

THE TRADITION OF SEEING *HARI BULAN* IN STARTING A LIFE CYCLE RITUAL IN THE NORTH KLUET COMMUNITY, SOUTH ACEH, INDONESIA

Abdul Manan

UIN Ar-Raniry Banda Aceh
abdul.manan@ar-raniry.ac.id

Ramadha Lianda

UIN Ar-Raniry Banda Aceh
nandarn8@gmail.com

Aslam Nur

UIN Ar-Raniry Banda Aceh
aslamnur@ar-raniry.ac.id

Abstract: The implementation of the life cycle rituals of the Kluet community often begins with seeing *Hari Bulan* so that nothing undesirable happens. This research aims to find out the origin of *Hari Bulan*, the meaning of *Hari Bulan*, the determination of *Hari Bulan*, and the preservation of *Hari Bulan*. This is qualitative research conducted in North Kluet District, South Aceh. The data source was obtained from local traditional leaders who know well about *Hari Bulan*. Data collection techniques were carried out using interviews, observation, and documentation. Data analysis uses the Miles and Huberman interactive data analysis model. The findings show that the origin of *Hari Bulan* was not clearly revealed when it appeared in Northern Kluet society. *Hari Bulan* cannot be separated from the origin of the arrival of Islam itself in Aceh, especially in North Kluet. In one month there are good and bad *Hari Bulan*. Therefore, the Kluet people carry out life cycle rituals on auspicious days according to *Hari Bulan*. To preserve it, we need mobilizers, observers, and supporters from various levels of society to keep maintaining and developing a strong motivation to participate in the preservation of the tradition of seeing *Hari Bulan*.

Keywords: *Hari Bulan*, *Life Cycle Rituals*, *North Kluet Community*, *South Aceh*, *Indonesia*

Introduction

Indonesia is a country that highly values its traditions and customs because it has been passed down from generation to generation by their ancestors. Apart from that, Indonesia is an archipelagic country that has many diverse ethnicities and races. Each ethnicity and race has different traditions and customs. The differences are caused by several factors, namely geographic location, social systems, religious systems, thought patterns, and others that can create new cultures. This diversity is a very valuable asset for the Indonesian nation amidst the development of modern traditions and culture nowadays.¹

Tradition is one of the cultural elements whose cultural supporter is society. Culture essentially has values that are always inherited, interpreted, and implemented along with the process of social change that occurs in society. The implementation of cultural values is the legitimacy and manifestation of society towards its culture. So the existence of culture is a means of building good citizen character related to private and public character.² Likewise, the people in Aceh province have their own culture and of course, it is different from other regions in Indonesia.

The people of Aceh are known for their devotion to religion and highly uphold their customs. Before Islam came to Aceh, the influence of Hinduism and Buddhism was already rooted in the traditions and beliefs of the Acehnese people. Therefore, even though Islam has developed in Aceh, several traditional cultures and beliefs of Hinduism or Buddhism are still practiced in the Acehnese society today.³

¹ Dwi Handoko, Sri Wahyuni, and Marisa Elsera, "Kepercayaan Masyarakat Terhadap Perhitungan Hari Baik Dalam Pernikahan Di Desa Mampok Kecamatan Jemaja Kabupaten Kepulauan Anambas," *Student Online Journal (SOJ) UMRAH-Ilmu Sosial Dan Ilmu Politik* 2, no. 2 (2021): 1472–87.

² Chaerol Riezal, Hermanu Joebagio, and Susanto Susanto, "Kontruksi Makna Tradisi Peusijek Dalam Budaya Aceh," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 20, no. 2 (2018): 145–55, <https://doi.org/10.25077/jantro.v20.n2.p145-155.2018>.

³ Muhammad Arifin and Khadijah Binti Khambali, "Islam Dan Akulturasi Budaya Lokal Di Aceh (Studi Terhadap Ritual Rah Ulei Di Kuburan Dalam Masyarakat Pidie Aceh)," *Jurnal Ilmiah Islam Futura* 15, no. 2 (2016): 251–84.

Religion and customs are the main characteristics of the personality of the Acehnese people. Therefore, in its development efforts, Aceh Province has been given special autonomy to develop its regional identity, both in the fields of religion, education, and customs, as stated in the Decree of the Prime Minister of the Republic of Indonesia, No. I/Missi/1959, which came into effect on May 26, 1959.⁴

Aceh itself has several cultures and customs, these are all national wealth given by Allah SWT. Among the life cycle rituals are the birth feast tradition,⁵ circumcision Kenduri,⁶ wedding Kenduri,⁷ death Kenduri,^{8,9,10,11} calendar rituals including the Tulak Bala

⁴ Muhammad Ibrahim et al., *Sejarah Daerah Propinsi Daerah Istimewa Aceh, Kedua* (Jakarta: Proyek IDSN Depdikbud - CV. Tumaritis, 1991).

⁵ Abdul Manan, "Pregnancy and Childbearing in Aceh, Indonesia: An Ethnographic Study," *Mankind Quarterly* 62, no. 1 (2021): 10–31, <https://doi.org/10.46469/mq.2021.62.1.2>.

⁶ Abdul Manan et al., "The Unity of Community in Cemetery: An Ethnographic Study of The Islamic Burial Rituals in Aceh, Indonesia," *Jurnal Ilmiah Islam Futura* 24, no. 1 (2024): 21–50.

⁷ Abdul Manan et al., "Tulak Bala as an Outbreak Prevention Within Sharia-Based Community (The Practice and Views)," in *Proceedings of the 2nd International Conference on Science, Technology, and Modern Society (ICSTMS 2020)*, vol. 576, 2021, 145–50, <https://doi.org/10.2991/assehr.k.210909.034>.

⁸ Abdul Manan, "The Ritual of Marriage (An Ethnographic Study in West Labuhan Haji-South Aceh)," *Jurnal Ilmiah Peuradeun* II, no. 2 (2014): 17–44, <https://journal.scad-independent.org/index.php/jipeuradeun/article/view/35>.

