



## Analysis of Local Wisdom Values in the Seumapa Tradition in Society in Bireuen Regency

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### Abstract

The purpose of this study is to analyze the values of local wisdom and the implementation of the Seumapa tradition. This study uses a qualitative descriptive method, data collection techniques using the stages of observation, interviews and documentation with the aim of studying the values of local wisdom in the seumapa tradition in the people of Bireuen Regency. The results of the study found that there are local wisdom values in the art of saying seumapa, namely the value of welfare and prosperity which consists of the values of hard work, discipline, education, health, mutual cooperation, gender management, preservation, cultural creativity, care for the environment, and values of peace or justice, consisting of politeness, honesty, social solidarity, harmony (conflict resolution), commitment, positive thinking, gratitude, gratitude to the divine. The local wisdom values contained in the seumapa tradition have been implemented in the daily life of the Acehese people, especially in Bireuen District. This can be seen from glorifying the guests who attend our residence along with events at party receptions, where when going to the wedding party house and the funeral home, the whole village community will visit the party or funeral houses in their village and in neighboring villages. As long as it becomes an art of speech that has local Acehese wisdom values that are in accordance with Aqidah and muamalah in accordance with the teachings of the Islamic Religion adhered to by the people of Aceh, especially Bireuen Regency.

Keywords: *Local\_wisdom, tradition, seumapa*

## Introduction

The customs that have become a tradition in Acehnese society are seumapa traditions. Seumapa or reciprocating rhymes using the Acehnese language is one of the traditions carried out at weddings in Acehnese society. This is as cited in (Jaruki, M., 2018:2), which states that seumapa is a classic rhyme used in a series of marriage processes, namely when the groom's handover to the bride's family. Seumapa comes from the word greeting 'greet' which gets the infix form *eum*.

According to Suaib, H (2017:6), states that local wisdom consists of two syllables, namely wisdom and local. The word wisdom in etymology means a person's ability to use his mind to respond to an event, object or situation. Meanwhile, local shows runag substantially as a norm that applies in a society whose truth is believed and becomes a reference in acting and behaving in life. Thus, local wisdom is an identity that greatly determines human dignity in its communication.

Seumapa is a reciprocal rhyme event between the lintô barô (groom) and dara barô (bride) parties when welcoming the arrival of the lintô barô which is carried out by people who are experts in seumapa (Jaruki, M., 2018: 2). Seumapa is a warning or greeting that can be interpreted as self-introduction to the person being addressed.

In this kind of activity, messages are conveyed in a question and answer manner through rhymes and also answered with rhyme poems. As long as the two sheikhs who have been prepared consist of one person from the bride's side and one person from the groom's side. Seumapa is started by the groom's entourage because they are considered guests and must introduce themselves. The two sheikhs exchanged rhymes and gave

entertaining questions to all who witnessed the ceremony.

Local wisdom is a life policy in living life wisely, which is carried out from one generation to the next. Local wisdom can be seen through oral and written traditions. Whereas through oral tradition it can be in the form of proverbs, rhymes or other advice, while through writing it can be in the form of manuscripts or written regulations and objects used in social life. Local wisdom emerges from within the community itself, is disseminated informally and is owned collectively by the community concerned. This is the same as Nucifera's statement (2019:2), which states that local wisdom is knowledge that is owned by the people of an area that is local through experience that has been experienced and also trials (trial and error) which is then made into new knowledge that is passed on to the next generation.

Global cultural currents that are present in the midst of society have a big influence. The influence of global culture can make the younger generation lose their personality or identity that is evident in everyday life. Globalization has shaped the civilization of the times by including a practical and pragmatic lifestyle. Globalization has even been made by some of the younger generation as a new "ism" by deriving practical notions of life such as materialism, hedonism to consumerism. This condition sometimes positions the younger generation in a space that locks them up in the comforts of capitalist civilization (Brata, 2019).

The next generation is important in preserving traditional culture and local wisdom is important as the knowledge of the next generation to preserve culture. Local wisdom is an important thing to study, because local wisdom is an inseparable part of the

activities of human life in a society. Communities in various corners of the archipelago are rich in local wisdom values, as well as the Aceh region, especially the Bireuen Regency area. Every life activity that is carried out always contains the meaning of local wisdom which is always practiced in a sustainable manner and generally binds a community group, (Hidayat (2022)).

