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Seumeuleung as A Culture of
The Kingdom Negeri Daya
(Social Reality Study in Annual
Ritual Ceremony in Jaya District,
Aceh Jaya Regency)

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Tradition of Peumeunab and Seumeuleung as A Culture of The Kingdom Negeri Daya (Social Reality Study in Annual Ritual Ceremony in Jaya District, Aceh Jaya Regency)

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Abstract: Writing this article is to describe, among others, (1) Tradition and implementation Peumeunab Seumeuleung (2) Background and persistence of tradition Peumeunab Seumeuleung, and (3) Strategy and tradition Peumeunab Seumeuleung. This study used a qualitative approach. Collecting data using interviews and documentation. Data analysis was performed with data collection, condensation, data presentation, and drawing conclusions. Implementation of tradition and ceremony Peumeunab Seumeuleung has experienced a shift in the timing of the ceremony that was originally performed only once in a year is now twice a year with the agenda of the Government. And continued with a series of processions of the stakeholders of the Negeri Daya make pilgrimage Sultan Salatin Alaidin Riyatsyah called Poe Teumeureuhom ends with face wash with water in a jar that contained the tomb area. The social capital that high a spirit of togetherness, solidarity community support, the trust of the royal family from generation to generation as family values, responsibility role, value heritage, a sense of belonging together as a wealth of tradition / culture and religion, the wealth of the kingdom is still productive and manageable well.

Keywords: Tradition, and Peumeunab Seumeuleung, culture, ceremony, ritual, Tomb

I. INTRODUCTION

Cultural diversity patterns in the country has made Indonesia as a country that is rich in culture and traditional customs are generally local in rural areas. Culture is defined for the first time by EB Taylor in 1871, more than a hundred years ago, in his book *Primitive Culture*, where culture is defined as the total which includes knowledge, belief, art, morals, law, custom and ability and other habits acquired by man as a member of society. Although in 1952 Kroeber and Kluckhohn inventory of more than 150 definitions of culture for more than three quarters of a century, but basically there is no difference in principle is the first definition that triggered Taylor (Suriasumantri, 2009: 261).

According Koentjaraningrat word "culture" comes from the Sanskrit word *buddhayah*, the plural of *buddhi* which means "absolute or" reasonable ". Thus culture can be interpreted: "things that concerned with understanding". There are other scholars said peul culture as a development of the

compound cultivation, which means "the power and discretion" (PJ Pollock, 1951). Therefore they distinguish "culture" is "the power and discretion in the form of creativity, initiative and a sense that (MM Djodjodjoeno, 1958: pp. 24-27). The term "cultural anthropology" distinction was abolished. The word "culture" is used here only as an abbreviation of the "culture" with the same meaning.

Sztompka explain the substance and content of all we have inherited from the past, all that is channeled to us through the process of history, a legacy of social. At the macro level, all inherited from the phases of the process of historical precedent is "historical heritage"; The level Mezo, who inherited any community or group from the previous phase of life is a "legacy group"; at the micro level, any individual who inherited from a previous biographer "personal legacy".

Talk about tradition, the relationship between the past and the present to be closer. Tradition includes survival past in the present rather than just the fact that the present from the past. Future sustainability of the past now has two forms: material and ideas, or objective and subjective. According to the sense of a more complete, tradition is a whole body of material and ideas that come from the past, but really still there now, have not been destroyed, destroyed, discarded, or forgotten. The tradition here is only meaningful legacy, what really remains of the past. As said by Shils "Tradition means everything is distributed or inherited from the past to the present" (1981: 12).

Geographical would affect the culture and customs of the region and therefore the district of Aceh Jaya district consists of 9, 21 District, 172 Village. Setia Bakti district is the largest district with an area of approximately 629 Km², while Teunom district has an area of about 141 square Km². Calang is the capital of Aceh Jaya district. Nearest district of the city center is Calang and Krueng Sabee Setia Bakti, while the district is the farthest and Indra Jaya Jaya. Astronomically Aceh Jaya is located at coordinates 04 ° 22-05 ° 16 'north latitude and 95 ° 02'-96 ° 03' east longitude with a broad area of 3,814 Km². Districts in Aceh Jaya district bordering with the Indonesian Ocean. Path along the beach is also the most densely populated residential areas compared with residential

areas away from the coast. Road network along the coast connecting Banda Aceh as the capital of Aceh province to cities in western and southern parts of the province to be a factor that is very favorable for the population to build settlements along the coast. Commercial centers and a variety of other economic activities are generally located in cities that are located along the coast of this region. Aceh Jaya district into an autonomous region after the split away from the main district of West Aceh district of Aceh Jaya be based on Law No. 4 of 2002 on the establishment of Southwest Aceh, Gayo Lues district, Aceh Jaya, Nagan Raya,

Precisely in the village of Glee Jong Jaya sub-district of Aceh Jaya district, which is the village where the ongoing tradition of the ceremony Peumeunab and Seumeuleung located in coastal precisely at the edge of the Indian Ocean, more than 65% of the total households become rice farmers as the main source of livelihood in meeting the needs of daily life -day. Apart from farmers and fishermen are the farmers and ranchers of buffalo, cattle, goats and poultry, but in small amounts remaining there who pursue the business (trade) and the self-employed and civil servants. With the support of the Law on the Village has opened space and employment for the benefit of rural communities, especially in Glee Jong and resulted in an increase in people's income.

