge, belief, art, morals, law, customs, and other capabilities and habits acquired by man as a member of society (Soekanto, 2005). Koentjaraningrat argued that there are several elements of culture, including; tools for everyday human life, economic and livelihood systems, social systems, language as a medium of communication both orally and in writing, science and the arts, and religious systems (Abidin & Saebani, 2014).

According to Arianto, local content contains various sources of information that are unique and have their characteristics so that they are of high value to users of a library because local content describes social, economic, political, religious, and cultural values produced by local communities as traces of the nation's civilization records. Growing amid society (Arianto, 2016).

Research related to the preservation of local culture was conducted by Oluwaseye and Adebola with the title Documentation and Dissemination of Indigenous Knowledge by Library Personnel in Selected Research Institutes in Nigeria, published in the journal Library Philosophy and Practice. The study results show that collections of local wisdom culture are stored in the form of several media such as books, videos, flash disks, compact disks, and audio recordings. Meanwhile, the process of disseminating information is distributed through the library's website, videos, print media, direct mail, seminars, exhibitions, exchange of collections, and transfer of data to other libraries (Adebayo & Adebola, 2017).

The difference with this research lies in the realm of study. Oluwaseye and Adebola's research examines the process of documenting and disseminating information on local cultural wisdom. In contrast, the author scans the preservation of local culture through local content as an effort to maintain identity, identity, and heritage, especially the conservation of Acehese culture.

Furthermore, Pertiwi and Prasetyawan's research, with the study titled Management of Local Content Collections as an Effort to Preserve Local Wisdom at the Salatiga City Library and Archives Service, the results show that the Salatiga City Library and Archives Service provides collections of local content to preserve information on local wisdom of the city of Salatiga which is documented in The three types of collection groups are books, documentaries and *ebook* (Pertiwi & Prasetyawan, 2018).

The difference in this research lies in the scope of the study, which examines the management of local content collections to preserve local wisdom. In contrast, the author scans cultural preservation through local content to protect, care for and maintain the local cultural wisdom of Aceh's indatu heritage (Hanindya, 2019).

Cultural preservation needs to be done to maintain and care for the heritage of indatu or ancestors while at the same time maintaining regional identity and identity. Local content can become a vessel or bridge in supporting and preserving local cultural treasures because local culture is the root of the essence and uniqueness of an area that must continue to be maintained for its sustainability to avoid the loss of local cultural values due to the times (Hanindya, 2019).

3. RESEARCH METHODS

This study uses a qualitative method with a descriptive design. This research wants to examine profoundly and thoroughly related cultural preservation through local content as a crucial issue to maintain the cultural treasures of Aceh's indatu heritage. The analysis uses a case study approach to explore activities comprehensively and naturally while remaining within the limits of the study problem.

The source of this research uses primary and secondary data. Preliminary data were obtained from observations in the field, while secondary data was obtained through documentation in books, journals, articles, and other reference media relevant to the research study. Data analysis in research using Miles and Huberman consists of data reduction, data presentation or display, and conclusion (Emzir, 2012).

4. DISCUSSION

4.1. Aceh's Energy and Cultural Resilience

Culture is the root of regional and national civilization and an indigenous heritage that has high value for the region and the nation. This is because culture is a lifelong desire understood by society, reflecting conditions, differences, and social, economic, and political developments. Even with culture, the identity or identity of the area is known (Saputra & Zuriah, 2020).

Collection of Local Content Indatu's Heritage in the Development of Aceh's Culture

The strong currents of development and changing times and the rapid acculturation that is endemic in society make the culture of origin or the region marginalized or swayed and can even shake local cultural values. Coupled with the encouragement of material-oriented acculturation of foreign cultures, the gap in globalization and various other influences increasingly threatens the position of local culture to keep flying and surviving in society.

An effort and role from various stakeholders are needed to maintain the treasures of cultural heritage through local content to build and develop the civilization of the Aceh region in particular and the Indonesian nation in general. Because the step to be able to develop and create a nation's society will not proceed quickly, precisely, and accurately without a mixture of local cultural roots. On the contrary, pushing aside or leaving local and regional culture is the same as going to identity and identity (Hadi, 2016).