As a tradition in Acehese society, Seumapa contains local wisdom values, in the form of knowledge originating from a community through the noble values of cultural traditions to regulate social life. Today, along with advances in technology making the seumapa tradition a taboo to be carried out in a wedding procession, it is not uncommon for the people of Aceh to prefer to replace the seumapa tradition with modern songs. Yet if understood properly, poetry is full of advice that can be applied in life, especially advice for the two bride and groom in fostering life. This is also in line with the statement (Jaruki, M., 2018:2) that in seumapa there are noble values that are very useful for the younger generation of Aceh, namely: 1) introduction of etiquette values, such as greeting and respecting guests, glorifying older people, 2) imagery, in the form of an introduction to the groom's capabilities both religious knowledge, ancestry, and level of education, and 3) customary information, in the form of information related to traditional wedding processions in Acehese culture.

Research on the values of local wisdom in the seumapa tradition in the people of Aceh, especially in Bireuen Regency is a continuation of the author's previous research entitled "Analysis of Pantun Contents in Meulateh Pantun at a Wedding Party Event in Lhokseumawe City" (Meilinar., et al., 2022: 122 -128). This research has more or less provided an understanding of the meaning of

the pantun used in seumapa activities in Lhokseumawa City. In addition, this research is also based on previous research conducted by Jaruki, M., (2018), entitled "Oral Traditions of the Acehese People: Pantun Seumapa Karya Medya Hus", which has reviewed the seumapa tradition in terms of the content of the pantun seumapa by Medya Hus, who is a figure of seumapa Aceh who is very good at reciting rhyme rhymes.

Thus, this writer feels it is important to carry out further research, considering that this oral tradition contains substance of customary and cultural values and is part of local wisdom which is conveyed in a distinctive style of speech that is flexible and rhythmic so as to inspire listeners. In addition, this research is a reference material regarding the seumapa tradition for future generations of Aceh. There are fewer and fewer experts left and the interest of the younger generation in Aceh is a sad fact that cannot be denied. So that it is hoped that this will be a trigger for the younger generation of Aceh to love the traditions of their ancestral speech. In addition, the results of this study are an authentic and valuable reference for the maintenance of local wisdom values contained in seumapa for the people of Aceh in general.

The values of local wisdom in the seumapa tradition in Acehese society, especially in Bireuen Regency, are values that can provide prosperity and peace, as revealed by Sibarani, R., 2014, namely: 1) welfare, in the form of: (a) hard work, (b) discipline, (c) education, (d) health, (d) mutual cooperation, (e) gender management, (f) cultural preservation and creativity, and (g) care for the environment; and 2) peace: in the form of (a) politeness, (b) honesty, (c) social solidarity, (d) harmony and conflict resolution, (e) commitment, (f) positive thinking, and (g) gratitude, for life the people of Aceh especially to the bride and groom, this is because

seumapa is a tradition that is carried out in traditional wedding processions in Aceh. Therefore, researchers are interested in conducting research with the title "Analysis of Local Wisdom Values in the Seumapa Tradition in Acehnese Society".

## METHODS

This study uses a qualitative descriptive method to describe in detail the values of local wisdom contained in the Bireuen Regency educational background. Data collection techniques include observation, interviews and documentation. This research is a descriptive qualitative research by examining the values of local wisdom in the seumapa tradition in the people of Bireuen Regency, namely welfare and prosperity, consisting of a) hard work, b) discipline, c) education, d) health, e) mutual cooperation royong, f) gender management, g) preservation and h) cultural creativity, i) Caring for the environment, as well as peace or justice, consisting of a) politeness, b) honesty, c) social solidarity, d) harmony (conflict resolution), e ) commitment, f) positive thinking, and g) gratitude. Data analysis techniques consist of data reduction, data display, data interpretation, and drawing conclusions.

This research was conducted in Bireuen District, namely in Bireuen City, namely the Aceh Adata Assembly Office, Bireuen 1 Public Middle School, Aceh Arts Council and the Festival House at the Kupula Indah Complex), in Peusangan District, namely Al Muslim University, Jeumpa District, namely at the Indonesian National Islamic University, and Juli District, which is one such artist in the Bireuen Regency area.

## RESULTS AND DISCUSSION

In Aceh the art of the Seumapa pantun was born because it was influenced by Hindu culture. Since the arrival of Islam, pantun seumapa has developed well, so

that seumapa has developed among the people of Aceh. Specifically for Seumapa, the exact date and year are not clear. However, it is clear that it was when the marriage was in Islam that the seumapa tradition found its identity and was accepted by the people of Aceh. Because seumapa is full of values and influences from Islamic teachings.