The slope Gle Cage (Mount Enclosure) flanked by the Indian Ocean which is an area in the village of Glee Jong Jaya sub-district of Aceh Jaya district with the tomb of Poe Teumeureuhom right on top of the hill has a height of approximately 200 meters above sea level the air is cool and sometimes -sometimes cloudy, with grave condition are arranged irregularly, maintained and included in the status of cultural heritage with the access to the top of the hill (the tomb of) climbed 99 rungs made of concrete buildings where there are a royal pavilion (similar palace) which is a place where the traditions and ceremonies Peumeunab Seumeuleung. Geography is a factor that influenced the culture and customs and also driven by the situation, and the people who live,

Form of culture itself one form of physical activity, behavior, and all the works of man. Physical aspects of a religion as an element of culture that is universal building or building a place of worship (Koentjaraningrat, 2015: 8). Religion is a system that consists of: 1) religious emotion that causes the human being religious; 2) a belief system that contains all the confidence and the shadow of the human nature of God, the manifestation of the divine nature (supernatural); and all the values, norms, and religious teachings are concerned; 3) The rites and ceremonies which is man's attempt to find a relationship with God, gods, or beings that inhabit the spirits of the supernatural; 4) People or social entity that adheres to the belief system in its sub 2,

Tradition Ceremony Peumeunab and Seumeuleung is a manner whatsoever customs held to commemorate the birth of the Negeri Daya since 1480 AD and also to commemorate the

service of the families Poe Teumeureuhom that in its implementation, combined / integrated with the celebration of the Islamic feast of Eid al-Adha or the Feast of Sacrifice or Hari Raya Haji, on every 10th of Dhu al-Hijjah every year. In the span of implementation, there are two even / object / moment where the two interconnected held within the same, namely: first, even / object / moment of religious tourism is the Pilgrimage Shrine Poe Teumeureuhom, and second, even / object / moment tourist tradition and the implementation of cultural tradition and ceremony Peumeunab Seumeuleung. At the beginning of the ceremony Peumeunab and Seumeuleung done only once in a year at the feast of Eid al-Adha independently and naturally / natural, but in a way to shift / change becomes twice repeated (copy / duplication) on the third day with the support of government. Said Peumeunab and Seumeuleung each from peunab (wait, is stored) into a synonym Peumeunab which means waiting with khitmat around approximately 1-3 minutes (similar atmosphere silence, silence) before menus special ceremony that was prepared for in suleung (bribe) to the king in front of the Lady, as the message and meaning that food is there in front of the eyes can not be eaten away, but it will leave in a while before you eat, and it was called the Peumeunab (silent, waiting to eat while praying each heart). While for suleung (bribes) which is a synonym Seumeuleung which means Feeding pinch of rice to the mouth of the King's Heir of Power of the Ulee areas by Dayang after the procession peumeunab finished as the top event of the ceremony.

In the tradition of the ceremony Peumeunab and Seumeuleung people flocked in particular from two districts (Jaya and Indra Jaya) is a region peut sago power (four regions of the country of the Keuluang, Lamno, International Power and Kuala Unga) and generally of all the districts of Aceh Jaya but many will also be visited from outside the area. The visitors besides witnessing the ceremony also perform pilgrimage Burying Teumeureuhom. At the ceremony on the day by the Government called the guest of honor composed of elements of the Governor, the Regent and the Forkopimda and other devices work, also attended by a representative or heir offspring Kings Se-Aceh called as a General and attended by heir of the kings who were in the area peut sago power (four regions of the country Keuluang, Lamno, International Power and Kuala Unga), that is the power of the territorial government power, The sheer number of visitors to the area gle enclosure that comes in droves from all over to witness the good progress and tradition ceremony Peumeunab Seumeuleung on the first day and the third day of Eid al-Adha, also made a pilgrimage to the tomb is considered sacred and as a sacred place either to fulfill their pledges, and to perform the ritual washing your face with water in a jar and watch the ceremony and Peumeunab Seumeuleung gle area has become home to the market surprise for traders seasonal lasts approximately 7 to 10 days, day and night, and the motivation of the other visitors in addition to attending the ceremony and watched the tomb or shrine, entertainment objects like toys children children who are traders and beautiful scenery in the

area glee cage made this location more attractive and accessible to the public every year. The ceremony was conducted from generation-kegenerasi preserve traditions and ceremonies Peumeunab Seumeuleung that has lasted five centuries old or more exactly 539 years ago. In a ceremony Peumeunab and Seumeuleung before and after the implementation of the social value of the mover of society. Social value is an overview of what is desirable, fast, valuable, influence social behavior of people who have the grades (Thia et al, 2015: 44). Hence the tradition of ceremony Peumeunab and Seumeuleung already lasted five centuries old and it has become a value ingrained in society in the region peut sagoe power (four regions of the country of the Keuluang, Lamno, International Power and Kuala Unga) who is administratively in the Jaya sub-district and district Indra Jaya district of Aceh Jaya. Values that have become the personality and habits that someone did not think through the process or the process of consideration (Anwar et al, 2013: 191). The value contained in the traditions and ceremonies peumeunab Seumeuleung which consists of a wide variety of social capital in the form of a high value of togetherness, solidarity, family values.