Applying foreign culture and abandoning local culture indicates that people lack confidence in their culture and identity, so they are dominant in using external customs or influences. In other words, people live by adhering to the culture of other nations in their homeland. According to Lasa, culture needs to be preserved as a reference for the following things (Lasa Hs, 2009):

1. Culture is a source of inspiration. In developing a region or nation, motivation is needed to support this process. This inspiration can come from cultural diversity, which includes traditional values, community ethics, and the existing social system.
2. Maintaining identity, where the various values contained in culture, can make cultural developments in the future more focused. These directions come from different local pearls of wisdom to stay within the frame of the local personality and culture of the region or nation.
3. Maintaining the stability of the development and progress of the nation. It is stated that a strong nation is a nation that can respect and maintain its own identity and personality. That way, the community will still stand firm and unshaken in the face of foreign cultural influences because it has cultural values as a firm grip.

Besides that, cultural preservation through local content also requires a place such as a library to allocate local culture. Libraries have a strategic role in the culture of a region or nation, especially in this case to distribute Aceh's various local cultures. As a cultural and educational institution, the library is essential in preserving regional or national cultures for education, information, research, and recreation. Various historical facts have proven the library's role (Lasa Hs, 2009).

4.1.1. The Kingdom of Aceh is a source of strength

It's impressive when a small and economically weak country like Portugal can explore the world quickly. This achievement was driven by the great need for European gold and silver to meet market needs and fulfill the ambitions and desires of the Portuguese empire itself.

At the beginning of the 15th century, the Portuguese, in a relatively short period, were able to explore and conquer two continents at once, namely the continents of Africa and Asia. This was a fantastic achievement because Portugal was only a small kingdom on the European continent. The achievements made by the Portuguese were considered a natural, severe threat and were right in front of the eyes of the Islamic empire in the Southeast Asian region. In 1508, the Portuguese succeeded in seizing Hormuz and even intended to take control of Mecca as the holy city of Muslims.

In addition to religious pressure, economic threats began manifesting when the Portuguese became the main rival for Islamic traders in the Red and Indian seas. The Portuguese danger became even more severe and unsettling to Muslims in Southeast Asia when the Portuguese succeeded in occupying Malacca in 1511. At the same time, the kingdom of Aceh emerged as a new Islamic power in the western hemisphere of the archipelago in a relatively short period. Where at that time, Southeast Asia was under a severe and significant threat from the position of the Portuguese. Until this position ended on January 14, 1641, the Portuguese could no longer fortify themselves from the Dutch attack.

Aceh was a kingdom that could unite the small kingdoms around it, such as the kingdoms of Pasai, Pidie, Peudada, Meulaboh, Daya, and Lamuri, which were successfully taken over and were the key to forming the kingdom of Aceh Darussalam. Early signs of the emergence of the Acehnese domain can be seen from its unification with Lamuri, as evidenced by the Crown of Nature at the end of the 15th century or the beginning of the 16th century. The new era of the kingdom of Aceh Darussalam began when Sultan Ali Munghayasyah succeeded in conquering power in 1520, Pidie in 1521, and Pasai in 1524.

This proves that the Sultan established himself as a strong ruler and controlled the entire region on the northern tip of Sumatra Island. It was stated in Bustan al-Salatin that Ali Munghayasyah was the first Sultan of Aceh Darussalam. This illustrates that Sultan Ali Munghayasyah was the first Sultan to expand the territory of the kingdom of Aceh, where Aceh Darussalam became the ruler of all the great legacies of his predecessor kingdoms, namely Pasai, Pidie, and Daya. (Hadi, 2010).

4.1.2. Aceh Center for the Study and Spread of Islam in Southeast Asia

Aceh is the center of the study and spread of Islam in Southeast Asia. Sunan Gunung Jati is one of the saints from Aceh out of a total of 9 popular saints in Java (Hadi, 2010). The Samudera Pasai Kingdom in Aceh was founded by Meurah Silu or Sultan Malik

Collection of Local Content Indatu's Heritage in the Development of Aceh's Culture

Al-Shaleh (Malikussaleh) as the first Sultan of the Pasai kingdom. Pasai is also known as the first Islamic kingdom in Indonesia. This is evidenced by historical facts from Marco Polo's visits at the end of the 13th century and Ibn Battutah in 1345 and 1347, who conveyed important first-hand information regarding the Pasai kingdom in various aspects. Besides that, it is also corroborated by historical evidence with the discovery of the tombs of the king of Pasai and ancient Arabic writings in the Gauteng area, North Aceh.

