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KHAURI KUBU (A Unique Culture from Lambiheu Siem, Great Aceh)
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Praza Abstract This paper describes the unique culture from Lambiheu Siem, Great Aceh
namely Khauri Kubu. 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 welcomed by the villagers. The villagers showed their interesting in the event. This unique event always held at fifteen days before Ramadhan in case of welcoming Ramadhan itself.

This event asked the villager to tidy up the grave, pray for who passed away. They also cook and eat together with all villagers and the guests. This event aims to welcome Ramadhan and to strengthen the brotherhood among them. Key words: Khauri, Khauri Kubu, Villagers of Lambiheu Siem I. Introduction Khauri Kubu Khauri kubu is an annual event held in Lambiheu Siem. 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. Khauri is often

done by Acehnese people to thanks God for everything given. There are some kinds of khauri, such as khauri blang in the harvest, khauri laot usually done by fishermen to thanks God to the catch, maolod for celebrating the Prophet Muhammad SAW birthday, and so forth. Otherwise, khaurikubu is the one and only khauri in cemetery held in Lambiheu Siem.

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. 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." In addition, 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)."

Terminology 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. And 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 2.

Method This event was created by former chief of Lambiheu Siem in 2005. The cemetery itself was received in 1995 for all villagers who have died. In order to maintain private grave that villagers have, the chief initiated to have a public cemetery for all in the village. 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).

This paper paper will discuss an analysis of the study are To find out what khauri kubu, To figure out how the opinion of villagers of Lambiheu Siem. To know what people usually do for Khauri Kubu. Therefore, this study examines all aspects that build up the story, Khauri Kubu is an annual event that means a traditional party to be grateful to God for everything given, while kubu is cemetery. Before the party, the chief usually will form committee to men so that they can decide who will do cooking, cleaning, and so forth.

In cemetery, the men just cook Kuah Belangong, an Acehnese traditional curry, meanwhile the other foods, every family should bring from their home. Moreover, in order to serve the guests, each family should bring an extra food to be given to the guests. They will invite some guests that live closed to the village, for example, the chief, Tuha Gampong, and others 3. Finding and Discussion 3.1

Result and Discussion a. Lambiheu Siem is one of villages in Great Aceh region located in Darussalam subdistrict. The villagers of Lambiheu Siem have a habit of graving their families who passed away in the yard of their house. Almost of each family has their own grave near to their house. Because of that, the graves were scattered everywhere in the village.

Therefore, in 1995, to minimalize or even to anticipate such problem, the chief of the village initiated to build a public cemetery for all villagers. The aim was to unity all of the graves in the village to be in one area. At the first time, some villagers agreed and some others disagreed pertaining to the idea. The villagers who disagreed argued that if the grave near to their house, they can every time tidy up the grave and can take for pray.

In other hand, if the grave is far from their house, it will take more time to manage or tidy up the grave. Because of the emergence of group of villagers who disagreed to the idea, then the chief of the village conducted the socialization pertaining to the idea of building the public cemetery and no one villager will has private grave close to their house anymore.

The socialization has been running among the villagers for about six months. After six months, then the villagers were slowly agree to the idea. They started to grave their family who passed away in the public cemetery. In order to follow up the building of public cemetery, the chief initiated to hold an event pertaining to the cemetery.

Because of the villagers -as Moelem- have a habit of welcoming Ramadhan by tidying up the grave, then the chief initiated to hold an event **to tidy up the** public grave together with all villagers. All villagers agreed to the idea. The event was held at about fifteen days before Ramadhan comes. The event named as Khauri Kubu because the event was held in the area of public cemetery. They want there are no other graves scattered around.

When the former chief said about the event at first, no one was against the thought. They all agreed to do the party. It may because of a habit that before Ramadhan, most of moeslem people in Aceh will visit their deceased families' grave to recite yasin or other Islamic holiday such as led Al-Fitr or led Adha.. Therefore, every year, the villagers are pleasure to do the event. It could be tighten the relationship among villagers.

Usually Khauri Kubu will be held 15 (fifteen days) before Ramadhan. This unique even only done in Lambiheu Siem, so you will not find this activity in other villages. Beside to make warm relationship among villagers and clean the grave, this event is also aimed to give sedekah to orphanage and other people in need. 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. b. 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 silaturahmi stronger among them. Table 1 The age of subjects age

Number of Subjects	Male	Female	18-30	31-45	46-60	61 >
26	13	13	19	11	12	9
67	33	34	26	19	12	10

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	Total opinion	Yes	No
Is every citizen of Lambiheu Siem obligated to come and join to the ceremonial of Khauri Kubu?	98	2	2
Have you ever join the ceremonial of Khauri Kubu in your village?	100	3	0
Are you personally interested in the ceremonial of Khauri Kubu?	100	4	0
Do you agree that Khauri Kubu is a useful tradition or ceremonial in your village?	100	5	0
Do you agree that Khauri Kubu will strengthen the brotherhood among the society of Lambiheu Siem?	100	6	0
Do you agree if the ceremonial of Khauri Kubu will be held once a year in your village?	100	7	0
Do you agree if the ceremonial of Khauri Kubu 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	0
Does money is donated voluntarily by the residents?	100	10	0
Does this event let residents to eat together in funeral area?	100	11	0
Should every citizen bring other food in order to serve the guest?	100	13	0
Should everybody tidy up the funeral together?	100	13	0

Based on the questionnaire conducted the opinion of villagers of Lambiheu 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. Conclusion and Suggestion 4.1.

Conclusion Khauri Kubu is one and only event done in Lambiheu Siem, Great Aceh. 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. 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 silahturrahim 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. 4.2.

Suggestion 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. Stories are life's excerpts in which people read not only to get amused. More importantly, they are to pass moral values of what we should or should not be. Understanding the characters portray in the story is essential as the author certainly has

purpose in mind of why he/she creates such ones.

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