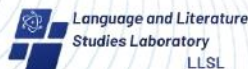




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# JOURNAL OF SOCIETY INNOVATION AND DEVELOPMENT

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## The Philosophy of Meugang Tradition in Acehese Society: A Cultural Study

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### Abstract

Meugang is a tradition that has been preserved by the people of Aceh until today. Meugang is the slaughtering of cattle or buffalo, but in the Pidie Jaya area, they prefer buffalo as the animal slaughtered on Meugang Day. Meugang tradition is also a philosophy of cooking meat and gathering with family and close relatives. Meugang is held when welcoming the months of Ramadan, Eid al-Fitr, and Eid al-Adha. Meugang tradition is believed to be a very important thing and should not be abandoned for the people of Aceh. This Meugang tradition is celebrated by all levels of society, both in villages and cities. This Meugang tradition has been carried out for hundreds of years in Aceh. Meugang began in the Kingdom of Aceh during the time of Sultan Iskandar Muda.

**Keyword:** Tradition; Meugang; Aceh; Culture; Society

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## INTRODUCTION

Indonesia is a pluralistic nation that has a diversity of tribes and their respective cultures, usually also referred to as a multicultural nation, which means multi is many and culture is culture (Kamal, 2013; Cristina, 2024). This wealth makes this country have the motto *Bhinneka Tunggal Ika*, which means different but still one. Indonesia consists of thousands of ethnic groups and different cultures spread from Sabang to Merauke. Culture itself is the result of human creation, taste, and *karsa*. Thus, the development of the culture of a nation is influenced by the development of the intellect and behavior of its people. So that culture itself cannot avoid changes following the times (Johan, 2024).

Aceh Province is a province located at the tip of Sumatra Island. In this province, there are 13 tribes and 11 local languages. In the book *Bustanul Salatin*, it is explained that Aceh province is also nicknamed *Serambi Mekkah* because the majority of the population there are Muslims (Dhuhri, 2017; Maisun, 2021). The culture or customary traditions there certainly cannot be separated from Islamic cultures. One culture that is still maintained in Acehese culture is the tradition of *Makmeugang* or *Meugang* (Acehnese language). *Meugang* is one of the traditions that is still preserved in Aceh. *Meugang*, or as some call it, *ma'meugang*, is a tradition of eating or cooking meat during the fasting days of Ramadan, Eid al-Fitr, and Eid al-Adha (Mulyana Putri & Amri, 2018). This tradition is quite unique because every region in Aceh carries it out, and all Acehese people on that day have prepared various needs and equipment for cooking meat. This tradition is also believed to be a very important thing and should not be abandoned by the people of Aceh. The practice of *meugang* is celebrated by all levels of society, both in villages and cities, as well as by Acehese who are or have settled in other regions and abroad (Azizi, A., 2023; Shadiqin, 2021; Paull, 2024).

The *Meugang* tradition is a tradition that has taken root in the Acehese community and is carried out in all regions of Aceh Province, especially among Muslims. This tradition is in the form of slaughtering animals (oxen or buffaloes), and this *Meugang* tradition is also a tradition of cooking meat and enjoying it with family, relatives, and orphans among the people of Aceh. *Meugang* is a tradition of slaughtering animals in the form of buffaloes or cows and is held three times a year, namely when welcoming the holy month of Ramadan, Eid al-Adha, and Eid al-Fitr (Iskandar, 2012; Wijaya & Sahlan, 2021; Rahmadani, 2024). The *Meugang* tradition in villages usually takes place one day before Ramadan or Eid, while in the city it takes place two days before Ramadan or Eid. The history of the *Meugang* tradition has been implemented in Aceh since hundreds of years ago. *Meugang* began during the Kingdom of Aceh. At that time (1607–1636 AD), Sultan Iskandar Muda slaughtered animals in large numbers, and the meat was distributed free of charge to all his people. This was done out of gratitude for the prosperity of his people and for his gratitude to them. After the Kingdom of Aceh was conquered by the Dutch in 1873, this tradition was no longer carried out by the king (Ibrahi, 2024). However, because this has been rooted in the lives of the Acehese people, *meugang* is still carried out to this day under any conditions. The *Meugang* tradition was also utilized by Acehese warriors in guerrilla warfare, where beef and goat meat were preserved for provisions (Rudi, D. A., Wijaya, T. S. I., & Murdani, T., 2021).

