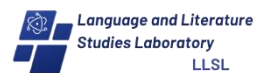


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The Teumatok Culture in Aceh Singkil

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Abstract

The distinctive fusion of traditional ideas, spirituality, and social practices that continue to influence the region's identity and culture is highlighted by the research on Teumatok culture in Aceh Singkil. The study's conclusions have shed important light on the Teumatok culture's beginnings, values, customs, and social structure. The study has brought attention to how crucial it is to protect and advance Teumatok culture, since it is a vital component of Aceh Singkil's cultural legacy. The study has added to the body of knowledge on traditional beliefs, spiritual activities, and cultural values. It also lays the groundwork for future research on Aceh Singkil's Teumatok culture.

Keyword: Teumatok, Culture, Aceh, Singkil, Indonesia

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INTRODUCTION

With roots in the 17th century, Aceh Singkil's Teumatok culture is a distinctive fusion of customs, spirituality, and social customs that have endured for generations in the area. An outline of the Teumatok culture, its history, and its importance to Aceh Singkil society will be given in this introduction (Setiawan, D., & Amal, B, 2016).

The 17th century saw the emergence of Teumatok, a traditional belief system in Aceh that was influenced by both the governmental framework of the Aceh Sultanate and the spiritual practices of the Minangkabau people. It is a syncretic belief system that incorporates aspects of traditional beliefs, Animism, and Islam (Zain, A., Harahap, S., & Nasution, H, 2019).

The worship of spirits and ancestors, the conviction in bala (supernatural creatures), and the nangkut practice are fundamental to Teumatok culture (divination). Along with traditional literature like puisi and hikayat (prose), the culture also features traditional arts like wayang kulit (shadow puppetry) and pencak kulit (traditional dance) (poetry) (Fairusy, M, 2018).

Aceh Singkil's teumatok culture is deeply ingrained in its social structure, with hamlets, ceremonies, and social structures that all mirror the ideals and social hierarchy of the community. Teumatok's spiritual economy is enhanced by the traditional economy, which is centered on land farming.

In Aceh Singkil, Teumatok culture has persevered despite the obstacles presented by modernity. Over time, the Teumatok spirit has changed, remaining true to its fundamental principles and customs but opening up to the outside world (Fasya, T, 2018).

The Teumatok culture in Aceh Singkil is characterized by a distinctive blend of traditional beliefs, spirituality, and social activities that continue to affect the region's identity and culture. This introduction will lay the groundwork for future research on this culture (Syam, S., Syahputra, A., & Dasri, D. (2021).

METHOD

The Teumatok culture in Aceh Singkil will be investigated using a combination of descriptive and qualitative methods in the research methodology. This methodology will provide us a thorough understanding of the Teumatok people's distinctive customs while enabling us to delve deeply into their cultural practices, beliefs, and social structures. The following procedures will be part of the research method (Jick, T, 1979):

Literature Review: To fully comprehend the origins, tenets, customs, and social structure of the Teumatok culture in Aceh Singkil, an extensive review of the body of extant literature will be undertaken. Studies on associated subjects, such as customs, spirituality, and cultural values, will be part of this.

Fieldwork: Primary data will be collected through fieldwork in Aceh Singkil. This will involve visiting Teumatok villages, observing traditional practices, and engaging with local communities to gain insights into their cultural beliefs and practices. The researcher will also explore local archives, museums, and historical sites to gather information on the Teumatok culture's development over time.

Interviews: To get comprehensive information on Teumatok beliefs, practices, and social structures, semi-structured interviews will be carried out with key informants, including traditional leaders, spiritual practitioners, and senior community members. The Teumatok people's cultural values, customs, and experiences will be revealed through these interviews.

Participant Observation: The researcher will immerse themselves in the Teumatok culture by participating in traditional ceremonies, rituals, and social events. This will allow for a firsthand experience of the cultural practices and provide valuable insights into the Teumatok people's way of life.