Based on the results of observations and interviews with Pak Budiman Seumapa, his functions are still related to social ceremonies, education and da'wah/religion. In the Acehnese people, they feel that a social ceremony, a marriage ceremony, is not complete before a seumapa is held.

In Acehnese society, for example has a social function for the community. Because seumapa has a relationship with society and customs, for example marriage ceremonies. Seumapa can formally function or be used in betel-proposal ceremonies and marriages in which there is a pantun reciprocal event between Ureueng Seumapa from Linto Baro's party and Ureueng Seumapa from Dara Baro's party. By way of example, the people of Aceh can communicate with others in a polite and respectful manner and the language used is in accordance with Islamic teachings.

Harun (2012:191), explains that "Pantôn seupama is a rhyme whose content relates to marital problems conveyed by the groom's party and the bride's party in the wedding procession". That is, pantôn is like a rhyme that is used when reciprocating rhyme activities at a wedding ceremony and the rhyme is related to marital problems.

Basri (2017) in an article entitled "Pulo Aceh Likok dance as a medium for educating

religious values in the community in Pulo Aceh" states that there are poems that explain the procedures for reciting the Koran, purification, blessings and not arguing with old oarings, this is showing a relationship with Allah SWT, with humans and having good morals, thus having to be kind to fellow human beings, of course, cannot be separated from worshiping Allah SWT and having good morals, then relations with humans will also be good.

Referring to the article above and the results of observations and interviews, Seumapa functions as a medium of propaganda, where the poetry sung in Seumapa is taken or based on the Koran which is the word of Allah which was ordered to Rasulullah SAW so that it is taught to humans. Thus the advice that is sung in poetry has a message to be conveyed to the community so that the customs that exist in the people of Aceh are in accordance with Islamic teachings.

## What form of poetry

### 1. Blah Lintô

*Assalamu'alaikum saleuem ulôn bi  
Ngon haté suci hormat mulia  
Keu ureueng sinoe hormat kamoe bi  
Keuchik ngon waki Imum seureuta*

*Kamoe trôh teuka kareuna janji  
Lintô nyang tari uroe nyoe meuba  
Geuchik Tgk Imum mandum famili  
Ayah ngon umi dan aneuk muda*

*Jak intat lintô bak judô tari  
Bèk sampé sangsi, janji meutuka  
Hukôm agama kalheuh ka resmi  
Uroe nyoe akhi adat bak dônya*

*Ranup kunèng ôn meususôn rapi  
Tawô bak giri bak lampôh tuha  
Jurông neubuka sigra hai abi  
Neurôk meugunci peue kajeut buka?*

*Watèe ie raya ka anyot bateueng.  
Geusawok udeueng lam neuheun tuha.*

*Lintô kamoe ba sigra neujak tueng.  
Bèk lé neu ampeueng sinoe di lua*

### 2. Blah Dara Barô

*'Alaikumsalam warah matullah  
Jamèe trôh langkah bak teumpang kamoe  
Hormat mulia ka trôh neulangkah  
Lintô nyang ceudah neuba uroe nyoe*

*Ureueng tuha gampông mandum ka jeulah  
Geuchik imum menasah dan kawôm binoe  
Pemuda tokoh adat masyarakat dum sah  
Bandum meuriah prèh lintô uroe nyoe*

*Yôh bunoe jurông langsông yue peuhah  
Keuneuk meulangkah dalam meuligoe  
Lintô nyang neuba nyan citka leumah  
Seunang meuleupah jêh pat cut putroe*

*Bungông meulati tari si ulah  
Cukôp that ceudah takalon bagoe  
Pakon ka teulat meuhah trôh langkah  
Peue na musibah bak neujak keunoe?*

*Sabab meujanji si teungoh siblah  
'Oh trôh neulangkah karap cot uroe  
Nyan neuci jawueb bacut neupeugah.  
Pakon hai hai ayah teulat trôh keunoe.*

Syahrin (2018), Politeness in language that is rooted in the shower of community cultural values, can be seen, among other things, from the packaging of the information structure set forth in sentences of a language. Grammatically different clause constructions contain different information structures and politeness values. The intercultural way of thinking as outlined in a piece of writing will differ in the way it is delivered. Language is seen as having a major influence on culture (culture). accommodate because language determines how individuals think. Language has a great influence on culture and determines the form of culture.

