



Tradition and Modernity of Humanity (TMH)

Journal homepage: <https://talenta.usu.ac.id/tmh>



Local Wisdom of *Kenduri Blang* in Acehese Society: Sociological Analysis of Human Ecology through a Functional Structural Perspective

Nahwa Zainab Marpaung¹, Rahma Hayati Harahap*¹

¹Universitas Sumatera Utara, Medan, 20155, Indonesia

*Corresponding Author: rahmashiny12@usu.ac.id

ARTICLE INFO

Article history:

Received 29 October 2023

Revised 30 November 2023

Accepted 5 December 2023

Available online 17 January 2024

E-ISSN: 2962-1208

P-ISSN: 2807-3118

How to cite:

Marpaung NZ, Harahap RH. Local Wisdom of *Kenduri Blang* in Acehese Society: Sociological Analysis of Human Ecology through a Functional Structural Perspective. *Tradit Mod Humanit.* 2024;4(1):8–12.

ABSTRACT

Local Wisdom *Kenduri Blang* is a traditional ceremony of the Acehese people carried out by descending into the rice fields. The local wisdom of *Kenduri Blang* has several values and rules that function to maintain and care for the preservation of nature through its plants. The functional structural perspective in this study is used to see the function of the local wisdom of *Kenduri Blang* in maintaining environmental sustainability carried out by the Acehese people in Indonesia. This research uses a literature study method with secondary data sources, namely books, previous studies, and studies that have been conducted. Data collection techniques are carried out through information collection, research that has been done, and previous studies. Data analysis techniques use a functional structural perspective and an ecological balance paradigm. The results of this study show that there are two customary processes in the local wisdom of *Kenduri Blang* which shows a good relationship between the people of Aceh and their environment. Local Wisdom *Kenduri Blang* illustrates this good relationship through traditional processions that oblige people to preserve rice fields before enjoying the harvest.

Keywords: Environmental sustainability, *Kenduri Blang*, local wisdom

ABSTRAK

Kearifan Lokal *Kenduri Blang* merupakan upacara adat masyarakat Aceh yang dilakukan dengan cara turun ke sawah. Kearifan lokal *Kenduri Blang* mempunyai beberapa nilai dan aturan yang berfungsi menjaga dan merawat kelestarian alam melalui tumbuhan yang dimilikinya. Perspektif struktural fungsional dalam penelitian ini digunakan untuk melihat fungsi kearifan lokal *Kenduri Blang* dalam menjaga kelestarian lingkungan yang dilakukan oleh masyarakat Aceh di Indonesia. Penelitian ini menggunakan metode studi literatur dengan sumber data sekunder yaitu buku, penelitian terdahulu, dan studi yang telah dilakukan. Teknik pengumpulan data dilakukan melalui pengumpulan informasi, penelitian yang telah dilakukan, dan penelitian terdahulu. Teknik analisis data menggunakan perspektif struktural fungsional dan paradigma keseimbangan ekologi. Hasil penelitian ini menunjukkan adanya dua proses adat dalam kearifan lokal *Kenduri Blang* yang menunjukkan adanya hubungan baik antara masyarakat Aceh dengan lingkungannya. Kearifan Lokal *Kenduri Blang* menggambarkan hubungan baik tersebut melalui prosesi adat yang mewajibkan masyarakat menjaga kelestarian sawah sebelum menikmati hasil panen.

Kata kunci: Kelestarian lingkungan, *Kenduri Blang*, kearifan lokal

1. Introduction

The current state of the earth is filled with damages caused mostly by the human factor. The current ecological crisis does not only originate from natural events such as natural disasters but is further caused by human behaviour and activities as earth creatures [1][2]. The relationship between humans and nature is interdependent where human activities will affect the integrity of nature and damage to nature will threaten human life. Often humans use nature for economic activities by exploiting existing natural resources for the personal benefit of a certain group of people. The current ecological crisis is the result of excessive consumption by humans of natural resources [3][4].