Sztompka elaborate further on the criteria of tradition can be limited to narrow its scope. In a more narrow sense this tradition only means parts heritage social eligible, namely that to survive in the present, which is still a strong bond with life today. Judging from the material things that material objects that show and remind regard in particular to the past life. Building castles, medieval city walls, temples, ancient ruins, the carriage, the Model T Ford of the first generation, as well as a number of other relics, including a clear understanding of the tradition. Judging from the idea (including convictions, beliefs, symbols, norms, values, rules, and ideology) should really affect the mind and behavior and describing special significance or legitimacy of his past. Old-fashioned notion of democracy, justice, freedom and success of the country in the past, pedukunan techniques and recipes of ancient tradition is the first example that comes to mind. Including the new objects or ideas that are believed to originate from the past and who are treated with reverence. In this case we are dealing with a tradition that is created or invented later. Trevor describes the history of the strange tradition of the mountains of Scotland, which consists of a lingerie model, a symbol, a badge, a melody that was planned by a pair of aristocrats around the 19th century. The overall concept of the Scottish tradition is the new creation by studying the traditions of their ancestors in the distant past (1985: 15). Other historians point to the tradition of the British royal ceremonies created with a specific purpose. "The Board recently repaired by the allure of antiquity which opposed the creation of age but amazing". (Cannadine, 1985: 138).

Important to understand the tradition is the attitude or orientation of the mind of material objects or ideas from the past that are collected in the past now. Attitude or orientation occupies a special section of the overall historical legacy and

a tradition lifted. The importance of respect or acceptance of something that is socially defined as a tradition to explain how interesting phenomenon that tradition, according to the colonial style, the style of furniture according to the Times Loius XIV, tapestry style of ancient Persia made Hong Kong, and many other things can be shown as an example. In short, tradition is not created or developed by themselves independently. Only people who are still alive, knowing, and intends to create, recreate, and change the traditions (Shils, 1981: 14-15).

Tradition in the dictionary of the Indonesian BBI is customary hereditary (ancestors) who was executed in public. Meanwhile, according to Cooma, M, (1987: 73) Tradition is a picture of the attitudes and behavior of the proceeds for a long time and was hereditary starting from ancestors. This is in accordance with what is being conveyed in the book Government Power and its history that tradition ceremony Peumeunab and Seumeuleung been implemented by villagers Glee Jong Kemukiman Kuala power and society in the region peut sagoe power (four regions of the country of the Keuluang, Lamno, Singapore Power and Singapore Unga) is a hereditary, generation of the same generation in an effort to preserve and honor the trust that the ancestors of tradition and ceremony Peumeunab Seumeuleung held 539 Years ago. (Muliadi Kurdish, 2014: 35).

Word ceremony according to the dictionary of the Indonesian BBI is the act or celebration carried or held in connection with important events. Important events. Important event is the ceremony Peumeunab and Seumeuleung which is a traditional ceremony. The ceremony is a system or network activity or action styled by custom or law society in dealing with a wide range of events that usually remain in the community (Koentjaraningrat, 1980: 140). As the procession end of the ritual ceremony that the acting King of Power do Pilgrimage Sultan Salatin Alaidin Riyatsyah called Poe Teumeureuhom which usually area of the tomb guarded by a caretaker until terminated by washing your face with water in a jug that is considered holy found in the area the tomb. In the ritual ceremony has several elements including: (1) The duration of the ceremony, a place that used to hold a ceremony usually is a shrine or a sacred / holy, not everyone can visit it. The only place visited by people who are interested in this is that people involved in the ceremony, such as the master of ceremonies; (2) During the ceremony / execution time, the ceremony is certain moments that felt right to solemnize; (3) The objects or tools in the ceremony is something that should be a kind of offerings that function like a tool in a ceremony; (4) Those who are involved in the ceremony are those who act as leaders of the ceremony and some people who understand the ritual ceremonies (Koentjaraningrat, 1967: 241).

Elements that will form the social value of rural communities Glee Jong Kemukiman Kuala power and people belonging to the territory peut sagoe power (four regions of the country Keuluang, Lamno, International Power and Kuala

Unga). that is the power of the territorial government power. That the administration of government in the district and sub-district Jaya Indra Jaya. Therefore the value is one of the basic elements forming the cultural orientation, value involves the concept of culture that considers something as good and bad, right or wrong, fair or unfair, beautiful or ugly, clean or dirty, valuable or worthless, fit or not, and whether or cruel (Liliweri, 2014: 55).

Where Masjid Sultan Salatin Alaidin Riayatsyah called Poe Teumeureuhom that dimakamkan in the area with her family, among others, the Sultan Salatin Alaidin Tajuddin, Sultan Malik Munzir Shah, saltanat daughter Nurul Huda and they were called by Meureuhom Power is considered sacred and hallowed. Rituals and ceremonies Peumeunab Seumeuleung which has become a tradition for generations as well as a day of remembrance for the deceased is highly respected.

II. METHOD

This study used a qualitative approach, meaning that the data obtained in the form of words that come from books, interviews, field notes, and other documents. Qualitative approach is used to decrypt the empirical data on social values embodied in the ritual and Peumeunab Seumeuleung the value of solidarity, of brotherhood, of equality, of social responsibility, trust, tolerance, the harmony, the love, the value of equality.