In certain areas, buffalo meat is preferred to celebrate *Meugang* Day, such as Sigli and Pidie Jaya (Iskandar, 2012; Munidar, 2024). For the people of Aceh, buying meat from animals such as buffaloes and oxen to welcome the months of Ramadan, Eid al-Fitr, and Eid al-Adha is a must. If a relative cannot afford to buy, another close relative has the moral responsibility to

do so. This obligation applies hierarchically according to patriarchal lines of guardianship. The frequency of meat consumption on Meugang Day is very high. All families in Aceh households will feel honored if they have bought Meugang meat. Actually, the surprising frequency of meat consumption on Meugang Day not only reflects the excitement of the Acehnese people in welcoming the month of Ramadan and Eid, but also has another impact, namely the increased passion and increased purchasing power of the community for spices and other needs. The enthusiasm and participation of the people in welcoming Meugang Day do not stop here; government offices also allocate the welfare budget given to employees to buy daging on Meugang Day.

## **METHOD**

The method used in this research is a qualitative method. In this study, researchers used qualitative mapping, namely research that describes various phenomena experienced by the research subject and is also descriptive research, tending to use analysis with inductive mapping. Qualitative methods here describe research procedures that will produce descriptive data expressed in words or verbally from research subjects or observed behavioral people. Qualitative research here will observe phenomena (people, events, processes, and symptoms) in their environment, interact with them, and try to understand their world. This type of descriptive research in this study will describe the philosophy of the Meugang tradition in the Acehnese tradition: a cultural study.

## **FINDING AND DISCUSSION**

### **Finding**

The process before the interview was conducted, namely looking for as many as three respondents, after getting three respondents, the researcher contacted the respondent and made an appointment to meet with the respondent. After making an appointment with the respondent, the researcher met with the respondent and immediately conducted an interview with the respondent. The results of the interview can be narrated as follows:

#### **1. What do you know about the culture of the Acehnese people?**

##### **Interviewee 1:**

The culture of Acehnese society is a collection of knowledge about customs, culture, and traditions that have been integrated into the Acehnese community and are often carried out repeatedly and in harmony with the teachings of Islam.

##### **Interviewee 2:**

The people of Aceh are religious, and every activity is Islamic, including traditions that are based on Islamic teachings.

##### **Interviewee 3:**

Culture is culture, and there are so many cultures in Aceh. There are seven elements of culture in a society: knowledge systems, arts, religion, culture, customs, social organization, livelihood systems, and technology. These seven elements of culture exist in all societies, including the people of Aceh. How Acehnese people's knowledge about disasters, about spirits, or about art. Everyone practices these seven elements of culture, but they do not realize what they are doing because they do not study these elements. This culture in Aceh has been introduced since the

child is in the womb, for example, ceremonies, and until death, even these ceremonies or cultures are still carried out, such as prayers, gratitude, and others. Meugang is one culture that has become a tradition because it has been passed down continuously since ancient times and is followed by many people. Because meugang is a tradition, there are times when it is carried out, but not every time. This tradition is practiced by the Acehnese every time before Ramadan fasting, before the two holidays, namely Eid al-Fitr and Eid al-Adha. Outside of that time, even though people eat meat together, it is called Mak Meugang.

From the results of the interview above, it can be concluded that culture is culture, and there are so many cultures among the Acehnese people. The culture of the Acehnese community is a number of knowledges about customs, culture, and traditions that have been integrated with the Acehnese community. The Acehnese community is a religious society, and every Islamic activity, including traditional activities, is sourced from Islamic teachings. Meugang is one of the cultural traditions because it has been passed down continuously since ancient times and is followed by many people. Because Meugang is a tradition, there are certain times when it is carried out, but not every time. This tradition is practiced by the Acehnese every time before Ramadan fasting, before two holidays, namely Eid al-Fitr and Eid al-Adha.