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International.
<https://doi.org/10.32734/tmh.v4i1.15780>

In human ecology, the pattern of the relationship between nature and humans includes various aspects, namely the way humans place, maintain, treat, and view nature as their source of life [5][6]. The current ecological crisis and environmental damage are the impact of the breakdown of the pattern of relations between nature and humans. As a result, nature can no longer provide optimal resource wealth to meet human needs, causing other problems in the struggle for the fulfilment of human needs on earth. So the steps that can be taken before the occurrence of ecological crisis and environmental damage are to maintain the pattern of relationships and preserve existing natural resources.

Local wisdom is one of the cultural systems or traditions that is always occupied by its followers. About 80% of the earth's population has local wisdom adopted [7][8]. Local wisdom is used as a foundation in their lives and survival in the modern era [3]. Local wisdom contains local knowledge that is integrated with the value system, norms, beliefs, traditions, and even myths believed by local people. One of the important values in local wisdom is to regulate a good relationship between nature and humans so that they can coexist without having to damage nature. Research explains that local wisdom is an activity in which there are elements of culture, customs, religion, and other values that are beneficial to health, irrigation, agriculture, and others [9].

Aceh is an area that has privileges in three things, namely religion, custom, and education [10]. The character of Acehese society is known as a religious community with strong Islamic religious values. For the people of Aceh, adat and religion can go hand in hand. Although along with the development of the times some traditional customs and cultures of the Acehese people have faded and been forgotten, there is still some local wisdom in the form of traditional ceremonies that still survive because their existence is needed by the community. These ceremonies are identical to eating events commonly called by the community by the name of *kenduri*. Usually, this ceremony is carried out at weddings, repulsion events, death, and ceremonies down to the rice fields[11].

One of the functions of local wisdom is to make a community more responsible for its environment. The lifestyle and mindset of people who are regulated in their culture have an important role in environmental sustainability [3][12]. The local wisdom of the Acehese people in the form of traditional ceremonies for nature contains a series of values, symbols, rules, and beliefs that govern the community in protecting and preserving nature. *Kenduri Blang* is one of the local wisdom of the Acehese people that still survives as a form of gratitude and petition to Allah SWT, for crops that meet their needs.

This paper uses several previous studies as a source of data in research. The research entitled Local Wisdom in Preserving the Environment (Case Study of Indigenous Peoples of Kemiren Village, Glagah District, Banyuwangi Regency) found the results of research that the values in local wisdom adopted by the community can act as guidelines in preserving the environment such as rice fields, fields, and water sources [3]. Furthermore, research entitled Symbolic Meaning in the *Kenduri Blang* Procession: A Case Study in Gampong Ulee Gle Pidie Jaya found results of research that *Kenduri Blang* is interpreted in three ways, namely 1) as a characteristic and one of the customs that is beneficial for the people of Aceh because it helps crop yields, 2) maintaining *silaturahmi* relations between farmers, and 3) a forum that strengthens relations between communities and farmers from several villages [10].

This paper aims to analyze more deeply the role of the local wisdom of *Kenduri Blang* using a Functional Structural Perspective in the study of the Sociology of Human Ecology. The renewal of this research is the use of functional structural perspectives in the sociology of human ecology to explain the values of *Kenduri Blang*'s local wisdom that regulates the relationship between humans and their environment. This research also uses the paradigm of ecological balance in analyzing the pattern of human living tissue with nature/environment.

2. Method

This research uses the literature study method to collect sources and data related to the research theme raised. The literature study method is a series of activities related to library data collection methods, namely reading, recording, writing, and managing research materials [13]. The literature study method is very helpful for the author in terms of providing extensive information and meeting the needs of research data related to local wisdom *Kenduri Blang* in the people of Aceh. Data sources in this study come from secondary data, namely books, previous studies, and studies that have been conducted. Data collection techniques are carried out by collecting previous studies and studies that discuss the local wisdom of *Kenduri Blang* in Acehese society as well as collecting previous studies and studies that discuss functional structural perspectives in the

sociology of human ecology. Data analysis techniques use functional structural perspectives in the study of ecological sociology and environmental balance paradigms.