Source data obtained from key informant Regent Meureuhom Power, traditional figure Meureuhom Power, village leaders Glee Jong Kemukiman Kuala power and society in the region peut sagoe power (four regions of the country of the Keuluang, Lamno, International Power and Kuala Unga), Mukim Kuala immunity Power, head of the village Glee Jong, acting assignments involved in the implementation of the traditions and rituals Peumeunab Seumeuleung and documentation. The data collected by observation, interview, and documentation. Observations made with the activities directly studied. Interviews were conducted with providing in-depth questions to the informants related to tradition and ritual Peumeunab Seumeuleung.

Activity data analysis done through several stages, (1) Condensasi data (data condensation), referring to the process of selecting the data, simplifying, abstracting, data or transport of data close to the whole part of the data field notes written transcript of the interview, documents and materials other empirical; a result of the interview subjects research and observation directly in the village of Glee Jong Kemukiman Kuala power and society in the region peut sagoe power (four regions of the country of the Keuluang, Lamno, International Power and Kuala Unga), (2) Presentation of data (data Display), the presentation of the data is an organization, consolidation of information that allows the inference and action. Assist in the presentation of data to understand what happened and to do something, including in-depth analysis or to take action based on understanding; (3) Withdrawal

kesimpulan (conclusion drawing), the analysis of the third is to draw conclusions and verification.

III. RESULTS AND DISCUSSION

3.1. Implementation of tradition and ritual Peumeunab Seumeuleung

While for suleung (bribes) which is a synonym Seumeuleung which means Feeding pinch of rice to the mouth of the King's Heir of Power of the Ulee areas by Dayang after the procession peumeunab finished as the top event of the ceremony. and the second stage of this range, which is the core of the stages of the procession peak annual tradition of ritual and Peumeunab Seumeuleung the Negeri Daya in the village of Glee Jong Jaya district of Aceh Jaya district.

In the tradition of the ceremony Peumeunab and Seumeuleung people flocked in particular from two districts (Jaya and Indra Jaya) is a region peut sagoe power (four regions of the country of the Keuluang, Lamno, International Power and Kuala Unga) and generally of all the districts of Aceh Jaya but many will also be visited from outside the area. The visitors besides witnessing the ceremony also perform pilgrimage Burying Teumeureuhom. At the ceremony on the day by the Government called the guest of honor composed of elements of the Governor, the Regent and the Forkopimda and other devices work, also attended by a representative or heir offspring Kings Se-Aceh called as a General and attended by heir of the kings who were in the area peut sagoe power (four regions of the country Keuluang, Lamno, International Power and Kuala Unga). that is the power of the territorial government power, The sheer number of visitors to the area gle enclosure that comes in droves from all over to witness the good progress and tradition ceremony Peumeunab Seumeuleung on the first day and the third day of Eid al-Adha, also made a pilgrimage to the tomb is considered sacred and as a sacred place either to fulfill their pledges, and to perform the ritual washing your face with water in a jar and watch the ceremony and Peumeunab Seumeuleung gle area has become home to the market surprise for traders seasonal lasts approximately 7 to 10 days, day and night, and the motivation of the other visitors in addition to attending the ceremony and watched the tomb or shrine, entertainment objects like toys children children who are traders and beautiful scenery in the area glee cage made this location more attractive and accessible to the public every year. The ceremony was conducted from generation-kegenerasi preserve traditions and ceremonies Peumeunab Seumeuleung that has lasted five centuries old or more exactly 539 years ago. In a ceremony Peumeunab and Seumeuleung before and after the implementation of the social value of the mover of society. Social value is an overview of what is desirable, fast, valuable, influence social behavior of people who have the grades (Thia et al, 2015: 44). Hence the tradition of ceremony Peumeunab and Seumeuleung already lasted five centuries old and it has become a value ingrained in society in the region peut sagoe power (four regions of the country of

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3.2. Structure Of Negeri Daya

Four of which have been conquered, "Sulthan Salathin Alaidin Ri'ayat Shah" coordinate all of this that each autonomous obtain rights to organize its own Government, among others:

- 1) The area of Kuala include Lam Beus remain in control and was ordered by "Johan Pahlawan" or sit up".
- 2) Regional State Keuluang lamno remain in control and was ordered by the "hero Shah Dato 'known as brave.

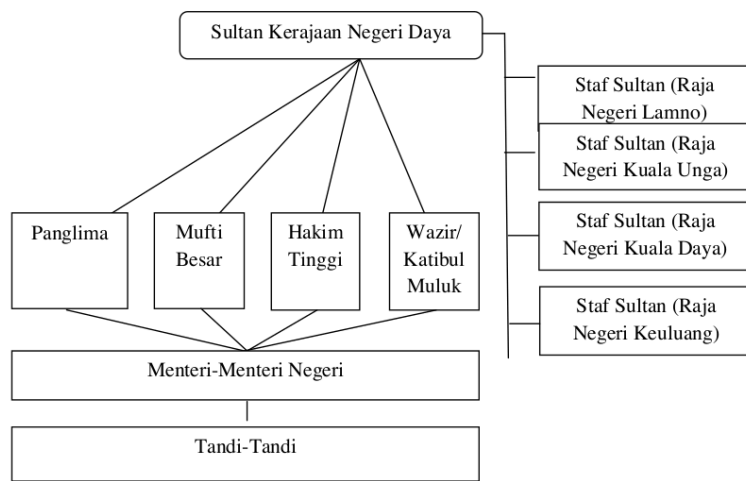
- 3) Region of Lamno, remain in control and was ordered by the "Young Mighty".
- 4) Area of interest, remains in control and was ordered by descent "Meurah Pupok" or "Tengku Disagob".