⁹ Abdul Manan and Nanda Ria, "The Ritual of Khanduri Jeurat in Southwest Aceh, Indonesia," in *Proceedings of The 7th Annual International Conference (AIC) Syiah Kuala University and The 6th International Conference on Multidisciplinary Research (ICMR) in Conjunction with the International Conference on Electrical Engineering and Informatics (ICELT)*, 2017, 632.

¹⁰ Abdul Manan and Muhammad Arifin, "Cultural Traditions in Death Rituals Within the Community of Pidie, Aceh, Indonesia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 43, no. 1 (2019): 130–44, <https://doi.org/10.30821/miqot.v43i1.670>.

¹¹ Abdul Manan et al., "The Unity of Community in Cemetery: An Ethnographic Study of The Islamic Burial Rituals in Aceh, Indonesia."

tradition,¹² Kenduri Bungong Kayee,¹³ Kenduri Bu,¹⁴ Kenduri Laot,¹⁵ Kenduri Jeurat,^{16,17} Kenduri Padi,¹⁸ Kenduri Sawah,¹⁹ Kenduri Blang,²⁰ and many other traditions in Aceh. Among these traditions, they contain moral messages, religious values, education, and foundations for living daily life.

Kluet is a community that has lived for a long time and of course, it has its own culture which has its uniqueness so it is interesting to be observed by anyone who sees it²¹ because there are high values as a reflection and part of the philosophy of life of the Kluet community.²²

¹² Abdul Manan, *The Ritual Calendar of South Aceh, Indonesia* (MV-Verlag-Germany: Wissenschaftliche Schriften der WWU Münster, Reihe X, Band 22, 2015).

¹³ Abdul Manan, "The Ritual of Khanduri Bungong Kayèe (An Ethnographic Study in West Labuhan Haji-South Aceh)," *Antropologi Indonesia (Indonesian Journal of Social and Cultural Anthropology)* 34, no. 2 (2013): 88–100, <https://doi.org/10.7454/ai.v34i2.3965>.

¹⁴ Abdul Manan, *Ritual Kalender Aneuk Jamee di Aceh Selatan*, Edisi Revisi, Banda Aceh. Bandar Publishing (2018).

¹⁵ Abdul Manan, "The Ritual of Khanduri Laot in Lowland Aceh: An Ethnographic Study in South, South West and West Aceh," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* XL, no. 2 (2016): 468–83, <https://digitalcommons.ursinus.edu/cgi/viewcontent.cgi?article=1087&context=independent>.

¹⁶ Abdul Manan and Nanda Ria, "The Ritual of Khanduri Jeurat in Southwest Aceh, Indonesia."

¹⁷ Maslita, *Kenduri Jirat di Gampong Ruak Kecamatan Lkuet Utara Kabupaten Aceh Selatas, Banda Aceh*, *Skripsi Mahasiswa Usuluddin UIN Ar-Raniry*, 2016.

¹⁸ Abdul Manan, Cut Intan Salasiah, Syukri Rizki & Chairunnisak. Paddy cultivation ritual in South Aceh, Indonesia: An ethnographic study in West Labuhan Haji. *Jurnal Cogent Social Science*, 8(1) 2022, 1-18.

¹⁹ Abdul Manan, *The Ritual of Farming in Indonesia (An Ethnographic Study in the Aneuk Jamee Tribe in South West Aceh-Sumatra)*. Proceeding International Conference in junction with International Joint Conference Indonesia-Malaysia-Thailand-Philippines-Bangladesh about Drug, Social Sciences and Technology (Drugstech) at Universitas Ubudiyah Indonesia, Banda Aceh 30 Juli 2016.

²⁰ Affan Mugni. (2018). Ritual Khanduri Blang: Agama dan Adat. *Jurnal Al-Ijtima'iyah*, 4(1), 1–8. <https://doi.org/10.22373/al-ijtima'iyah.v4i1.4777>

²¹ Sufi, Rusdi. *Keanekaragaman Suku Dan Budaya Di Aceh*. Banda Aceh: Departemen Pendidikan Dan Kebudayaan Balai Kajian Sejarah Dan Nilai Tradisional, 1998.

²² RA Bukhari, A Burhan, and M Kasman, *Kluet Dalam Bayang-Bayang Sejarah* (Banda Aceh: Ikatan Kekeluargaan Masyarakat Kluet (IKMK), 2008).

The positive value of customs is now very much threatened amidst the development of globalization. One of the cultures that can experience this is the tradition of seeing *Hari Bulan*. Every person absolutely has meaningful days in their life, such as birthdays, circumcisions, marriages, and others which have positive values stored in human memory.

The calendar is a time system that can reflect the strength of a civilization.²³ There are several calendar systems that refer to an astronomical cycle that follows fixed rules, but there are several calendar systems that also refer to an abstract rule and only follow a cycle that repeats itself without having any astronomical meaning. There are calendar rituals that are coded based on written law, but some are also conveyed through oral messages.²⁴ Rituals or ceremonies carried out by the Kluet community, both traditional rituals and religious holidays, determine these two things mostly through the process of calculating *Hari Bulan* according to the traditions of the Kluet community.

The Kluet people believe that seeing *Hari Bulan* in carrying out a tradition and activity is very important and meaningful because they believe that there are certain days that are good for carrying out certain traditions or activities related to daily life, and vice versa, they also believe there are certain days where traditions are not allowed in their lives.²⁵ When carrying out the traditions of the Kluet community, both life cycle rituals and calendar rituals. Society does not necessarily determine the day it will be implemented, because there are rules and meanings contained in the day it is implemented, as well as in carrying out daily activities. Among the traditions carried out by the Kluet

²³ Tono Saksono, *Mengkompromikan Rukyat Dan Hisab* (Jakarta: Amythas Publicita: Center for Islamic Studies (CIS), 2007).