According to Basri and Syahrin (2023:13), art works can function as a medium for communicating artist ideas to audiences. The artist's ideas in the form of ideas, which are

embodied in an aesthetically arranged form. From poetry and previous research, there are oral speeches that were born from traditional Acehese culture, especially in Bireuen Regency, which are preserved in wedding customs in the Bireuen Regency area. Seumapa's poetry has a major influence on the culture (culture) that is owned, because the language of poetry in Seumapa determines the way of thinking of individual humans in Bireuen Regency. The Acehese language has a major influence on culture and determines the cultural forms that develop in Aceh, especially in Bireuen District. Seumapa belongs to the art of oral speech that was born from the customs and culture of the Acehese people in Bireuen Regency where each language in the Seumapa poem has a message to convey to the audience or the listening public

### **The Value of Local Wisdom in Seumapa**

Basri (2017), as long as it is a traditional procession that has been passed down from generation to generation by the people of Aceh at various events including weddings, as long as the origin of the word is greeting, it is customary for people to come to other people's places or to relatives' places and also to invitations or specially invited guests, both wedding receptions and others, of course in an event there are procedures that are full of meaningful religious values, polite and courteous, it has become a cultural custom and social values that are still maintained by the people of Aceh, for example, people who come to places people say hello, also guests who come suddenly say hello, give greetings then the person who receives also greets with full courtesy which is full of joy and full of happiness, people come to greet with greetings that are full of familiarity that is where Islamic values are full of courtesy and become a national identity whose value is unlimited.

Ichsan (2021) in the article states that the customs and habits of the Acehese people welcoming and receiving guests who come to visit are very important. A guest for the people of Aceh is a "king" who must be glorified. As

for why guests are called kings because in Islamic teachings it is obligatory for the host to receive guests with a happy heart. Therefore the host must treat his guests well, honor them and be kind to them. This way of welcoming guests has become a tradition passed down from generation to generation.

Prasetyo (2021) in his research article states that local wisdom is a local idea that is wise, full of wisdom, of good value, which is embedded and followed by community members. This is in line with the people of Aceh who believe that the Peusijek tradition is the result of local wisdom taught by their ancestors regarding culture and religion which must be carried out side by side with all the goodness in it.

Through the customs and habits of the Acehese people in Bireuen district, local wisdom values have had an impact on gratitude to the divine. As long as it is implemented in the life of the people of Aceh, especially in Bireuen Regency, it can be seen from honoring guests who come to our residence and at events at party receptions. As well as during the tradition, for example, there are values of tolerance, religious values, social values and cooperation values which are poured into the life of the people of Bireuen Regency.

### **Local wisdom values contained in seumapa**

The traditional Purnamasari night ceremony carried out by Kabuyutan giri tresna Wangi, Sukabumi City, is a form of ritual for the Sundanese people, the Bogor pantun text is used as a social example in carrying out this traditional ceremony, because in the Bogor pantun it tells about Sundanese hero figures who are full of meaning so that things is used as a social role model (Narawati, 2021).

Hairumini (2017) in a research article entitled local wisdom of Acehese traditional houses as a cultural heritage for Mitigating the Tsunami earthquake disaster. Research shows that the values of local wisdom exist in the components of the building form and the Aceh rumoh traditional ceremony. Knowledge, attitudes and behavior of Aceh's local wisdom rumoh teaches people to adapt, care for cultural heritage, and form a social family system.

From previous research, it was found that the people of Aceh and especially the people of Bireuen Regency are part of the cultural side that lives and develops in Aceh Bireuen. In everyday life, what is found in Bireuen Regency becomes customary and culture for the people of Aceh Bireuen. Because seumapa becomes a custom and culture and becomes part of the source of Islamic values in accordance with hadih maja "Adat ngon hukom, lagee zat ngon sifeut", teaches people to adapt, care about cultural heritage, and form a social family system.