Central government (capital) of Power "Sulthan Salathin Alaidin Ri'ayat Shah" set in "Lamkuta" and "In Kuta" second place is now located in the village Glee Jong, chemistry Kuala Lumpur Eastern District of Aceh Jaya district.

For smooth administration "Sulthan Salathin Alaidin Ri'ayat Shah" set position and the task force and lifting:

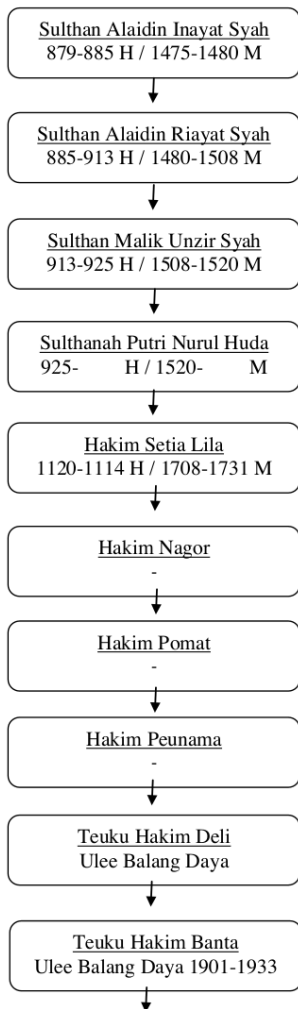
- 1) A position Wazir cum Katibul Muluk.
- 2) A position with Judge High.
- 3) A position with the Grand Mufti.
- 4) A commander with the department.
- 5) Some of the Minister of State.
- 6) Four people in the department staff Sulthan in every session is important that each held by the king's country.
- 7) Markings

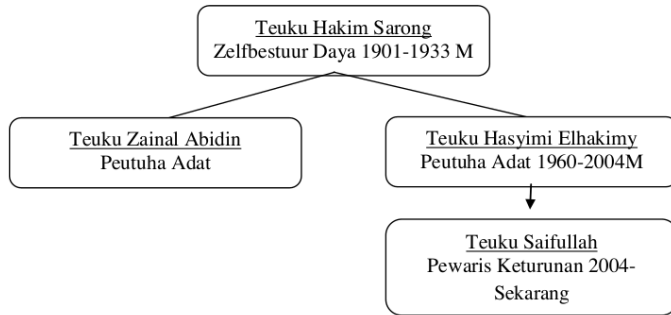
**GOVERNMENT STRUCTURE
MEUREUHOM DAYA**



Source: Upacara Seumeuleung, Fauziah Hanum, et al Dinas Kebudayaan danPariwisata Provinsi Aceh, 2012

Arrangement of Kings Meureuhom Daya
Kemukiman Kuala Daya Gampong Gle Jong
Jaya District, Aceh Jaya Regency





Source: Buku Upacara Seumeuleung, Fauziah Hanum, et al. Dinas Kebudayaan and Pariwisata Provinsi Aceh, 2012

The annual tradition of ritual and Peumeunab Seumeuleung held with some stages which have held for generations. The stages of the ritual is as follows:

- 1) Prepare materials for the preparation of dishes bue Ulee Ulee areas, bue ramee, bueleukat takeh, gravy beulangong, ie Arbat, etc. as dishes on the ceremony and Peumeunab Seumeuleung. Specifically for one type of food is part of the SOE in content in meat (liver, spleen, heart, viscera, etc.) that is cooked to the contents of Ulee areas. This phase is controlled by the Wazir or Katibul Muluk which is part of the procession beginning.
- 2) Slaughtering is done one day before the event and was followed by the cooking process. This phase is controlled by the Wazir or Katibul Muluk which is also part of the procession beginning.
- 3) Lights seven axis (tot panyot seven points) Towards evening around 18:00 pm the first night of the feast of Eid al-Adha, or the night of the ceremony and Peumeunab Seumeuleung as one of the conditions in the ritual ceremony. This step is carried out by the Trustee light Wills (Br. Sofyan, D) is also a core part of the procession beginning of the tradition of this annual ritual ceremony.
- 4) Preparation and ceremony Peumeunab Seumeuleung around two o'clock noon ba'da that begins with the invited guests who were ready to enter the arena shirt greatness ceremony and wait in front of the main hall of the royal pavilion called balee peuniyoh or balee meunaroy (waiting hall, rest) which have provided. This phase is controlled by a committee that is part of the initial preparation of the summit procession.
- 5) Commander of the area's main pavilion royal checking the venue and ceremony Peumeunab Seumeuleung surrounded by stating that the ceremony was ready to be implemented. This phase is controlled by the commander that was part of the initial preparation of the summit procession.
- 6) The commander did pick up King Meureuhom Power in the hall Peuniyoh (loung), followed by the Wazir / Katibul Muluk to bring along copies of the trust that will be read by the King Meureuhom Power, one of the Grand Mufti, the two maids of men, and four staff of the Sultan who had an autonomous region which each consist of a king of Lamno, King of Kuala Unga, King of Keuluang and King of Kuala power and so on is immediately followed by the guests of the offspring Kings entire Aceh to take position that has been determined by the Committee to sit cross-legged. This phase is controlled by the commander that was part of the initial preparation of the summit procession.
- 7) The commander returned to pick Invite Guest of Honor consisting of representatives of the Governor of Aceh, a representative of Wali Nanggroe, Regent, Vice Regent, the Regional Leadership Forum Communications (Forkopimda) as well as the head of the Organization of Local Government of Aceh Jaya, Head of vertical institutions, state-owned enterprises and direct followed by the Sultan of both families Poe Teumeureuhom and empress of invited guests and a great honor as well as his other guests who are taking positions on the right side of the main hall of the royal pavilion that has been provided by the organizers. This phase is controlled by the commander that was part of the initial preparation of the summit procession.
- 8) Scripture readings of the Qur'an Nul Karim. This phase is controlled by a committee that is part of the initial preparation of the summit procession.
- 9) Anyang final reading (Samadiyah, Remembrance and Prayer). This phase is controlled by the Grand Mufti (Mr. Ibrahim) which is a requirement to phase core preparation procession peak rituals.
- 10) Information reading King of Power in the form of a script in a language dialect Aceh with special Nangree Daye (Negeri Daya). This phase is controlled by the heir to the