The location of Aceh is very strategic as a center for the study and spread of Islam in Aceh, Indonesia, and the Southeast Asian region. At the beginning of the 17th century, the Aceh sultanate reached its heyday; during sultan Iskandar Muda, the influence of Islamic religion and culture was considered in people's lives. Until Aceh immediately got the nickname Seuramoe Mecca or Veranda of Mecca. The handle was pinned on none other than because Aceh became a stopover to learn about Islam for people who would depart for the holy Arab land, Mecca.

4.1.3. Portrait of Entrepot Aceh

Usai has become one of the most critical entrepots in the Southeast Asian region, predominantly visited by traders from various parts of the world such as Arabia, Turkey, Iran, Gujarat, Malaysia, Siam or what is now popularly known as Thailand, and different parts of the archipelago such as Java. As well as being a best-selling business entity, Pasai has a portrait of abundant natural resources such as pepper, silk, nutmeg, camphor, gold, copper, and others. Crude oil is an essential natural resource produced in the Perlak area, East Aceh. This result greatly benefited the kingdom of Pasai.

4.2. Values in Acehese Culture

Acehnese culture and customs are none other than the Islamic values and norms contained therein. Islamic culture and teachings have been well-correlated and harmonious among the people of Aceh for centuries. The primary forms of culture and customs in the people of Aceh are applied in various fields, economic, social, religious, political, legal, and other areas.

The Islamic element has become essential in Acehese culture and customs development. This can be seen from the strong influence of Islam in the arts such as Seudati, rapa'i, saman dance, and ranup lamp. The seudati dance comes from the word Syahadatain which means two sentences of creed. In contrast, the rapa'i dance comes from the phrase rifa'iyah (tasawuf school), which is one of the names of the founders of the rifa'iyah congregation. Most of the lyrics or poems in these dances contain praises to Allah SWT and blessings to the Prophet Muhammad SAW.

In reality, Islam has become a reference or way of life for the people of Aceh in managing and living in society. This affects all Acehese people's activities, including culture, starting from the way of thinking, behaving, and interacting. Because Islam is the way of life of the people of Aceh, it is only fitting that Islam is very influential, and there are many Islamic values in various aspects of Aceh. Historical facts show the high respect and glory of Islam for the people of Aceh by making Islam a way of life, and the clerics also have a noble place on the side of the people of Aceh. Appreciation and respect for Aceh's privileges in positioning Islam then received support and clear legal regulations from the government with the issuance of Law Number 44 of 1999 concerning the implementation of Aceh Privileges in Law no. 11 of 2006 relating to the Government of Aceh, in which Aceh is permitted to apply Islamic law.

Acehnese Islam and culture are interesting and unique because of its style, character, and uniqueness. The emergence of terms such as peusijeuk, meunasah, dayah, teungku, imam mukim, seudati, rapa'i, khanduri pang ulee, khanduri tulak bala, and several other typical Acehese cultures which are evidence of the correlation between Islam and Acehese culture. The following are some Acehese cultures that are rich in Islamic values and are purely born from the culture of the Acehese people themselves, which are their characteristics for the people of Aceh and the Indonesian nation, including the following:

4.2.1 Meugang

Meugang or makmeugang is an Acehese tradition or culture in the context of cooking meat, especially beef and buffalo meat which takes place three times a year, namely before the month of Ramadan, Eid al-Fitr and Eid al-Adha. Meugang is one of the traditions passed down from Sultan Iskandar Muda's time in 1907 and has survived to the current millennial generation. Even the Ministry of Education and Culture has included and determined meugang as a cultural heritage other than objects in 2016. Prof. Ali Hasyimi, in his article entitled Aceh Culture in History in 1983, argued that meugang during the time of Sultan Iskandar Muda was done by distributing the meat to orphans and the poor in large quantities where all costs of the beef were borne directly by the royal treasurer.

This tradition or culture of meugang has survived even though the kingdom of Aceh fell under the hands of the Dutch. However, it's just that the distribution of meat was not carried out by the kingdom or government officials but by Ulee Balang, who was allied with the Dutch for the people of Aceh. This tradition is still routinely carried out by the people of Aceh now, and the dominant community starts the meugang tradition two days before Ramadhan, called small meugang, and the day before Ramadhan, which is called big meugang.