²⁴ M Ma'rifat Iman, *Kalender Pemersatu Dunia Islam* (Jakarta: Gaung Persada Press, 2010).

²⁵ Abdul Manan & Abdullah Munir, *Nilai-Nilai Pendidikan Dalam Ritual Daur Hidup Kluet Timur*, Aceh Selatan. Banda Aceh, Balai Pelestarian Nilai Budaya Banda Aceh, 2016.

community are birthdays, circumcisions, weddings, farming, starting a journey, medical treatment, and so on.

The determination of *Hari Bulan* in the Kluet community is taken from a good day or date following the customs that apply in the place. The person who determines the date of determination is usually the local customary and legal authority. However, not all people know the meaning contained in *Hari Bulan*, therefore the Kluet community leaves it to customary and legal authority.

In this modern era, many Acehnese people, especially the Kluet people, no longer know and care about the meanings of *Hari Bulan* due to several reasons, such as external cultural influences, job demands, lack of education about customs and culture of the younger generation and many more reasons why the culture of determining *Hari Bulan* in people's lives is forgotten.

Based on the explanation above, the writer is interested in researching more deeply about the origin of *Hari Bulan*, the meaning of *Hari Bulan*, the determination of *Hari Bulan*, and the preservation of *Hari Bulan* with the title, "The Tradition of Seeing the *Hari Bulan* in Starting a Life Cycle Ritual in the North Kluet Community, South Aceh, Indonesia".

This research is a descriptive qualitative research model. To get answers to the research problem, researchers used observation instruments, interviews, reviewed books and research reports related to the writer's research objectives. The object of this research is the people in North Kluet district, South Aceh, especially the traditional leaders who know well about the tradition of seeing the *Hari Bulan* in starting the life cycle ritual. Documentation containing supporting evidence in the form of books, journals related to this research to complement the data that have been obtained through observations and interviews (Manan, 2021).²⁶ Data qualitative analysis techniques²⁷ use the

²⁶ Abdul Manan, *Metode Penelitian Etnografi*. Banda Aceh: AcehPo Publishing, 2021.

²⁷ Moleong, L. J. (2002). *Metodologi Penelitian Kualitatif [Methodology of Qualitative Research]*. Remaja Rosdakarya.

interactive data analysis model of Miles and Huberman²⁸ in Sugiyono,²⁹ namely analysis consisting of three activity streams that occur simultaneously, namely: data reduction, data presentation, and drawing/verification of the conclusion.

Result and Discussion

The Origin of *Hari Bulan* in North Kluet

Throughout the research that the writer has traced from observations, interviews, and literature review, it has not been clearly revealed when the *Hari Bulan* originated in the North Kluet community. The emergence of the *Hari Bulan* tradition cannot be separated from the origins of the arrival of Islam itself in Aceh, especially in North Kluet, because the Kluet area is one of the ethnicities that exist with other ethnicities in Aceh.³⁰

According to Hasjmy³¹ in his paper at the Seminar on the History of the Entry and Development of Islam in Aceh, Islam had entered Aceh since the first century Hijriyah, the king at that time was Sultan Alaidin Saiyid Maulana Abdul Aziz Shah from the Perlak Kingdom. Drewes,³² a Western expert in Islamic and Eastern sciences at Leiden University said that Islam only reached Indonesia after developing for centuries. Even though it has been mentioned when Islam entered Aceh, it cannot be confirmed that Islam entered the Kluet area in that century, because until now no historical evidence has been found that can strengthen this information.

The same information was expressed by one of the North Kluet community leaders, namely Abu Syamah Rahmani, he said that

²⁸ Miles, M. B., Huberman, A. M., & Saldana, J. *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications, 2018.

²⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: CV. Alfabeta, 2017).

³⁰ Bukhari, Burhan, and Kasman, *Kluet Dalam Bayang-Bayang Sejarah*.

³¹ Ali Hasjmy, *Sejarah Masuk Dan Berkembangnya Islam Di Indonesia: Kumpulan Prasaran Pada Seminar Di Aceh* (Bandung: Al-Ma'arif, 1981).

³² G.W.J. Drewes, "New Light on the Coming of Islam to Indonesia?," *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 124, no. 4 (1968): 433–59, <https://doi.org/10.1163/22134379-90002862>.

Islam had entered the Kluet area in the 13th century and was spread widely by Imam Gerdung from North Aceh. He also said that the *Hari Bulan* tradition began to emerge at that time because the meanings contained in *Hari Bulan* were taken from the values and history of Islam itself.

Judging from the results of research on the meaning of *Hari Bulan* in starting life cycle rituals in the North Kluet community, it shows that *Hari Bulan* has entered into people's lives since the arrival of Islam in that area. The theories that developed regarding the history of the arrival of Islam in Aceh were based on the results of a seminar in Medan on 17-20 March 1963. The results of the seminar concluded that Islam entered Aceh in the first century Hijriah. From the results of the writer's reading and interviews with local community leaders, it is clear that Islam entered Kluet in the 13th century AD. After learning about Islam and practicing it, the Kluet community incorporated Islamic values and teachings into daily life such as local rituals or ceremonies.

Meaning of *Hari Bulan*

Hari Bulan or *Uroe Beuleun* in the Acehese is the term for the date in the Hijri month and year. The Kluet community now knows two types of calendars, namely Gregorian and Hijriyah calendars. For the Kluet community, the Gregorian calendar is used to carry out formal activities such as educational activities, offices, and so on. Meanwhile, the Hijri calendar is used for religious activities, traditions, customs, and so on. According to information from Abu Syammah Rahmani, the dates in the Hijri calendar have philosophical meanings and Islamic historical events, so that the Kluet community can start activities based on these values. The following are the meanings of the *Hari Bulan* in one month.