King of Power 13 (T. Saifullah) which is part of the core stage of the preparation of the summit procession rituals.

- 11) *Bot Bue Ulee* (Presenting Rice Large) between King of Power with the maids who face each other as a sign that the peak peumeunab Seumeuleung and will soon begin. This phase is controlled by the Tandí which is part of the core stage of the preparation of the summit procession rituals.
- 12) Or procession top core event that stages Peumeunab and Seumeuleung (silence was, and continues to wait Feeding pinch of rice to the King by Dayang). This phase is controlled by the maids who are part of the core stage of the procession peak rituals.
- 13) Furthermore the ladies taking part of the rest of the rice and side-dishes to take home and also started since the name was changed to the rice Bue Yapan (rice Yapan). Because rice yapan was not carried out to the citizens of the division because time (schedule) that narrow the rice yapan is closed with the lid on until later distributed to residents in Lesbian royal pavilion or in balee meunaroy. This phase is controlled by the maids who are part of the core stage of the procession peak rituals.
- 14) Speech of Representatives Family Teumeureuhom Poc. This phase is controlled by Keuchik (village head) Glee Jong (Mulyadi Aqsa) which is part of the process of the summit ritual ceremony.
- 15) Welcome representatives of Wali Nanggroe Aceh which in this case is represented by Joseph M. Tengku Muhammad, which is part of the process of the summit ritual ceremony.
- 16) Welcome, instruction and guidance of the Head of Aceh Jaya. This step is carried out by the Regent voh Jaya (Drs. HT Irfan, TB) as part of the process of the summit ritual ceremony.
- 17) Serving / Serving and share Bue Ramee (rice dish crowded) for all the invitees and attendees, and continued to eat with the King's Heir of Power and the device, the Supreme Guest, Guest of Honor and the invitation. This phase is controlled by the Tandí which is part of the process of the summit ritual ceremony.
- 18) Presentation Bue Yapan (Rice Yapan) to residents in addition to sitting on the floor of the royal pavilion and balee Peuniyoh or balee meunaroy and the seizure of citizens, especially welcome for the vows. This phase is controlled by the Tandí which is part of the early stages of the procession rituals.
- 19) Serve / Menyejikan bulukat takeh and Ie Arbat before King's Heir Meureuhom Negeri Daya and invited guests as dessert menu. This phase is controlled by the Tandí which is part of the early stages of the procession rituals.
- 20) Topped with a pilgrimage to the tomb of the way up the hill at 99 stairs and a procession to wash my face in the water jug near the tomb and prayed in the hall at the Tomb area. This phase is controlled by the heir to the King of Power 13 (T. Saifullah) and guests are an integral part of the final stage of the procession traditions and rituals Peumeunab Seumeuleung.

Visitors traditions and rituals Peumeunab Seumeuleung that part can not be separated in the ceremony. The motivation of the visitor is not merely to watch the ritual, but it will turn to entertainment for a family picnic or nuanced tradition and religion. From there, the Government claimed not only have the ability to manage the aspirations articulated but also directing and stimulating the development of society. Dimensional entertainment must be balanced with the value of culture, therefore it is necessary to remind the new strategy and the development of community traditions in Aceh Jaya district.

Traditions and rituals Peumeunab Seumeuleung is not just an annual ritual, not just a market shock created by the crowds of visitors. However Ceremony Peumeunab and Seumeuleung is a phenomenon of tradition rituals at the Negeri Daya and the meeting between the active participation of the holders of government, society and the government. Traditions and rituals Peumeunab Seumeuleung can be used to build and strengthen the cultural identity of the local Aceh almost faded. The packaging mix of religious tourism and culture, the traditions and rituals Peumeunab Seumeuleung expected to appear as activity in order to create and manifest as the identity of Aceh Jaya district. It is an attempt to entertain tourists or domestic opportunity to witness traditions and rituals Peumeunab Seumeuleung. On the other hand, the bureaucratic system, especially Leading Sectors addressing Kebudayaan in Aceh Jaya district administration to make the tradition and ritual Peumeunab Seumeuleung this as a mascot for the people of Aceh Jaya district, especially the efforts of the development of tourism.