Analysis: The collected data will be analyzed using thematic analysis and descriptive statistics to identify patterns, trends, and key themes in the Teumatok culture. This will include examining the relationships between cultural practices, beliefs, and social structures, as well as the influences of modernity on Teumatok traditions.

This study aims to provide a thorough understanding of the Teumatok culture in Aceh Singkil, including its origins, beliefs, practices, and social structure, as well as its adaptability and resilience in the face of contemporary challenges. It does this by utilizing a combination of qualitative and descriptive research methods.

FUNDING

The following might be used to summarize the research's conclusions regarding Aceh Singkil's Teumatok culture: The 17th century saw the emergence of Aceh Singkil's Teumatok culture, which combines social structures, traditional beliefs, and spiritual rituals. It has come to be seen as a syncretic belief system that blends aspects of traditional beliefs, Animism, and Islam (Ansor, M, 2014).

The worship of spirits and ancestors, the conviction in bala (supernatural creatures), and the nangkut practice are fundamental to Teumatok culture (divination). Along with traditional literature like puisi and hikayat (prose), the culture also features traditional arts like wayang kulit (shadow puppetry) and pencak kulit (traditional dance) (poetry) (Osnes, M,1992).

Aceh Singkil's teumatok culture is deeply ingrained in its social structure, with hamlets, ceremonies, and social structures that all mirror the ideals and social hierarchy of the community. Teumatok's spiritual economy is enhanced by the traditional economy, which is centered on land farming.

In Aceh Singkil, Teumatok culture has persevered despite the obstacles presented by modernity. Over time, the Teumatok spirit has changed, remaining true to its fundamental principles and customs but opening up to the outside world. These results offer insightful information about the distinctive fusion of spirituality, social customs, and traditional beliefs that continue to influence the identity and culture of the area (Putri, R., M.Kasim, F., Mursyidin, M., Suadi, S., & Nurdin, A, 2022).

DISCUSSION

An important part of any study report is the discussion section, when the investigator analyzes and assesses the results, connects them to previous studies, and makes recommendations and implications for more research. It should not be a second results section; instead, it should concentrate on elucidating and assessing the findings, demonstrating their relevance to the literature review, and presenting a case for the overall conclusion.

A succinct synopsis of the major conclusions usually leads into the discussion part, which is then followed by an analysis and interpretation of the data. It should outline any study limitations, highlight the significance of the findings for the area, and compare and contrast the results with previously published literature. The ramifications of the findings and recommendations for further research should also be covered in the debate.

It's crucial to start the discussion with a concise summary of the main findings, refrain from adding additional information, and give appropriate context for the study. A careful balance between presenting the findings, giving background, and refraining from introducing new material should be struck during the debate. Regarding the outcomes, it needs to be forthright and self-assured.

To summarize, the discussion section is an essential component of a research report that offers a comprehensive analysis and interpretation of the findings, connects them to previous research, and proposes implications for the area. It should be organized to give a thorough summary of the importance and constraints of the study without adding any new material.

CONCLUSION

An important part of a research paper is the conclusion, which offers a summary of the main conclusions and a concluding assessment of the importance of the study. A strong conclusion should restate the thesis, highlight the key ideas, and offer a concluding analysis of the ramifications of the research.

The Teumatok culture in Aceh Singkil is characterized by a distinctive blend of traditional beliefs, spirituality, and social activities that continue to affect the region's identity and culture. The research findings shed important light on this blend. In spite of contemporary obstacles, the Teumatok culture has been able to adapt and endure while preserving its essential values and customs. The study has brought to light the significance of protecting and advancing Teumatok culture, since it is an integral element of Aceh Singkil's cultural legacy.

To sum up, the study conducted in Aceh Singkil on the Teumatok culture has yielded a thorough comprehension of its inception, convictions, customs, and societal organization. The results have brought to light the role that the Teumatok culture has played in forming the identity and culture of the area as well as the relevance of protecting and advancing it for coming

generations. The study has added to the body of knowledge on traditional beliefs, spiritual activities, and cultural values. It also lays the groundwork for future research on Aceh Singkil's Teumatok culture.

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