3. Result and Discussion

3.1. Local Wisdom of Kenduri Blang Acehnese People

The local wisdom of *Kenduri Blang* in Acehnese society is a tradition that has several main deeds, namely eating together, serving, and praying. There is a process of interpreting symbols carried out by the people of Aceh in this process of loosening. The local wisdom of *Kenduri Blang* is a tradition that has been passed down from generation to generation. The tradition of *Kenduri Blang* is very important for the people of Aceh.

The local wisdom of *Kenduri Blang* is one of the rice field descent ceremonies carried out by the community to carry out the process of hoping for the grace of Allah SWT for their rice field harvests as well as the process of giving thanks for the pleasure given by Allah SWT. Generally, in traditional processions, people will bring cooking utensils to the rice fields such as pans, knives, rice, cooking spices, and most importantly chicken or buffalo. The tradition of *Kenduri Blang* has two beliefs in determining the animals to be slaughtered, namely chickens and buffaloes. The animal will be slaughtered and then the blood will be watered near the rice field. In some areas of Aceh, there is a tradition of *Kenduri peusijuek bijeh* which is a form of gratitude before going down to the rice fields by cooking porridge and distributing it to the surrounding neighbours.

In the procession of *Kenduri Blang*, all communities will work together both men and women. The division of labour after the chicken or buffalo is slaughtered, the men will prepare firewood for the cooking process while the women will process the animal for food. After that, a joint prayer event will be held as a form of gratitude to Allah SWT and hope that the harvest in the future can be better and more abundant than before. The next order after praying together is to eat together. After eating together, he will continue with an admonition in the community who will when the activities of ploughing fields and spreading seedlings will be carried out. In some areas in Aceh, there is a tradition of *Peusujuk Pade Bijeh* which means fresh flour rice seeds intending to ask Allah SWT for mercy on the rice they plant so that they can thrive and harvest successfully.

In this tradition, there is a period of abstinence for approximately 2 weeks which is believed by the community to be a period of not being allowed to plough fields, planting seeds, and planting rice. During this abstinence period, people who own rice fields will make the preparations needed by the rice fields, namely cleaning the water rope so that water can flow properly from the water source. The values contained in this tradition emphasize that people must be able to behave as well as possible to nature, especially rice fields because their staple food source comes from nature as well.

3.2 Analysis of Functional Structural Perspectives on Local Wisdom of Kenduri Blang

The functional structural perspective emphasizes the interrelationship between humans and their environment. The relationship between humans and their environment must be balanced for lead to cause problems. Before humans enjoy natural resources, they must first care for and preserve nature. Through the local wisdom of *Kenduri Blang*, some values and rules emphasize the importance of protecting nature before enjoying natural products.

1. Rice Planting

Local wisdom is carried out at a certain time when villagers will go down to the rice fields to plant rice seeds. Based on the analysis of functional structural perspectives, this is a form of caring for and maintaining rice fields for the community. Rice seeds will be planted and cared for as well as possible by the community in the hope that when the rice harvest can be used as a staple food and can be distributed to other communities. The ecological balance paradigm views this as a form of absence of gaps between the ecological balance of the food chain and the web of human life [14]. The local wisdom of *Kenduri Blang* also illustrates a good relationship between the community and nature. This can be seen from the procurement of *Kenduri Blang* which is specifically carried out on the rice seed planting schedule that has been determined by the local community. The tradition of *Peusujuk Pade Bijeh* (fresh rice seed flour) is a traditional procession that people believe can keep plants away from pests and other disturbances. This emphasizes the functioning of components in society in protecting nature and nature in providing its resources [15].

2. Abstinence Period

At this time the community is prohibited from carrying out activities in the rice fields for 2 weeks after the procession there is *Kenduri Blang* is carried out. The community is encouraged to prepare rice field needs such as clean water that will be used to irrigate the fields. In the growth period starting from the rice planted, it is given 2 weeks for the soil and rice seeds to be able to process their growth. This web of life between humans and nature explains that there are interrelated components in forming a good ecosystem. The role of the community here is a form of community functioning in forming ecosystems, not only existing but functioning [16].