3.3. Background persistence of tradition and Peumeunab Seumeuleung

Findings Focus 2.1

Trust and responsibility and will directly from the relationship (hierarchy) that clearly with the family of the Negeri Daya from first through family lineage directly or society applies for generations in the lineage of the children of men who inherit the trust of parents is one of the persistence of Rasidi ceremony Peumeunab and Seumeuleung. This tradition is a legacy indatu (ancestral) or inheritance, the ownership and responsibility of the entire layer successor owner trust in the government structures of power and society in general, for their heritage the kingdom which is still there (treasure keuneubah king), either in the form of fields, gardens and fields that are still productive today.

Ownership and support and participation of the community around particularly in the area peut sagoe power (four regions of the country power) that State Keuluang, State Kuala Unga, Negeri Daya and State lamno has made a place or area Burying Teumeureuhom such as the sacred and believed to be the place sacred religion of.

Support from the Government of the District, the

District Government even to the Provincial Government to be one of the factors in the external support of the persistence of tradition background ceremony Peumeunab Seumeuleung and culture as the Negeri Daya until now. External support other than the Offspring Kings Aceh as allied associations who are descendants as heirs Kings Aceh mainstream as a major supporter of the preservation of indigenous cultures and Aceh. Making tradition and ritual Peumeunab Seumeuleung survive until now since 539 years ago.

3.4. Conditions in the tradition of ritual and Peumeunab Seumeuleung On Negeri Daya:

- 1) Ritual implementation Tot Panyot seven points with the provisions of conditions: (1). Only held by the trustee (the will), (2). Only use special fuel minyeuk overwriting. (3). Wick lamps made of cotton white clean. (4). Lit with a lighter wood. This step is done on the first night of Hari Raya Haji or coincide with the eve of tradition and ritual Peumeunab Seumeuleung as a requirement for the implementation of the ceremony on the following day.
- 2) In cooking Soe (Fill in the flesh) is a specific requirement that must be done to become part of the contents of the dish Ulee sword on the implementation of tradition and ritual Peumeunab Seumeuleung.
- 3) Cover the lid serving special dishes and side dishes Bue Ulee Ulee or Idang also Bueleukat Takeh was yellow, and cover food cover Bue Ramee black.
- 4) *Bue Yapan* is the process of Ulee Bue / Ulee sword that was completed in bribes to the mouth of the king, then he changed the name of the Bue Yapan as conditions in the ceremony and Peumeunab Seumeuleung.
- 5) Guests great honor and invited guests and other invited guests wear traditional clothes each dominant black. (This is as stated in the official invitation of the dress code for the guests.
- 6) Maids use the fan and black dress with a colorful attribute. Commander and Wazir / Katibul Muluk, the Grand Mufti of the Kingdom of families and family wearing black
- 7) King Power Meureuhom wearing oversized yellow, wearing a blade rincong Aceh and crown headdress (kupiah Meukeutop). Rincong Aceh as the meaning of integrity and crown headdress (kupiah Meukeutop) as meaning and symbols of sovereignty.
- 8) Implementation is done on a daily basis Raya Haji (Eid) al-Adha, which is the first day. Repeated on the agenda of the Third Kingdom and the support of the Government
- 9) Special dishes as conditions in the tradition of ritual and Peumeunab Seumeuleung dishes such as Ulee Bue, Bue Ramee, Ulee sword, buleukat takeh and Ie Arbat, and others.

3.5. Strategy tradition Peumeunab and Seumeuleung

The symbols mean the symbolic is part of the strategy tradition ceremony Peumeunab and Seumeuleung the Negeri Daya can last up to five (5) of the last century as an adhesive

and a language that one in communicating and articulating social values that high as a shared identity.

