

PERSPECTIVE (A CULTURE FROM TRADITIONAL CULTURAL IN ACEH (KHAURI KUBU))

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ABSTRACT

Khauri Kubu's perspective is synonymous with a visit to a station that is no longer there. The term Khauri Kubu has its own uniqueness and Khauri Kubu has the characteristic of visiting the station of relatives and then praying for those who have gone and the station visited is the station of family and closest people and especially parents. The study employed a qualitative research design. Data was collected by using questionnaire sheets and interview guides. Simple random sampling was used to select the sample for study. The study was limited to the village of Lambiheu Siem when the event was held. The participants of the study were 100 villagers of Lambiheu Siem including 67 males and 33 females by using snowball sampling technique. The villagers were administered questionnaires and involved the chief of the village were interviewed. It was found that the chief held the event of Khauri Kubu that was welcomed by the villagers. The villagers showed their interest in the event.

Key words: Perspective Khauri, Khauri Kubu, Villagers, and Traditional

I. INTRODUCTION

Khauri means an event held by someone or groups to celebrate the great days in order to thanks to God for everything given in their lives. *Khaurikubu* is one event held in Lambiheu Siem to welcome *Ramadhan*. It is done in village's cemetery every year. Therefore, when it is closed to *Ramadhan*, Acehnese people usually will come to their family's grave to clean and pray to the deceased. It is one of culture in Aceh to clean and pray in grave. This study will analyze about the *khauri kubu* in Lambiheu Siem. The authors will find what *khauri kubu* is, when, and why it is held in cemetery. In what order the villagers do that *khauri*. Then, we want to know about the villagers' opinion about the *khauri* as well as the view of Islam about *khauri* and recite *yasin* in the grave. Furthermore, the authors will find all the answer through this study entitled "*KHAURI KUBU (A Unique Culture from Lambiheu Siem, Great Aceh).*"

Definition of Khauri Kubu

The operational definitions that are used in this study are:

a. Khauri

Khauri is Acehnese language meant a traditional party held by Acehnese people to thanks God for everything (good or bad) happened.

b. Kubu

Kubu means cemetery in Acehnese. In Aceh, many people have their own land for cemetery only for their family. However, in some regions in Aceh, especially in Great Aceh, the chiefs of each village have their own rule for graving died people. In Lambiheu Siem, for example, has rule that every villager who passed away must be graved in cemetery. It is started in 1995. The rule forbids villagers to have their private grave in order that graves are not scattered everywhere. *Khauri kubu* is an annual event held in Aceh. The event will be held at cemetery. The event aims to welcome *Ramadhan* by tidy up the cemetery together with all villagers, pray for their family who passed away and thanks to God for everything given. The event will also strengthen the brotherhood among the villagers. Based on the research objectives of the study are: To find out what *khauri kubu* To know what people usually do for *Khauri Kubu*. And To figure out how the opinion of villagers of Lambiheu Siem.

2. METHOD

The kind of this study is qualitative descriptive research. In qualitative research, the researcher can use observation, interview and questionnaire as the way in collecting data to get villagers' opinion (Nasution, 1988 in Sugiono, 2015). Qualitative study usually talk about life and done by different academic and professional field. The issues are well known closed to the situation faced by people in daily life (Yin, 2011).

The writers did 1) interview with the former chief who gave the first idea about *Khauri Kubu* in Lambiheu Siem. We prepared 10 (ten) questions to get concrete information about the event; 2) questionnaire sheet to villagers consist of 13 (thirteen) questions in order to know villagers' opinions about *Khauri Kubu*.

This study was conducted on October 2016 by visiting the people of Lambiheu Siem. They were interviewed and given some questions about their opinion pertaining to the tradition of *Khauri Kubu*. Moreover, the researchers used closed questions of questionnaire. Mathers N,

Fox N and Hunn A stated that “A closed question is one which the possible answers are defined in advanced and then the respondents limited to one of the pre-coded responses given”.

3. RESULT

The fund of this event is collected from villagers. The chief will ask money or rice as much as they can give. They are not forced to give if they do not have any of them. The other villagers will give more so they will cooperate with the fund so that the other things.

All of the villagers will join the event every year. The villagers appreciate the idea and are very interested with the event. They also showed their enthusiasm by contributing in the event. They contribute either in material or nonmaterial. They believed that this event is very useful and it can strengthen the brotherhood among the villagers. By cooking, eating, praying, tidying up the graves and doing activities pertaining to the event together, it can create the togetherness among the villagers.

The result of questionnaire showed that most of the villagers agreed if the event will be held once a year. They also do not mind to donate money to the event because they believe by doing this event it can make *silaturrahmi* stronger among them.

Table 1 The age of subjects

age	Number of Subjects	
	Male	Female
18-30	26	13
31-45	19	11
46-60	12	9
61>	10	-
Total	67	33

It can be concluded that the data was collected by asking sixty seven (67) men aged 18-30 twenty six men, 31-45 nineteen men, 46-60 about twelve people and 61 or older are ten men. While there are thirty three (33) women that took part as subject, they are thirty women aged 18-

30, eleven for 31-45 years old, and nine women aged 46-60. However, there is no one who be a subject for 61 years old or older woman in this study.