The first *Hari Bulan*, Allah made Adam on that day so if someone was sick then he would quickly recover, if he planted crops then the results would be good. The second *Hari Bulan*, namely the deer, the name of the animal, Allah made the 'Arasy and the chair on those days, it is good to work, if someone walks or travels either day or

night. The third of *Hari Bulan*, namely the tiger, is not good, Allah created the earth on that day, if you want to travel early in the morning, do it before the sun rises!. The fourth *Hari Bulan*, namely the cat, this day is very good, because Habil was made by Allah on that day, it is good to work but not good to have a child. The fifth *Hari Bulan*, namely the squirrel, this day is not good, if someone works then not well, because the Prophet Adam was expelled from heaven on that day.

The sixth *Hari Bulan*, namely the buffalo, if someone was sick then he would recover quickly, if someone sails then arrives quickly. The seventh *Hari Bulan* namely the rat, if someone was sick then he would difficult to recover. The eighth *Hari Bulan*, namely the ox, it is good to work because Allah made Prophet Nuh on that day. The ninth *Hari Bulan*, namely the dog, is very evil, it is not good to work. The tenth *Hari Bulan* is the dragon, is very good, fights well, good for farming, good for having a child and the baby will live a long time.

The eleventh *Hari Bulan*, namely the goat, is very good because on that day the Prophet Adam was put into heaven, it is good to work, and if the baby is born on this day it is very good, long life, easy sustenance, will get good news, good for farming. Twelfth *Hari Bulan* namely Mayang, it is good to have a child, good fortune, if getting sick will quickly recover, studying is good, building a house is good, not good for sailing. Thirteenth *Hari Bulan* namely elephant, good to have a child, good in business, if someone sick will get recover quickly, etc. Fourteenth *Hari Bulan* namely the lion, is good at trading, and profits are large. The fifteenth *Hari Bulan* namely the fish, it is good to work, giving birth on this day is very good because the child will be devoted to their parents, wherever you go you will be safe, if you run you will get there quickly, born on that day looked good, it is good for farming because Allah made Saidina Ali Karamallahu Wajhahu, the 4th companion of the prophet, if someone is sick then will quickly recover, going to work will be saved by Allah, if you fight you will win.

The sixteenth *Hari Bulan* namely the pig, this day is very evil, if someone gives birth on that day the child will be crazy, and farming is bad, do not do any activities on that day. Seventeenth *Hari Bulan* namely the eagle, this day is very good, good to work, good for farming,

good in business, giving birth is good, good for sailing. Eighteenth *Hari Bulan* namely the centipede, is a good day, good to work, because Allah made Prophet Isa, Prophet Yaqub, Prophet Yusuf, the Sun, Moon, and Stars on that day, if someone gives birth the child will be disobedient to their parents but devoted to Allah, if someone sails he or she will be safe. Nineteenth *Hari Bulan* namely the deer, it is a very good day because Allah made Prophet Ismail on that day, if someone gives birth the child will be rich, have good fortune, and will be devoted to Allah. Twentieth *Hari Bulan* namely the ghost, if someone gives birth the child will be rich, if you lose, you will get it back quickly, if you go travel, you will have a big unluckiness.

Twenty-first of *Hari Bulan*, namely the water, if someone gives birth the child, she will have a disease, if you lost something, you will get it back quickly, and it is not good to work. Twenty-second *Hari Bulan*, namely the shrimp, Allah made angels on that day, children are devoted to Allah and their parents, work safely, illnesses get better quickly, and if lost something you will get it back quickly. Twenty-third *Hari Bulan*, namely the eagle, it is good to get married, good to work, good to have a child, it is good for farming, good for sailing, good in business, it is good to go before the king. The twenty-fourth *Hari Bulan*, namely Pari, was too evil because Firaun was born on that day and it is bad to get married. Twenty-fifth *Hari Bulan* namely the frog is very evil, if someone gives birth, the child becomes evil and disobedient because the devil was born on that day.

Twenty-sixth *Hari Bulan*, namely the Pukang, is very good, it is good to work, good to get married, good to have a child, good for farming. Twenty-seventh *Hari Bulan*, namely the monkey, is very good, if someone gives birth the child will devoted to Allah and their parents because Allah makes blessings on that day, and steel glorifies on that day. Twenty-eighth *Hari Bulan*, namely the spider, it is good to work, good in the business, it is good for farming, good to get married, good for sailing, it is good to build a house, if someone gives birth the child will disobedience to their parents, and if you lost something you will get it back quickly. Twenty-ninth *Hari Bulan*, namely the shrimp, it is good to work, good in the business, good for sailing, good to get

married, good for farming, not good to have a child, sickness gets better quickly. Thirtieth *Hari Bulan*, namely Kala, is good for work, good for getting married, good for sailing, good for farming, if you lose something, you will get it back quickly, and if someone gives birth, the child will devoted to Allah and their parents.

Meaning of Day Symbols

Apart from the meaning of *Hari Bulan* above, there are also meanings of the symbols of the days in a week:

Monday's symbol is the Eagle, starting facing the east, in the morning the heart will be doubtful, when the sun rises there will be a big profit, and it is good for traders to start trading at that time. At midday you will meet your enemies, when the sun goes down you will be lucky, in the evening you will be successful, if someone does something at that time, they will be successful.

Tuesday's symbol is Prophet Sulaiman, start facing the north, starting something in the morning is not good, when the sun rises you will meet enemies, when it is almost noon you will make big profits if you trade, when the sun goes down it sheds tears or sadness, meaning if you start or doing something at that time will bring sadness, in the evening it will be prosperous.

Wednesday's symbol is Prophet Ibrahim, starting facing south, in the morning you will meet the enemy, when the sun rises you will be lucky, when it is almost noon your heart will be troubled, meaning whatever you do at that time your heart will be doubtful. At midday time you will get double profits, when the sun goes down you will meet your enemies, at dusk you will be prosperous.