The symbols in the tradition and ceremony Peumeunab Seumeuleung On Negeri Daya

- 1) *Panyot Tujoh Eyes* (The seven-axis), as a means of forecasting business, torch and giving guidance on the meaning of the message of interest to the fire of the seven (7) wind direction which serves as a forecast for the year ahead.
- 2) *I Minyeuk OVERRIDE* (Coconut Oil), as a means of purity and persistence to get a real good results processed with the full requirements.
- 3) *The Royal pavilion* (Royal Palace), Means greatness, sovereignty, unity and territorial peut sagoe power as the territory of the Negeri Daya.
- 4) Urn (The water), Means carrier grace and kindness and are believed to bring good as a cure for the disease and the good in the future either with a vow to get a power (unseen) of the creator, with washing and bathing with water urn.
- 5) Site Sultan Salatin Alaidin Riayatsyah (Poe Teumeureuhom) family and is a symbol for people around the cleric believed to be a lot of advantages and a sacred place and sacred.
- 6) Yellow, Means greatness and majesty that is used for Greatness Shirt King of Power and all other attributes.
- 7) Black, Meaningful loyalty and allegiance.
- 8) Red color, means the courage to uphold the truth.
- 9) *Peudeung* (Sword), meaning power and greatness of the Negeri Daya.
- 10) *Rincong* (Rencong Aceh), means the authority in the Negeri Daya.
- 11) Figures 99 (ninety), is the amount rung up the family tomb complex of Sultan Salatin Alaidin Riayatsyah called Poe Teumeureuhom the peak of the hill Glee Cage Meaningful Era that the Names of Allah.
- 12) Cuisine and specialty dishes like Bue Ulee Ulee shrimp, Bueleukat Takeh, and Arbat ie, Means gratitude, prosperity and glory of the Negeri Daya is cooked at the ceremony and Peumeunab Seumeuleung.
- 13) Bue cuisine Ramee, means togetherness and equality among citizens (people) with the Negeri Daya with each enjoying the meal together after Peumeunab stages and finished Seumeuleung dilaksnaka
- 14) *Bue Yapan*, Meaningful blessing and equality, the menu what was in Suleung (bribed a pinch of rice) for the King will also be enjoyed by the citizens of Trust brings blessings and goodness.
- 15) *spitting*, Meaningful purity and cleanliness as hand-dipped not like the Cowboys usual, but will be watered and washing by the maids so avoid unclean and the clean and more hygienic.
- 16) Details King Power, Means unifying and adhesive in the region peut sagoe power (four regions of the country of the Keuluang, Lamno, International Power and Kuala

Unga), which is text / Trust king as an official document of the Negeri Daya are only read at the Tradition Ceremony ritual and Peumeunab Seumeuleung.

- 17) *Peumeunab* from *peunab* (wait, is stored) which later became a synonym *Peumeunab* which means waiting with *khitmat* around approximately 1-3 minutes (similar atmosphere silence, silent, waiting) before menus special ceremony that was prepared for in *suleung* (bribery) to the King that are in front of the Lady, as the message and meaning that food is there in front of the eyes can not be eaten away, but in silence while before you eat, and that's called the *Peumeunab* (silent, waiting to eat while praying 'a respectively in the liver).
- 18) *Seumeuleung* which means Feeding pinch of rice to the mouth of the King's Heir of Power of the Ulee areas by Dayang after the procession *peumeunab* finished as the top event of the ceremony, and the second stage of this range, which is the core of the stages of the procession peak annual tradition of ritual and *Peumeunab Seumeuleung* the Negeri Daya in the village of Glee Jong Jaya district of Aceh Jaya district.

Tradition ritual is the social media interaction, with messages that are constructed using symbols iconic (actions, words, or objects) that many have significance or meaning of socio-cultural complex, which was revealed by the social processes that constantly the communication cycle. In other words, the tradition of ritual significance sociocultural symbolic transmitted through rituals (Munn in Shafi: 1995).

All actions, words, and objects in the tradition of the ritual is to save the symbolic meaning. Tradition ritual is bound by a symbolic system. Symbols are everything that mark or represent something else, or something that has been given a specific meaning or significance. Symbol showing the meaning of the convention (Spradley and McCurdy in Shafi, 1995).

Tradition ritual is symbolic system operation. Also includes a system of religion, belief or faith a masyarakat. Religion in the view of anthropology is cultural knowledge about the supernatural that is used by the public to solve the major problems (meaning, death, crime, and transcendent values) encountered humans. A belief system or the beliefs may be included in the system of religion, or stand-alone. Confidence or belief system, based on facts or ideas commitment without sufficient evidence, that implies emotional commitment (in Black Shafi, 1995).

Tradition ritual function as social media interaction. This indicates that an activity or ritual traditions of religious or traditional consciously or not, there will be a relationship, a relationship or bond between the actors ritual. Therefore, the cultural and social traditions of ritual remains sustainable in the life of a community.

Social interaction at Tradition Ceremony *Peumeunab* and *Seumeuleung* the Negeri Daya generally held and well established in the family, even among those individuals not

domiciled in the village (village) the same, but the relationship between the organizers of the ceremony as well as the family of the hill *Poe Teumeureuhom* remain bound with a strong bond with each other and work together, mutual counsel advised, reminding each other, care about each other will be the same. The main relationship in tradition and ceremony *Peumeunab Seumeuleung* culture as the Negeri Daya is a direct line relationship through the family for generations.

IV. CONCLUSION

- 1) Shape social values are the values of solidarity, family values, common values, the value of the trust, social tolerance, the harmony, the love, the value of equality that exist in rural communities Glee Jong and society in the region *peut sagoe power* (four regions of the country power is *Keuluang, Lamno, International power and Kuala Unga*) is a hereditary, from generation-kegenerasi an embodiment of the experience of growing social on the individual soul, the sympathy and empathy are stronger than others and the family, the higher the respect of values social *yaang* has no tradition in the ritual and *Peumeunab Seumeuleung*.
- 2) The symbolic meaning of the tradition of ritual *Peumeunab* and *Seumeuleung* Village Glee Jong Jaya sub-district of Aceh Jaya district was significant as the peace efforts for the unification of the territory *peut sagoe power* (four regions of the country of the *Keuluang, Lamno, International Power and Kuala Unga*) into the territory of the Negeri Daya, now as a propaganda effort to Islamic leaders, the preservation of local customs, religious tours for the public support, and the promotion of tourism for the benefit of the Government and society.

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