## **2. What do you know about the meaning or philosophy of Meugang?**

### **Interviewee 1:**

Meugang is a tradition carried out by the people of Aceh from generation to generation before the holy month of Ramadan, which is usually two days or one before fasting. Usually, the districts in the southwestern region carry out Meugang two days before the holy month of Ramadan, while in the city of Banda Aceh, the implementation of Meugang is carried out one day before fasting, commonly called Meugang office. There is a philosophy that the people of Aceh need quite a lot of nutrition in the face of fasting, so people spare themselves to eat a lot of meat. This Meugang activity in Acehnese society is not only done now but has been done for generations, which is a custom or heritage. During the sultanate of Aceh Darussalam, Meugang was carried out by the Sultan or Ulee Balang in the area by preparing several buffaloes or oxen to be slaughtered and the meat distributed to the poor so that they were strong enough to fast. However, nowadays, it is the people themselves who buy the meat, both buffalo and ox meat, on Meugang Day from a number of traders.

### **Interviewee 2:**

Firstly, Meugang is to enliven the spread of Islam, which is carried out before the Eid al Fitridan and Eid al-Adha holidays and also before Ramadan fasting as an effort to enliven the spread of Islam. So meugang is one of the activities exalting Islamic religious activities.

### **Interviewee 3:**

Meugang has many meanings. First, Meugang originated with the king of Aceh. Before the fasting month, the king ordered his subordinates, such as Ulee Balang, then down to Mukim, Mukim down to the village head level, to look for or record who are poor people, who no longer have the ability to work, people with disabilities. This data is then submitted to the King. Based on this data, the King knew how many poor, disabled, and unemployed people he needed to help. Furthermore, the King bought a large number of cows or buffaloes to be distributed to his people in the hope that they could also enjoy the serenity of worship in the month of fasting.

Here we can see that this was the first social concern of a leader (the King) for his people. In the past, rich people or noble people in Aceh did not immediately buy meat; they first noticed the behavior of their people who went to the market, for example, beggars who could not afford meat, and then these rich people would buy meat for them. This was the social concern of the rich people in Aceh in ancient times, so that all Acehnese people at Meugang could taste ox or buffalo meat. Secondly, it is a day of family gathering. Any Acehnese who migrates and is able to return home will then return to their parents' homes during Mak Meugang. For example, Acehnese who migrate to Meulaboh, Medan, or Java, if they are able to go home, will go home during Mak Meugang and gather with their families. The point is that Mak Meugang is not just a day of eating meat but a day of gathering and social sensitivity. People will call their children who are far away from their families to ask if they have bought meat to eat on this Meugang day. Third, Mak Meugang is also a day of peace; there should be no commotion in the family or household. All family members should not make noise at home on this Mak Meugang day because we don't want the next-door neighbors to think that there is no Meugang meat in our house because of the commotion. This situation has been taught by parents in Aceh to their children when welcoming this Meugang day. All family members on this day are very peaceful and harmonious. Furthermore, Meugang is also a sign for the people of Aceh that they have entered the fasting month of Ramadan and are already preparing for the feast day. People who have more ability will usually stock a large amount of meat so that it can be cooked.

From the results of the interview, it can be concluded that, First, Meugang to enliven the syiar of Islam which is carried out ahead of the Eid Fitri dan and Eid al-Adha holidays, and ahead of Ramadan fasting, Meugang was the beginning of the emergence of the king of Aceh. The King of Aceh used to order his subordinates before the fasting month, such as Ulee Balang, then down to Mukim, Mukim down to the Village Head level to find or record who are poor people, who no longer could work, people with disabilities. After that, the King buys ox or buffalo meat to be distributed to people in need. The purpose of the King giving beef or buffalo is, so that the Acehnese people are strong to undergo the Ramadan fast.

### **3. At what time did this Meugang tradition exist in Aceh?**

#### **Interviewee 1:**

This tradition in the history of the Acehnese community has started since the time of the Sultanate of Aceh, precisely during the time of Sultan Iskandar Muda in 1607–1636. But other records mention that this Meugang tradition was already implemented long before him, namely when the Sultan of Aceh was established, namely Sultan Ali Mughayatsyah in the 15th bada. There are even other sources that say that since the Sultanate of Pasai in the 12th century, the Meugang tradition has existed.