Table 2 Questionnaire question result

No	Questions	Total opinion	
		Yes	No
1	Is every citizen of Lambiheu Siem obligated to come and join to the ceremonial of <i>Khauri Kubu</i> ?	98	2
2	Have you ever join the ceremonial of <i>Khauri Kubu</i> in your village?	100	-
3	Are you personally interested in the ceremonial of <i>Khauri Kubu</i> ?	100	-
4	Do you agree that <i>Khauri Kubu</i> is a useful tradition or ceremonial in your village?	100	-
5	Do you agree that <i>Khauri Kubu</i> will strengthen the brotherhood among the society of Lambiheu Siem?	100	-
6	Do you agree if the ceremonial of <i>Khauri Kubu</i> will be held once a year in your village?	100	-
7	Do you agree if the ceremonial of <i>Khauri Kubu</i> will be held twice a year in your village?	97	3
8	Does every citizen is obligated to donate money to the committee of the ceremonial?	100	-
9	Does money is donated voluntarily by the residents?	100	-
10	Does this event let residents to eat together in funeral area?	100	-
11	Should every citizen bring other food in order to serve the guest?	100	-
12	Does the people cooking together in funeral area?	100	-
13	Should everybody tidy up the funeral together?	100	-

Based on the questionnaire conducted the opinion of villagers of Lambihe Siem, the authors can take conclusion that the people are pleasure to do *Khauri Kubu*. Most of them do not mind to do something as long as the event is not against with their religion. Visiting grave and reciting *yasin* is a common habit done by people in Lambiheu Siem every year before celebrating Islamic great days. Therefore, when the former chief came up with the idea, no one was against the idea.

4. DISCUSSION

Islam View

There are many comments come from *ulama*, some of them said it does not matter we pray in the cemetery but some others are not. ‘*Ulama*’ said that this can be done by people as long as they do not against the rules in Islam. For example, there are many people who come to the cemetery to ask something from the corpse; they ask for getting job, passing in exam, giving health and so on. Some others also coming to the cemetery by bringing something for the corpse, for example, they bring foods, fruits, and so on. In fact, it is not true to ask something to everything especially to corpse but Allah, or bringing something to the corpses who cannot eat it anymore. This is the reason why ‘*ulama*’ do not agree to pray in cemetery. In other hand, the correct way in praying in cemetery is by correcting the intention itself. When people want to pray in cemetery, they have to pray to Allah for the goodness of the corpse.

In addition, *khauri kubu* is an event that asking the villagers to come to cemetery in order to pray to Allah for the corpse. They also tidy up the cemetery to make the cemetery be clean. They also take lunch together in cemetery in order to strengthen the relationship among them.

Some of *Ulama Fiqh* say that it is a *sunnah* for men to come to cemetery event it is once in a life time. However, it is different to women, some *ulama* against women to come to cemetery. It is the important thing that we must know that we forbid to *shalat* in cemetery. Nevertheless, we can pray to the deceased and remind us to death. Our propet Muhammad SAW provided us the *do’a* said in the cemetery:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ (وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ) وَإِنَّا
إِنْ شَاءَ اللَّهُ بِكُمْ لَاجِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

“*Semoga keselamatan tercurah kepada kalian, wahai penghuni kubur, dari (golongan) orang-orang beriman dan orang-orang Islam, (semoga Allah merahmati orang-orang yang mendahului kami dan orang-orang yang dating belakangan). Kami Insya Allah akan bergabung bersama kalian, saya meminta keselamatan untuk kami dan kalian.*” (HR. Muslim no. 975)

We can find similar hadist in:

[2] I’lamul Muwaqi’in, 2/211, Darul Jail

[3] I’lamul Muwaqi’in, 1/75

[4] Dinukil from Shahih Fiqh Sunnah, 1/39, 41

[5] Majmu’ Al Fatawa, 20/211, DarulWafa’

[6] Lihat Al Minhaj Syarh Shahih Muslim, 14/54-55

[7] Ibnul Jauzi in Manaqib, hal. 182. Dinukil from sifat Shalat Nabihal. 53

[8] Majmu' Al Fatawa, 35/121, Darul Wafa'

5. CONCLUSION

Khauri Kubu is one and only event done in Lambiheu Siem and The event is held every year, day fifteenth in *Sya'ban*. It has been started since 2005 after tsunami to strengthen brotherhood, do *sedekah*, work together to clean the cemetery, pray and recite *yasin*, and other good things. It has been 11 years they do this event and the people are always excited to do that. They do not mind to give some money even some of them give more, to make this event smooth. Furthermore, the event become a special moment to villagers, even some of them invite their relative to spent time together. It is such a rare moment to spend time together because the people are usually busy with their own activities. To make this event success, the chief of Lambiheu Siem will lead villagers by forming committees. They will manage from collecting fund, *gotong royong*, cooking, build tends, and other necessary activities.

In addition, what people do in this event in the morning the men will prepare the place in cemetery to cook *kuah beulangong* and clean every grave there, after all done in the grave, the women and children will go there. They will bring some food from home and an empty pot to take the curry shared. They will have lunch together after praying to the deceased. Then, after finish the lunch they will go home and it means that the event is done.

In short, beside of different views from *ulama*, the important thing that we have to remember is, this event's main propose is to tighten the relationship among the villagers. They do not do something against the religion. They only think as long as the event is not opposite to the belief they will do the event back to the first idea came up from former chief of Lambiheu Siem that is to tighten *silah turrahim* among villagers. Moreover, they are not forced to come or to give some fund to the event. The last thing that authors found, the event is just an annual event to welcome *Ramadhan* by cleaning the environment including the cemetery.

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