Collection of Local Content Indatu's Heritage in the Development of Aceh's Culture

The current meugang tradition is not the same as during Sultan Iskandar Muda's time because people are now required to buy their meat at the market, not from the portions distributed by the government. A minority of wealthy people distribute meat to people who are poor and poor. Meugang is a bridge or vessel that can strengthen brotherly relations in an Islamic context and harmonize the poor and the rich in society. Especially for migrants, when the meugang period arrives, most of them will return home to celebrate the meugang tradition with their families.

4.2.2. Khanduri Maulod or Khanduri Pang Ulee

Khanduri maulod (maulid commemorating the birth of the Prophet Muhammad SAW) is one of the prominent and sacred celebrations for the people of Aceh because it adheres to traditional and cultural values. This maulid celebration was lively and even more vibrant than conventional events such as weddings. This is because the maulid celebration takes place not only on 12 Rabi'ul Awal (according to the Hijri calendar) but is also celebrated for three consecutive months. Starting from Rabi'ul Awal, it is called maulod awal (early maulid), Rabi'ul Akhir is called maulod teungoh (middle maulid), and Jumadil Awal is called maulod akhe (late maulid). The people of Aceh have interesting ways and ideas of welcoming and celebrating the birthday of the noble Prophet Muhammad SAW by holding a significant, even the longest-lasting feast in Aceh.

The maulid celebration is a particular traditional celebration for all Acehnese people. The community gathers at the meunasah or mosque, which celebrates the maulid, inviting guests, orphans, and the needy to eat together and giving compensation accompanied by chanting blessings, remembrance, and prayers. Prayer was full of praise, glory, and hope for the pleasure of Allah SWT. In general, the maulid event is carried out all day long, during the day starting from the typical cooking at the meunasah or the mosque known as Beulangong sauce (Aceh special meat dish) plus a variety of food that will be delivered by people who can feast on the meunasah or mosque (the food is collected in its entirety beforehand to be distributed), accompanied by chanting of remembrance and blessings. There is a joint meal agenda in the afternoon, and in the evening, there will be a religious lecture inviting a teungku or significant scholars.

Besides that, the rich not only celebrate the birthday at the meunasah but also celebrate it at home by inviting relatives, teungku, orphans, and the poor, and inviting the whole community, depending on the ability of the homeowner to have a feast. The birthday celebration positively impacts the people of Aceh, such as strengthening friendly relations, cooperation, and solidarity between the rich and the poor. This celebration gives a distinct impression to the community, where people eating together will reap a sense of intimacy between each other.

4.2.3. The Tulak Bala Tradition

The tulak bala tradition (rejecting reinforcements or disasters) is a cultural tradition carried out by the people of Aceh to avoid all disasters. According to T. Abdullah Sakti, one of the elders from one of the Aceh regions, the tradition of rejecting reinforcements was rarely practiced by the people of Aceh entering the 80s. It should be noted that there are two types of rules for leaving mounts among the Acehnese people namely; First, it is enough to reject reinforcements by holding a feast together with blessings, remembrance, tahlil, sunnah hajat prayers, and prayers for safety together; Second, repel reinforcements which are carried out by going around the village carrying torches and accompanied by reading Waqul Jaa-alhaqqu Wazahaqal Bathilu Innal Baathila Kaana Zahuqaan as well as reciting remembrance and other tahlil.

This tradition of rejecting reinforcements is usually carried out and led by religious leaders in their respective areas, either staying in one place or going around the village carrying a torch. This tradition is usually carried out after performing the Maghrib prayer in the congregation, reading Yasin, and then praying the insha prayer in the assembly, followed by the tulak bala tradition. Cultural activities like this aim to ask for help, mercy, and guidance from Allah SWT so that they are avoided or immediately kept away from epidemics or disasters faced by the community. The tulak bala tradition is carried out not only when facing an epidemic or disaster but can also be done before the disaster or epidemic.

4.2.4. Khanduri Blang

Khanduri blang (feasting down the rice fields) is one of Aceh's traditional or cultural activities, which is still preserved today. Khanduri blang is a conventional event carried out by the people of Aceh when they go down to the rice fields as a form of gratitude to Allah SWT for the abundance of sustenance obtained from the harvest by sharing it with others. Besides that, the purpose of implementing khanduri blang is to build and maintain kinship ties or, more precisely, to establish family relationships in social life.