3. Communal Meal Procession

In addition to preserving nature and rice fields, the main process of the traditional *Kenduri Blang* ritual is a procession of eating together with fellow villagers and with other villagers. *Kenduri Blang* can be carried out by at least 20 people if only farmer groups are doing it, but it can reach more than 100 people if the villagers do it [17]. In this meeting procession, there will be social interaction between villagers related to shared culture. In this case, each citizen will share information about their culture and remind each other to jointly protect nature [18][19].

4. Conclusion

The local wisdom of *Kenduri Blang* in the people of Aceh has an important role in protecting nature and preserving nature, specifically the tradition of *Kenduri Blang* guarding rice fields as a form of their awareness that the rice fields are their source of life. Through the local wisdom of *Kenduri Blang*, it can be seen that there is a good reciprocal relationship between humans and their natural environment. This is in line with what is emphasized in the functional structural perspective and ecological balance approach that a good relationship between humans and nature must be mutually functional between components to create a good ecosystem. There are several values to preserve the environment contained in the traditional procession of *Kenduri Blang*, including: 1). Planting rice with rice seeds that are cared for and maintained as well as possible, 2). Abstinence period where people are prohibited from going to rice fields for 2 weeks to provide a growth period for the soil so that there is no interference from outside nature, and 3). A meal procession between villagers and other villagers to share information and remind each other to protect nature together.

The recommendation that the author can give in this paper is the preservation of local culture as a form of concern for nature. The rapid development of globalization and modernization is currently at high risk of fading or even losing local culture because it is not passed on to the younger generation. The existence of local wisdom *Kenduri Blang* is one of Indonesia's local cultures that must be passed on to the younger generation so that environmental sustainability and a love for nature can still be instilled in the younger generation. Good values in *Kenduri Blang*'s wisdom are important to be learned by the younger generation of Indonesia.

References

- [1] R. S. Tausya and T. Lubis, "Performance Participation of Peucicap in West Aceh," *Tradit. Mod. Humanit.*, vol. 3, no. 2, pp. 11–19, 2023.
- [2] N. Harianja and T. Lubis, "Local Wisdom of Menegakgen Rumah Tradition at Tabuyung Village in Mandailing Natal," *Tradit. Mod. Humanit.*, vol. 3, no. 1, pp. 54–59, 2023.
- [3] R. Sufia, Sumarmi Sumarmi, and A. Amirudin, "Kearifan Lokal dalam Melestarikan Lingkungan Hidup (Studi Kasus Masyarakat Adat Desa Kemiren Kecamatan Glagah Kabupaten Banyuwangi)," *J. Pendidik. Teor. Penelit. Pengemb.*, vol. 1, no. 4, pp. 726–731, 2016.
- [4] A. F. Abus, T. Lubis, and N. A. A. Abus, "The landscape concept of environment in Taman Gajah Mada Medan," *IOP Conf. Ser. Earth Environ. Sci.*, vol. 922, no. 1, p. 012035, 2021, doi: 10.1088/1755-1315/922/1/012035.
- [5] S. R. Wilujeng, "Alam Semesta (Lingkungan) dan Kehidupan dalam Perspektif Budhisme Nichiren Daishonin," *IZUMI*, vol. 3, no. 1, pp. 10–18, Jan. 2014, doi: 10.14710/izumi.3.1.10-18.
- [6] A. F. Abus, T. Lubis, A. A. Abus, N. Saputra, and N. A. A. Abus, "The role of local leader on food security campaign toward sustainable goals of agriculture in Simeulue Island," *IOP Conf. Ser. Earth Environ. Sci.*, vol. 1114, no. 1, p. 012091, Dec. 2022, doi: 10.1088/1755-1315/1114/1/012091.
- [7] A. Farhan Abus and R. Sibarani, "Taman Burung Cemara Asri Build Cultural of Tourism: The Anthropology of Landscape Approach," in *Proceedings of the International Conference on Natural Resources and Sustainable Development*, 2018, pp. 10–14. doi: 10.5220/0009896700002480.
- [8] L. Andriany, T. Lubis, Amalia, A. F. Abus, and Delima, "Shaping ethnobotanical tourism on the