The values of local wisdom contained in Seumapa, namely

1. Welfare and prosperity, namely the value of a) hard work, hard work where obligations to the creator and family must be completed; b) discipline, obligation to the creator, himself, to the customs and norms that apply in everyday life; c) education, character education, namely words of advice having a mindset according to the provisions of Allah SWT; d) health, the bride and groom must be physically and mentally healthy when displaying the ancestry and getting married; e) gotong royong, for example, both must be played and must consult so that beautiful poetry is created; f) gender management, as long as it does not differentiate between weddings at Linto Baroe's house and Baroe virgins; g) preservation, traditional arts and culture values are preserved by the younger generation in the world of formal, informal and non-formal education; h) cultural creativity, for example sung with tones according to the strains and characteristics of the poet's voice; i) Caring for the environment, Seumapa art always upholds the place where such an event is sung. The second local wisdom value, namely peace or

justice, consists of a) politeness, greeting politely and in an orderly manner; b) honesty, the linto baroe party and the virgin baroe party must be honest and open to each other; c) social solidarity, for example being a personal lesson as well as the general public, social values, keeping promises and maintaining adat according to the Shari'a; d) harmony (conflict resolution), there is a value of harmony in unity and unity; e) commitment, the community has a commitment in social life, as well as the like; f) positive thoughts, in arranging procedures in such a way that we must think positively about the situations and conditions that will occur later; g) gratitude, gratitude to the divine.

2. The local wisdom values contained in the seumapa tradition have been implemented in the daily life of the Acehese people, especially in Bireuen District. This can be seen from glorifying the guests who attend our residence along with events at party receptions, where when going to the wedding party house and the funeral home, the whole village community will visit the party or funeral houses in their village and in neighboring villages. As long as it becomes an art of speech that has local Acehese wisdom values that are in accordance with Aqidah and muamalah in accordance with the teachings of the Islamic Religion adhered to by the people of Aceh, especially Bireuen Regency.

The process of local wisdom in the pepadun custom in North Lampung, namely the bride and groom to their parents to apologize and ask for blessings in a traditional marriage. Marriage is a religious rule that has become a rule of religious law that has been blessed by Allah and makes their family a sakinah, mawaddah and warohmah family. The head of the counterweight gives marriage advice and ends with toupang tawi, namely rubbing the palms of the bride and groom's hands with three colors of rice flour, namely white, red and green. Followed by the head of the counterweight are the parents of the bride and groom and sprinkle rice that has been mashed with a mixture of seven colored flowers on the bride's head three times, (Habibi, 2020).

From previous research, we see the results of the research that in a traditional

procession, for example, when starting it, for example, intat linto. First, we have to check the preparations in terms of welcoming guests. Preparing, various needs, managing the people who have been determined, also preparing, ranub baté, payông kunèng, and others that are deemed necessary. Second, we arrange a good event, the line must be arranged, the position of the people who have been given the assignment, for example, those holding umbrellas, ranup baté, and those who take the default idang, also the neatness of clothes and rows of men and women, and arranging traditional processions according to the provisions set forth already arranged, according to marriage customs that have been passed down from generation to generation, and according to their respective regions. Third, the development of material, for example, is adjusted to the circumstances and place and in accordance with the area and location, for example, for the character, for example, they must be able to read the situation, for example, it is almost raining, of course, for example, it must be short, arrive late, we also speed up the process, for example, and there is also a message conveyed with suddenly, by the stanza experts, who also have to accept, that's where the characters of seumapa play a role in developing new and spontaneous words, and also maximizing the duration, and the rhyme words in seumapa are also interesting and don't run away from the intat lintô theme. Between intat lintô, and prèh lintô barô, and intat dara barô and prèh dara barô, in the procedures for traditional processions, of course, all are the same in arranging and preparing the accoutrements. All processes of traditional events are of course good and successful if they are properly managed, starting from preparation and completion.

## Conclusion

The values of local wisdom in the art of saying seumapa are the values of welfare and prosperity which consist of the values of hard work, discipline, education, health, mutual cooperation, gender management, preservation, cultural creativity, care for the environment, and values of peace or justice, consisting of politeness, honesty, social solidarity, harmony (conflict resolution), commitment, positive thinking, gratitude, gratitude to the divine. The local wisdom values contained in the seumapa tradition have been implemented in the daily life of the Acehese people, especially in Bireuen District. This can be seen from glorifying the guests who attend our residence along with events at party receptions, where when going to the wedding party house and the funeral home, the whole village community will visit the party or funeral houses in their village and in neighboring villages. As long as it becomes an art of speech that has local Acehese wisdom values that are in accordance with Aqidah and muamalah in accordance with the teachings of the Islamic Religion adhered to by the people of Aceh, especially Bireuen Regency.

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