Khanduri blang is a routine obligation, and ritual for rice farmers, all members of the community participate, from adults to children, who also revitalize this traditional event. The process takes place close to the rice field area. Later the community will bring all the necessary tools and materials and carry out the cooking to pray together. A prayer reading will lead this by the teungku imum until later. The teungku imum will inform when the land will be plowed and planted with seeds simultaneously. This is done to avoid pests that will attack rice fields.

Collection of Local Content Indatu's Heritage in the Development of Aceh's Culture

Furthermore, when the rice has reached the stage of removing the fruit. Then the people of Aceh will do khanduri porridge and pray together, so the rice is free from pests. And when harvest time comes, the farmer takes seven strands of rice and puts them at the door of his house.

4.2.5. Ranup Lampuan Dance

Ranup lampuan dance in the Acehnese language means offering or respect for the venerable. This dance is a traditional Acehnese dance that is offered to glorify guests, such as welcoming royal officials or now known as government officials, which is held directly in open areas such as the royal courtyard or regional office courtyard, as well as a large field. Along with the development of the era, the Ranup Lampuan dance was held to welcome government guests and guests at formal events such as weddings or other guest reception events.

Until now, Ranup Lampuan dance is one type that is still preserved in society, especially as a custom in honoring and receiving guests. This can be seen from every movement and equipment dancers use, such as betel nut served to the guests. You can also see gentle hand movements both right and left by swinging as a form of soft expression, inviting guests to sit in the seats provided, and offering betel nut as a typical symbol or symbol of brotherhood. The Ranup Lampuan dance is also a form of opening or preamble to every intention of the life of the Acehnese people.

4.2.6. Rapai Geleng

Rapai geleng is a form of regional cultural art in Aceh. The art of rapai geleng is played by men with a total of 8 to more than 12 people. At first, this game was played by adult men, but with its development, this type of game is now more often played by children and teenagers. This is because the movements played are more unique and fun than adult men. The art of rapai geleng has a central role in voicing the rays of Islam in the land of Aceh because a sense of love for the art culture of rapai geleng creates an understanding and awareness of the people of Aceh how outstanding the contribution of this art is in spreading Islam as well as becoming an Acehnese identity both in shaping people's perceptions, channeling ideas positively, as well as forming an active and critical mindset which is represented in every lyric or poetry of Rapai Geleng.

Rapai geleng gave an important impression and role in the development of Islam in Aceh, which Sultan Iskandar Muda led at that time. At that time, rapai geleng had such a sizeable socio-cultural influence that it formed art. Rapai geleng became a bridge in the development of Islam in Indonesia through musical instruments or art, which originated with one of the great Islamic scholars, Sheikh Abdul Qadir Zailani. Cultural values are so important in the art of rapai geleng. This is reflected in the Acehnese language, which makes people and generations apply and love their language as an identity that cannot be abandoned.

In addition, the values and ethics contained in each rapai geleng lyric also include a profound message regarding grammar and politeness of speech, thus forming a pattern of community behavior as a guideline in social and social ethics, such as saleum, which is uttered as an opening sentence when meeting people. Other. The cultural values in the rapai geleng poetry can be a reference or guide in forming a dynamic mindset for the people of Aceh because the poetry in it not only concerns culture but also contains educational, moral, religious, political, and legal values. In the past, the people of Aceh revived the tradition of rapai geleng through formal and other significant events. Still, it is rare to find rapai geleng, and its existence is almost unknown.

4.2.7. Peusijuek

Peusijuek comes from the word sijuek, which means cold. So peusijuek can be interpreted as cooling or cooling. Peusijuek is a form of traditional activity in the culture of the people of Aceh, which is usually carried out to ask for safety, peace, and happiness in the world and the hereafter. This tradition started to develop long ago and is still carried out today. This tradition is often carried out at cultural events such as traditional weddings, thanksgiving, traditional celebrations, and other events to ask for happiness and blessings in life. Various peusijuek practices in Aceh are still being carried out today. This is one proof of the substantial meaning of the peusijuek traditional procession. Peusijuek is one of the essential aspects of the resilience of Aceh's cultural heritage.

The peusijuek tradition in Acehnese culture is often carried out in activities such as Peusijuek Meulangga (to reconcile disputes or disputes), Peusijuek Padee Bijeh (start planting rice), Peusijuek Rumoeuh Baroe (occupying a new house), Peusijuek Peudong (building a new home, dayah, meunasah or mosques and other unique places that you want to develop), Peusijuek Keurubeuen (namely the day of the sacrifice), Peusijuek vehicles, Peusijuek circumcisions, Peusijuek performing the pilgrimage, weddings, and Peusijuek seven months. Not much different from other cultural traditions, peusijuek is also inseparable from Islamic content, containing prayers for safety, praise to Allah SWT, blessings on Rasulullah SAW, and different Islamic values. Because the peusijuek tradition is a correlation between Acehnese culture and the Islamic religion, the people of Aceh are still trying to survive.