Thursday's symbol is the Prophet Yunus, start facing southwest, in the morning it is good to do something, when the sun rises you will get big profits, in the middle of the day you will meet enemies and you will meet important people or officials, in the evening will be prosperous.

Friday's symbol is the Prophet Muhammad, starting facing west, in the morning it is good to do something, when the sun rises you will be indecisive, at midday you will meet enemies, when the sun goes

down you have to be careful in doing something, in the evening it is good to work on something.

Saturday's symbol is the Prophet Daud, starting facing northwest, in the morning is not good for doing something, when the sun rises you will meet your enemies, at midday there is a big disaster, also at midday there will be big profits, when the sun goes down you will also have big profits, and evening is not good for doing something.

Keuneunong

Apart from the meaning of the day above, the Kluet community also knows what Keuneunong Day is, which occurs once every month of the year. The results of an interview with T. Muhammad Tahar, Khadam Mesjid Pasie Kuala Bau, North Kluet District, said that Keuneunong is an Acehese calendar system that was used in Aceh in the past, but is currently practically no longer used.³³ However, the North Kluet people still use it to carry out rituals or daily activities such as going to the sea or the garden. Keuneunong is more related to natural conditions.³⁴ In the month of Muharam, the Keuneunong day is on the 23rd, in the month of Safar the Keuneunong day is on the 21st, in the month of Rabi'ul Awal the Keuneunong day is on the 19th, in the month of Rabiul Akhir the Keuneunong day is on the 17th, in the month of Jumadil Awal the Keuneunong day is on the 15th, in the month of Jumadil Akhir the Keuneunong day is on the 13th, in the month of Rajab the Keuneunong day is on the 11th, in the month of Sha'ban the Keuneunong day is on the 9th, in the month of Ramadhan the Keuneunong day is on the 7th, in the month Shawwal the Keuneunong day is on the 5th, in the month of Zulka'dah the Keuneunong day is on the 3rd, and in the month of Zulhijjah the Keuneunong day is on the 1st. The way to determine the Keuneunong day is that the order of the months is multiplied by two and then subtracted by twenty-five, as in

³³ Syamsuddin Daud and Badruzzaman Ismail, *Kalender Aceh Dalam Lintasan Kalender Dunia* (Banda Aceh: Majelis Adat Aceh Provinsi Aceh, 2013).

³⁴ Abdul Manan, "Keuneunong," *Adabiya* 15, no. 29 (2013): 1–12, <https://docplayer.net/197348958-Keuneunong-abdul-manan-m-sc-ma-ph-d-1-abstract.html>.

The second month of Safar is $2 \times 2 = 4$, then $25 - 4 = 21$ so the Keunenong day in the month of Safar is on the 21st. Why must the number 25 be reduced because the number of apostles is 25.

Based on findings in the field, it shows that *Hari Bulan* has its own meaning and symbols. However, the meaning and symbols of *Hari Bulan* are inseparable from Islamic values. Just as on the first day of *Hari Bulan* is very good for carrying out an activity, that is because Allah created the Prophet Adam on that day. During research, the writer found that the symbols on the *Hari Bulan* represent the nature of the symbol itself, such as the ninth of *Hari Bulan* which is evil because the symbol is a dog.

Determination of *Hari Bulan*

After a child is born, the Kluet community knows that the tradition of *turun balowie* (*turun mandi*) is one of the customary debts of husband and wife or father and mother to their children. Before carrying out this event, the husband consults with the Teungku or Ustaz regarding a good day to carry out this event.³⁵

The *turun balowie* event is usually carried out on the 44th day after the baby is born. It should be noted that this event does not need to see *Hari Bulan*, meaning that the *turun balowie* event can be carried out at any time when the husband and wife have the convenience or ability to carry it out, but it would be better if it is carried out according to a good *Hari Bulan*.

The circumcision ritual in the North Kluet community is usually carried out when the child is 8-15 years old for boys, while for girls it is carried out when the child is 4-6 years old or the child has not yet entered elementary school. When determining when to perform the circumcision feast, it is very important to look at a good *Hari Bulan*, because circumcision is associated with sharp and bloody objects. Determining *Hari Bulan* when the circumcision feast is carried out during the Ncari Wari stage.

³⁵ Darwis A. Soelaiman, *Kompilasi Adat Aceh* (Banda Aceh: Pusat Studi Melayu Aceh (PUSMA), 2011).

When people hold marriage rituals, the Kluet people also see the *Hari Bulan* and also when making circumcision rituals, namely during the Ncari Wari (*mencari hari*) stage. There is a slight difference with the circumcision ritual in terms of seeing the *Hari Bulan* because before the wedding ceremony takes place, the North Kluet community is familiar with the tradition of proposing marriage (Menyusuk).³⁶ If the boy's parents want to know the condition of a girl who wants to be their daughter-in-law, an inquiry is conducted with the girl's family. After obtaining an overview of the exploration period, a Menyusuk event was held. Before carrying out the Menyusuk event, the family invited community leaders, the headman, and Tengku to consult about when would be a good day to carry out the Menyusuk event. According to one of the community leaders in North Kluet, Muhammad Shaleh, he said that when carrying out a wedding, it is mandatory to observe the *Hari Bulan* because marriage is related to one of the acts of worship in Islam and so that nothing something bad happens.

Apart from the symbols and meaning of *Hari Bulan*, the writer also found that not all traditions contained in life cycle rituals need to see *Hari Bulan*. Such as during pregnancy and childbirth rituals, based on the findings these two rituals do not have to see the *Hari Bulan* in their implementation, but it would be better to see the *Hari Bulan* when they are carried out. There are two pregnancy rituals in Kluet, namely the Bha Boh Kayee ritual (bringing fruit) and the Mee Bue ritual (bringing rice). This ritual is carried out at three months of gestation and the last ritual is carried out at four to five months of gestation.³⁷ When carrying out marriage rituals, the Kluet community generally carries out several ritual stages³⁸ such as Menyusuk, Ncari Wari, Mekacar, Murih Beras, marriage contract, and so on.