- coastal landscape through Halobanese oral traditions at Banyak Island,” *IOP Conf. Ser. Earth Environ. Sci.*, vol. 1115, no. 1, p. 012103, Dec. 2022, doi: 10.1088/1755-1315/1115/1/012103.
- [9] E. Daulay and T. Lubis, “The Revitalization of Mandi Marpangir Tradition in Matondang Village, Padang Lawas Regency,” *Tradit. Mod. Humanit.*, vol. 2, no. 3, pp. 43–49, Sep. 2022, doi: 10.32734/tmh.v2i3.10149.
- [10] Anismar, Rukaiyah, and A. A. Nasution, “Pemaknaan Simbolik pada Prosesi Kenduri Blang: Studi Kasus Gampong Ulee Gle Pidie Jaya,” *J. Sociol. Agama Indones.*, vol. 2, no. 1, pp. 23–34, Mar. 2021, doi: 10.22373/jsai.v2i1.1180.
- [11] T. Lubis *et al.*, “Tradition lubuk larangan as a local wisdom for ecocultural tourism river management through landscape anthropolinguistic approach in Mandailingnese,” *IOP Conf. Ser. Earth Environ. Sci.*, vol. 926, no. 1, p. 012029, 2021, doi: 10.1088/1755-1315/926/1/012029.
- [12] Rahmawati, R. Sibarani, and T. Lubis, “The Performance of Ruwatan in Javanese Community: An Anthropolinguistic Approach,” *Tradit. Mod. Humanit.*, vol. 2, no. 1, pp. 1–7, 2022.
- [13] T. Lubis, “Metaphors in Acehnese Literature Work,” in *Kongres Internasional Masyarakat Linguistik Indonesia (KIMLI) 2016*, 2016, pp. 861–864. doi: 10.17605/OSF.IO/GNAKM.
- [14] Martina and T. Lubis, “Swear Word in West Kalimantan Community,” *Tradit. Mod. Humanit.*, vol. 2, no. 2, pp. 14–27, May 2022, doi: 10.32734/tmh.v2i2.10131.
- [15] T. Lubis, R. Sibarani, S. Lubis, and I. Azhari, “Cultural Performance of Oral Tradition Nandong Simeulue as Human Resource for Ecotourism: A Linguistic Anthropology Study,” in *Proceedings of the International Conference on Natural Resources and Sustainable Development*, 2022, pp. 428–432. doi: 10.5220/0009904100002480.
- [16] A. F. Abus, T. Lubis, and N. A. A. Abus, “The implementation of open space toward living harmony at Taman Burung Cemara Asri in Medan, North Sumatra,” *IOP Conf. Ser. Earth Environ. Sci.*, vol. 977, no. 1, p. 012100, Jun. 2022, doi: 10.1088/1755-1315/977/1/012100.
- [17] K. S. Maifianti, S. Sarwoprasodjo, and D. Susanto, “Komunikasi Ritual Kanuri Blang sebagai Bentuk Kebersamaan Masyarakat Tani Kecamatan Samatiga Kabupaten Aceh Barat Provinsi Aceh,” *J. Komun. Pembang.*, vol. 12, no. 2, pp. 1–35, 2014.
- [18] A. F. Abus, T. Lubis, H. Dewi, R. Ganie, and N. Saputra, “The characteristic of a coastal landscape ecosystem at Simeulue Island, Aceh Province,” *IOP Conf. Ser. Earth Environ. Sci.*, vol. 1290, no. 1, p. 012035, Jan. 2024, doi: 10.1088/1755-1315/1290/1/012035.
- [19] A. F. Abus, “Pendekatan Antropologi Lanskap terhadap Ruang Wisata Taman Burung Cemara Asri Medan,” Universitas Negeri Medan, 2017.