So peusijuek is a cultural heritage rich in values and contains a profound religious and social meaning. It is fitting that a tradition like this must be realized to maintain its authenticity and presence among the people of Aceh. Peusijuek is not just a tradition

Collection of Local Content Indatu's Heritage in the Development of Aceh's Culture

but has valuable meanings and values. Apart from being an expression of praise and gratitude to Allah SWT for His mercy and blessings, it is also a request that there is always hope for blessings, safety, and prosperity.

4.3. Preservation of Acehese Culture Through Local Content Collections

Some efforts, such as recording, recording, storing, or documenting our efforts in preserving works made by human hands or those born from values in social life which contain knowledge, norms, and values of regional and national culture. The same thing also applies to preserving Acehese culture through local content. Acehese cultural values that have existed for a long time to become an identity and identity will not be possible to maintain, maintain and develop optimally if there are no efforts such as collecting, presenting, processing, and preservation.

Ancient collections and traditions or culture created by the people also have an essential role and value for the region's culture, nation, history, and science. As stated in Law Number 43 of 2007 concerning Libraries Chapter 1 Article 1, paragraphs 3 and 4, all written documents that are not printed or reproduced in other ways both domestically and abroad are at least 50 years old years, have essential values for national culture, history, and science.

The importance of preserving culture in written and verbal form, in the state of art, social, economic, political, or religious values. Even the government pays tribute to people who save, protect, care for, and preserve ancient texts and cultural values. Article 10, paragraph c states that the government can maintain or transfer ancient texts, traditions, and cultural heritage owned by the people in their respective regions to preserve and utilize them.

So efforts such as the collection, presentation, processing, preservation, and utilization of cultural treasures that can be done by utilizing the library's role as a media will later form an intercultural, intertemporal, and intergenerational artistic exploration. Because in this case, the library plays its role as a medium in preserving history and culture in various forms that are appropriate to that culture. By keeping culture through local content by utilizing the role of the library as a supporter, then here the community will be able to know, use, develop and better protect local cultural heritage through various collections that continue to be preserved and managed by the library, both the regional library and the Aceh provincial library in particular and Indonesia in general.

To build a nation's civilization, the emergence of foreign cultures needs to be considered and considered. Because the influence of outside culture is impossible to avoid, it is also impossible to completely fortify oneself. This is because a closed culture and unable to open up will only tend to stagnate. Over time the vacuum will only decrease until it finally becomes extinct. So the existence of intercultural correlation in the future will provide a strong foundation and enthusiasm for developing and building local, national, and international civilizations. Cultural values become the basis for the formation of society. For this reason, efforts to preserve culture through local content, starting from the stages of collection, presentation, processing, and preservation, are essential, especially for the Aceh region, which is rich in cultural heritage.

Through the preservation and utilization of local culture, the public will later find out cultural information managed by the library in the form of books, documentary films, and ebooks. It can be a new gateway in welcoming the formation of local and national civilizations. It is hoped that the results of preserving Aceh's culture will become an acculturation of various cultures in Indonesia, which will indirectly form a cultural society in Indonesia, and Aceh will be safe in maintaining and maintaining its identity in the eyes of Indonesia and the world.

5. CONCLUSION

The cultural diversity of the Acehese people is an exciting thing and has its uniqueness as an identity and identity for both Aceh and Indonesia. Aceh's cultural wealth can be a formula for shaping character and building civilization for future generations. So, for this reason, this cultural diversity needs to be maintained, cared for, preserved, and utilized through local content, starting from the collection, presentation, processing, preservation, and utilization. In particular, this can be done by regional libraries with unique authority in preserving assets. Culture. This needs to be done to maintain the treasures of Aceh's indatu heritage so that the influences and changes of time do not marginalize it.

In addition, through preserving culture, people will be able to know and love their own culture more as an asset that should be maintained because not all regions or countries have a similar culture. Culture is unique and has its characteristics, which are expected to become an attraction and roots in building the civilization of Aceh in particular and the Indonesian people in general.

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