³⁶ Abdul Rani Usman and C. Harun Al Rasyid, *Budaya Aceh* (Banda Aceh: Pemerintah Provinsi Aceh, Dinas Kebudayaan dan Pariwisata Aceh, 2009).

³⁷ Abdul Manan, "Pregnancy and Childbearing in Aceh, Indonesia: An Ethnographic Study."

³⁸ Abdul Manan. "Islamic Educational Values in Life-Cycle Rituals: An Ethnographic Study in Kluet Timur Community, Aceh, Indonesia." in *Global Perspectives on Teaching and Learning Paths in Islamic Education*. Pennsylvania, PA: IGI Global, 2019.

Preservation of *Hari Bulan*

In efforts to increase development in all areas of culture, we are still faced with various types of cultural heritage that have not yet been revealed, such as intangible cultural heritage in the form of traditions, customs which are inherited from generation to generation, many of which are still hidden and have not been revealed in society. Like *Hari Bulan*, which has begun to be abandoned by society. Therefore, the traditions and customs of the past must be preserved. Preserve means to maintain for a very long time. Preservation will not survive, develop, and will not become a real part of our lives without support from the wider community.³⁹ Conservation will continue if it is based on supporting communities, local power, and self-help power. Therefore, it requires mobilizers, observers, lovers, and supporters from various levels of society. For this reason, it is necessary to develop strong motivation so that they are moved to participate in implementing conservation as mentioned by Safrina⁴⁰ in his thesis stating among other things as follow:

1. Motivation to maintain, preserve, and pass on the culture she inherited.
2. Motivation to increase knowledge and love of historical and cultural values.
3. Motivation to ensure the realization of diversity or variation in the cultural environment.
4. Symbolic motivation which believes that local culture is a manifestation of people's identity, thereby fostering a sense of pride within themselves.

³⁹ Husaini Ibrahim, Cagar Budaya Di Aceh Dan Tanggung Jawab Pemeliharaannya, *Educational Journal of History and Humanities, Paramita: Historical Studies Journal*, Volume 1 No (2), 2018, hal 16-23.

⁴⁰ Hadi Safrina, "Pelestarian Rumoh Aceh Dan Pemanfaatannya Sebagai Ecotourism Di Gampong Lubok Sukon Kecamatan Ingin Jaya Kabupaten Aceh Besar" (Banda Aceh: *Skripsi. Sejarah Kebudayaan Islam. Fakultas Adab dan Humaniora Universitas Islam Negeri Ar-Raniry*, 2014).

The people of North Kluet still pay attention to *Hari Bulan* in their daily lives, especially in carrying out life cycle rituals. However, quite a few people have forgotten and abandoned it because several factors prevent people from observing *Hari Bulan* in carrying out life cycle rituals. According to person of the North Kluet community leaders, Abu Syamah Rahmani, he stated the following factors as the followings:

1. People no longer use the Hijri calendar to determine the time of life cycle rituals.
2. Work factors, such as civil servants who can carry out life cycle rituals during their usual office holidays on Saturdays and Sundays.
3. There is a lack of public curiosity about *Hari Bulan* because people only ask for opinions from Teungku who know about *Hari Bulan*.

In preserving a tradition like *Hari Bulan* there must be a strategy to preserve it. For this reason, a good strategy is needed, including: Socializing customs in communities throughout the North Kluet region in particular and Aceh in general. There is guidance and development of customs based on article 2 Qanun no. 9 of 2008 covers all activities in social life that are guided by Islamic values. Providing training and counseling to the community and trying to make them willing and able to know what these customs are, so that people better understand the cultural traditions of Aceh, especially North Kluet. Publishes books related to Acehese customs and culture, especially Kluet about *Hari Bulan*.⁴¹

The Government of the Republic of Indonesia also plays a role in preserving regional culture, as in Minister of Home Affairs regulation number 52 of 2007 concerning guidelines for the preservation and development of customs and socio-cultural values of the community, article 3. Apart from that, in the Nanggroe Aceh Darussalam Province

⁴¹ Jum'addi Efendi, "Strategi Majelis Adat Aceh (MAA) Dalam Melestarikan Budaya Aceh," *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam* 2, no. 2 (2018): 147, <https://doi.org/10.22373/al-idarah.v2i2.4422>.

Qanun No. 12 of 2004 concerning Aceh culture article 7. The Acehnese people, especially North Kluet, need to develop and preserve their customs and culture, they must even be proud of the existing culture because that culture has positive values.⁴² One of the reasons why Aceh was very advanced during the Iskandar Muda sultanate was because Islamic customs and teachings went hand in hand at that time until now there is a philosophy, namely: *Adat Bak Poe Teu Meureuhom, Hukum Bak Syiah Kuala, Qanun Bak Putroe Phang, Reusam Bak Laksamana*.⁴³

The writers sees that there are still many people who look at the *Hari Bulan* to start a ritual by consulting a Teungku to find out which days are good when starting the ritual. However, some people who do not see the *Hari Bulan* when starting this ritual due to work factors or people's ignorance about the meaning of *Hari Bulan*. To preserve *Hari Bulan* there needs to be motivation and strategies such as the role of the community, traditional leaders to socialize it, and even the need for government policies to preserve local culture and customs as stated in the form of regulations and legislation as the writer mentioned above.

Conclusion

The origins of *Hari Bulan* cannot be separated from the origins of the arrival of Islam itself in Aceh, especially in North Kluet. *Hari Bulan* or *Uroe Beuleun* in the Acehnese is the name of the date in the Hijri month and year. The dates in the Hijri calendar contain philosophical meanings and Islamic historical events so that the Kluet community can start activities based on these values. such as the first, second, fourth, sixth, eighth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, seventeenth, eighteenth, nineteenth, twenty-second, twenty-third, twenty-sixth, twenty Seventh, twenty-ninth, and

⁴² Sri Sudarsih, Pentingnya Penanaman Nilai-Nilai Budaya Lokal dalam Keluarga di Era Global, *Jurnal Ilmiah Kajian Antropologi* Vol. 3 No. 1, 68-71: Desember 2019.