#### **Interviewee 2:**

I don't know exactly, but I think that this activity has been carried out or inherited by the Acehnese since ancient times.

#### **Interviewee 3:**

The term Meugang emerged during the reign of Sultan Iskandar Muda. Dutch records also mention that in a book written by Snock Huronye, he once wrote about Meugang, where the kings of Aceh listed their people to be given meat on Meugang Day. This means that the

implementation of Meugang in Aceh has been going on for quite a long time and has been passed down from generation to generation until now.

From the results of the interview above, it can be concluded that the term Meugang appeared during the reign of Sultan Iskandar Muda. This tradition in the history of the Acehnese people has started since the time of the Sultanate of Aceh, precisely during the time of Sultan Iskandar Muda in 1607-1636. The point is that this Meugang tradition has been going on for quite a long time and is carried out from generation to generation.

#### **4. What do people in Aceh prepare for Meugang day?**

##### **Interviewee 1:**

Many things are prepared by the people of Aceh in welcoming Meugang, especially in welcoming fasting, there are 2 things that are prepared, namely physical preparation and mental preparation. Physical preparations such as slaughtering meugang meat, eating meat, working together, cleaning meunasah and mentally we clean ourselves, remembering Allah. This activity was carried out during the time of the Sultan who instructed his people to clean the Lorong, clean the village, meunasah etc.

##### **Interviewee 2:**

Usually Acehnese people prepare financially, and focus heavily on buying meat, either beef or buffalo. There are also those who prepare chicken or duck meat. The target of the Acehnese is to buy meat, especially beef and buffalo on the Mak Meugang day.

##### **Interviewee 3:**

In Aceh culture, everyone is obliged to have meat on Meugang Day. Usually, Acehnese who have money will buy a large amount of meat for people who are mediocre, and then they will save their money to shop for meat on Meugang Day. For people who do not have the ability, they usually help work for people who slaughter oxen or buffaloes on Meugang Day in the hope that they will also get Meugang meat to bring home to their families. Or there are also those who ask to be involved in the sales process, or even if they do not have anything, they will go into debt to those who have cows so that they can be given Meugang meat to take home to their families.

From the results of the interview above, it can be concluded that there are many things that are usually prepared by the people of Aceh when entering Meugang Day, one of which is buying ox or buffalo meat to cook and eat with family. For people who cannot afford ox or buffalo meat, they will buy chicken or duck meat to cook and eat with family on Meugang Day.

#### **5. Why is this Meugang tradition only found in Aceh?**

##### **Interviewee 1:**

The philosophy is that the Acehnese are rich people, and Meugang is specific to Aceh because in Meugang, the strongest philosophical meaning is that the Sultan and the king or the government at that time prepared all their wealth to be distributed to the poor. Meugang also illustrates that Aceh is an area that is so strong in Islam that in welcoming the holy month of Ramadan as a religious moment, the people of Aceh really prepare themselves seriously, whereas in other areas outside Aceh, we do not find traditions like this. Aceh was the first area

where Islam came, and all the activities of the people of Aceh are inseparable from religious activities. Welcoming the fasting month, slaughtering animal meat is a specialty in Aceh because Aceh is the first area where Islam came, and in welcoming Islamic holidays, it is really well prepared.

**Interviewee 2:**

This is the culture of the Acehnese people, who are Islamic, so celebrating Islamic holidays is more festive in Aceh compared to other regions. This is the culture of the Acehnese people, who have crystallized their Islamic sharia culture.

**Interviewee 3:**

This is what is called Acehnese culture, and this has been practiced by the king of Aceh since long ago as a sense of concern for the people and has become a tradition, which is a culture that has become the local wisdom of the Acehnese people.

From the results of the interview above, it can be concluded that because this is an Islamic culture of the Acehnese people, celebrating Islamic holidays is more festive in Aceh compared to other regions. Meugang also illustrates that Aceh is an area that is so strong in Islam that in welcoming the holy month of Ramadan as a religious moment, the people of Aceh prepare themselves seriously, whereas in other areas outside Aceh, we do not find this tradition. Aceh was the first area where Islam came, and all the activities of the people of Aceh are inseparable from religious activities.