⁴³ M. Jakfar Puteh, *Sistem Sosial Budaya Dan Adat Masyarakat Aceh* (Banda Aceh: Grafindo Litera Media bekerjasama dengan LSAMA Banda Aceh, 2012).

thirtieth of the *Hari Bulan*, these dates are very good for starting a ritual. For the North Kluet community, carrying out work is still very much influenced by *Hari Bulan* when starting life cycle rituals, such as pregnancy, birth, circumcision, marriage, and death ceremonies. Among these rituals, some rituals must be seen on *Hari Bulan* when they are carried out, such as circumcision and marriage. In preserving a tradition, there needs to be motivation to maintain it, increase knowledge and love, create diversity, and symbolize the belief that local culture is a manifestation of the identity of a group or society. Therefore, the role of the community is very important in preserving local cultures.

Reference

- Arifin, Muhammad, and Khadijah Binti Khambali. "Islam dan Akulturasi Budaya Lokal di Aceh (Studi Terhadap Ritual Rah Ulei di Kuburan Dalam Masyarakat Pidie Aceh)." *Jurnal Ilmiah Islam Futura* 15, no. 2 (2016): 251–84.
- Bukhari, RA, A Burhan, and M Kasman. *Kluet Dalam Bayang-Bayang Sejarah*. Banda Aceh: Ikatan Kekeluargaan Masyarakat Kluet (IKMK), 2008.
- Daud, Syamsuddin, and Badruzzaman Ismail. *Kalender Aceh Dalam Lintasan Kalender Dunia*. Banda Aceh: Majelis Adat Aceh Provinsi Aceh, 2013.
- Drewes, G.W.J. "New Light on the Coming of Islam to Indonesia?" *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 124, no. 4 (1968): 433–59. <https://doi.org/10.1163/22134379-90002862>.
- Efendi, Jum'addi. "Strategi Majelis Adat Aceh (MAA) Dalam Melestarikan Budaya Aceh." *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam* 2, no. 2 (2018): 147. <https://doi.org/10.22373/al-idarrah.v2i2.4422>.
- Handoko, Dwi, Sri Wahyuni, and Marisa Elsera. "Kepercayaan Masyarakat Terhadap Perhitungan Hari Baik Dalam Pernikahan Di Desa Mampok Kecamatan Jemaja Kabupaten Kepulauan Anambas." *Student Online Journal (SOJ) UMR AH-*

- Ilmu Sosial Dan Ilmu Politik* 2, no. 2 (2021): 1472–87.
- Hasjmy, Ali. *Sejarah Masuk Dan Berkembangnya Islam Di Indonesia: Kumpulan Prasaran Pada Seminar Di Aceh*. Bandung: Al-Ma'arif, 1981.
- Ibrahim, Muhammad, M Arifin, Nasruddin Sulaiman, Rusdi Sufi, Zakaria Ahmad, Hasan Mu'arif Ambary, and T. Ibrahim Alfian. *Sejarah Daerah Propinsi Daerah Istimewa Aceh*. Kedua. Jakarta: Proyek IDSNDepdikbud - CV. Tumaritis, 1991.
- Iman, M. Ma'rifat. *Kalender Pemersatu Dunia Islam*. Jakarta: Gaung Persada Press, 2010.
- Manan, Abdul. "Keuneunong." *Adabiya* 15, no. 29 (2013): 1–12. <https://docplayer.net/197348958-Keuneunong-abdul-manan-m-sc-ma-ph-d-1-abstract.html>.
- . "Pregnancy and Childbearing in Aceh, Indonesia: An Ethnographic Study." *Mankind Quarterly* 62, no. 1 (2021): 10–31. <https://doi.org/10.46469/mq.2021.62.1.2>.
- . *The Ritual Calendar of South Aceh, Indonesia*. MV-Verlag-Germany: Wissenschaftliche Schriften der WWU Münster, Reihe X, Band 22, 2015.
- . "The Ritual Calendar of South Aceh, Indonesia." *Jurnal Ilmiah Peuradeun* 5, no. 1 (2017): 59–76. <https://doi.org/10.26811/peuradeun.v5i1.120>.
- . *Ritual Kalender Aneuk Jamee di Aceh Selatan*, Edisi Revisi, Banda Aceh. Bandar Publishing (2018).
- . "The Ritual of Khanduri Bungong Kayè (An Ethnographic Study in West Labuhan Haji-South Aceh)." *Antropologi Indonesia (Indonesian Journal of Social and Cultural Anthropology)* 34, no. 2 (2013): 88–100. <https://doi.org/10.7454/ai.v34i2.3965>.
- . "The Ritual of Khanduri Laot in Lowland Aceh: An Ethnographic Study in South, South West and West Aceh." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* XL, no. 2 (2016): 468–83. <https://digitalcommons.ursinus.edu/cgi/viewcontent.cgi?article=1087&context=independent>.
- . "The Ritual of Marriage (An Ethnographic Study in West Labuhan Haji-South Aceh)." *Jurnal Ilmiah Peuradeun* II, no. 2

- (2014): 17–44.
<https://journal.scadindependent.org/index.php/jipeuradeun/article/view/35>.
- _____. The Ritual of Farming in Indonesia (An Ethnographic Study in the Aneuk Jamee Tribe in South West Aceh-Sumatra). *Proceeding International Conference in junction with International Joint Conference Indonesia-Malaysia-Thailand-Philippines-Bangladesh about Drug, Social Sciences and Technology (Drugstech) at Universitas Ubudiyah Indonesia*, Banda Aceh 30 Juli 2016.
- Manan, Abdul, "The Ritual of Farming in Indonesia (An Ethnographic Study in the Aneuk Jamee Tribe in South West Aceh-Sumatra)". *Proceeding International Conference in junction with International Joint Conference Indonesia-Malaysia-Thailand-Philippines-Bangladesh about Drug, Social Sciences and Technology (Drugstech) at Universitas Ubudiyah Indonesia*, Banda Aceh 30 Juli 2016.
- Manan, Abdul, Cut Intan Salasiyah, Syukri Rizki & Chairunnisak (2022). Paddy cultivation ritual in South Aceh, Indonesia: An ethnographic study in West Labuhan Haji. *Jurnal Cogent Social Science*, 8(1), 1-18.
<https://doi.org/10.1080/23311886.2022.2094075>.
- Manan, Abdul, and Muhammad Arifin. "Cultural Traditions in Death Rituals Within the Community of Pidie, Aceh, Indonesia." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 43, no. 1 (2019): 130–44.
<https://doi.org/10.30821/miqot.v43i1.670>.
- Manan, Abdul, Kamarullah Kamarullah, Husaini Husda, Rasyad Rasyad, and Fauzi Fauzi. "The Unity of Community in Cemetery: An Ethnographic: Study of The Islamic Burial Rituals in Aceh, Indonesia." *Jurnal Ilmiah Islam Futura* 24, no. 1 (2024): 21–50.
- Manan, Abdul & Abdullah Munir, *Nilai-Nilai Pendidikan Dalam Ritual Daur Hidup Kluet Timur*, Aceh Selatan. Banda Aceh, Balai Pelestarian Nilai Budaya Banda Aceh, 2016.
- Miles, M. B., Huberman, A. M., & Saldana, J. *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications, 2018.
- Manan, Abdul, Kamarullah, Rahmad Syah Putra, Saprizal, Cut Intan

- Salasiyah, and Muhammad Arif Fadhilah. "Tulak Bala as an Outbreak Prevention Within Sharia-Based Community (The Practice and Views)." In *Proceedings of the 2nd International Conference on Science, Technology, and Modern Society (ICSTMS 2020)*, 576:145–50, 2021.
<https://doi.org/10.2991/assehr.k.210909.034>.
- Manan, Abdul, and Nanda Ria. "The Ritual of Khanduri Jeurat in Southwest Aceh, Indonesia." In *Proceedings of The 7th Annual International Conference (AIC) Syiah Kuala University and The 6th International Conference on Multidisciplinary Research (ICMR) in Conjunction with the International Conference on Electrical Engineering and Informatics (ICELT)*, 632, 2017.
- Manan, Abdul. " *Metode Penelitian Etnografi*. Banda Aceh: AcehPo Publishing, 2021.
- Puteh, M. Jakfar. *Sistem Sosial Budaya Dan Adat Masyarakat Aceh*. Banda Aceh: Grafindo Litera Media bekerjasama dengan LSAMA Banda Aceh, 2012.
- Riezal, Chaerol, Hermanu Joebagio, and Susanto Susanto. "Kontruksi Makna Tradisi Peusijek Dalam Budaya Aceh." *Jurnal Antropologi: Isu-Isu Sosial Budaya* 20, no. 2 (2018): 145–55.
<https://doi.org/10.25077/jantro.v20.n2.p145-155.2018>.
- Safrina, Hadi. "Pelestarian Rumoh Aceh Dan Pemanfaatannya Sebagai Ecotourism Di Gampong Lubok Sukon Kecamatan Ingin Jaya Kabupaten Aceh Besar." Banda Aceh: Skripsi. Sejarah Kebudayaan Islam. Fakultas Adab dan Humaniora Universitas Islam Negeri Ar-Raniry, 2014.
- Saksono, Tono. *Mengkompromikan Rukyat Dan Hisab*. Jakarta: Amythas Publicita: Center for Islamic Studies (CIS), 2007.
- Soelaiman, Darwis A. *Kompilasi Adat Aceh*. Banda Aceh: Pusat Studi Melayu Aceh (PUSMA), 2011.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. Bandung: CV. Alfabeta, 2017.
- Usman, Abdul Rani, and C. Harun Al Rasyid. *Budaya Aceh*. Banda Aceh: Pemerintah Provinsi Aceh, Dinas Kebudayaan dan Pariwisata Aceh, 2009.

- Manan, Abdul "Islamic Educational Values in Life-Cycle Rituals: An Ethnographic Study in Kluet Timur Community, Aceh, Indonesia." in *Global Perspectives on Teaching and Learning Paths in Islamic Education*. Pennsylvania, PA: IGI Global, 2019
- Moleong, L. J. *Metodologi Penelitian Kualitatif [Methodology of Qualitative Research]*. Remaja Rosdakarya, 2002.
- Mugni, Affan, Ritual Khanduri Blang: Agama dan Adat. *Jurnal Al-Ijtima'iyah*, 4(1), 1–8. 2018. <https://doi.org/10.22373/al-ijtima'iyah.v4i1.4777>
- Maslita, Kenduri Jirat di Gampong Ruak Kecamatan Kluet Utara Kabupaten Aceh Selatan , Banda Aceh, *Skripsi Mahasima Usuluddin UIN Ar-Raniry* , 2016.
- Sufi, Rusdi. *Keanekaragaman Suku Dan Budaya Di Aceh*. Banda Aceh: Departemen Pendidikan Dan Kebudayaan Balai Kajian Sejarah Dan Nilai Tradisional, 1998.
- Husaini Ibrahim, Cagar Budaya Di Aceh Dan Tanggung Jawab Pemeliharaannya, *Educational Journal of History and Humanities, Paramita: Historical Studies Journal*, Volume 1 No (2), 2018.
- Sri Sudarsih, Pentingnya Penanaman Nilai-Nilai Budaya Lokal dalam Keluarga di Era Global, *Jurnal Ilmiah Kajian Antropologi* Vol. 3 No. 1, 68-71: Desember 2019.