**6. When is this Meugang tradition carried out?**

**Interviewee 1:**

Meugang is held two days before the holy month of Ramadan, two days before Eid al-Fitr and Eid al-Adha. And there are also those who carry it out one day before Ramadan fasting. If in offices or the term, Meugang office is held two days before Ramadan fasting.

**Interviewee 2:**

Meugang is held on Islamic holidays and days of Islamic propagation, such as Eid al-Fitr, Eid al-Adha, and when welcoming the holy month of Ramadan.

**Interviewee 3:**

Meugang activities are held three times: one day before the holy month of Ramadan, one day before Eid al-Fitr, and one day before Eid al-Adha. Meugang used to be held two days before the fasting month, called office worker's Meugang (office workers who slaughtered cows) and Meugang orang kampung. Currently, the Meugang office is no longer practiced, so there is only 1 day of Meugang left.

From the results of the interview above, it can be concluded that Meugang is held on Islamic holidays and days of implementation of Islamic propagation, such as Eid al-Fitr, Eid al-Adha, and when welcoming the holy month of Ramadan. And there is also the term meugang office, usually held two days before Ramadan fasting. But currently it is no longer practiced, so there is only 1 day of Meugang left.

**7. Why are only cattle and buffaloes slaughtered or sold on Meugang day?**

**Interviewee 1:**

Communally or generally, the animals that are slaughtered on Meugang are cows or buffaloes. But there are also poor families who do not get Meugang alms from others; they just buy or slaughter chickens, ducks, or large fish. But the point is that Meugang Day is different from other ordinary days.

**Interviewee 2:**

I don't know exactly why cows and buffaloes are slaughtered during Meugang, philosophically, but in Acehese society, there is a sense of prestige in that people who can buy beef or buffalo are people who are considered well-off. The taste of beef is very good, and most importantly, the social value is reflected for people who can afford this beef.

**Interviewee 3:**

Beef or buffalo can be shared with a large number of people, and these animals are very easy to find in Aceh. Goats are not included in the category of animals slaughtered during Meugang. This is because beef or buffalo can be shared with a large number of people, and these animals are easy to find in Aceh. But there are also families who cannot afford to buy buffalo or ox meat, so they buy or slaughter fish, chicken, or duck meat.

From the results of the interview above, it can be concluded that the animals that are usually slaughtered during Meugang are oxen and buffaloes, but people who cannot afford oxen or buffalo meat buy chicken or duck meat.

**Discussion**

This research was conducted to find out the Meugang cultural traditions that exist in Acehese community culture. It was conducted at the respondent's house. This technique is suitable for quantitative research in descriptive form. The purpose of this research is to know the meaning and philosophy of Meugang in Acehese culture.

Based on the results of the interview, the results obtained indicate that Meugang is a tradition of slaughtering ox or buffalo meat, which is carried out by the people of Aceh during welcoming holidays. This is in line with Iskandar (2012), who analyzes the Meugang tradition in Acehese society.

Furthermore, based on the results of the interviews obtained, meugang is carried out when the Acehese people celebrate holidays such as Ramdhan fasting, Eid al-Fitr, and Eid al-Adha. This is in line with (Mulyana Putri & Amri, 2018). Their research uses acculturation in the Meugang tradition in the Gampong Jawa community, Kuta Raja District, Banda Aceh City, to find out the social, cultural, and religious values in the Meugang tradition in the Gampong Jawa community, Kutaraja District, Banda Aceh.

Furthermore, based on the results of the interviews obtained, Meugang has been implemented since hundreds of years ago, during the time of Sultan Iskandar Muda. This is in line with Iskandar's (2012) research that Meugang has existed since the time of Sultan Iskandar Muda. At that time, Sultan Iskandar Muda slaughtered animals in large numbers, and then the animal meat was distributed free of charge to his people.

## CONCLUSION

Meugang is a hereditary tradition that has been carried out for hundreds of years and is still preserved today. Meugang was carried out during the time of Sultan Iskandar Muda. Meugang is usually held one day before Ramadan, one day before Eid al-Fitr, and one day before Eid al-Adha. Animals that are usually slaughtered during Meugang are cows and buffaloes.

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