

CULTURAL VALUES ON *SEUMAPA* IN ACEHNESE WEDDING CEREMONY

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Abstract

This study focused on the cultural values on *Seumapa* in Aceh wedding ceremony. The objectives of this study were to investigate the cultural values on *Seumapa* in Aceh wedding ceremony, to describe the realization of cultural values on *Seumapa* in Aceh wedding ceremony, and to describe the reason of cultural values on *Seumapa* in Aceh wedding ceremony realization in the ways are. This research was conducted by using the descriptive qualitative method. The data were 194 utterances that were taken from *Seumapa* utterances in five videos wedding ceremony of Aceh. The findings of this research were five cultural values on *Seumapa* was containing cultural values in relationship human with God are thirty utterances, cultural values in relationship human with nature are thirteen utterances, cultural values in relationship human with society sixty utterances, cultural values in relationship human with human are thirty utterances and cultural values in relationship human with himself are fifty-five utterances. The most dominant cultural value on *Seumapa* is cultural values in relations human with society. The cultural values on *Seumapa* in the Aceh wedding ceremony were realized verbally and non-verbal. The reasons for the realization of cultural values in the wedding ceremony are because customs and culture in Aceh, as a sign of gratitude, request from the family and enrich the sheik knowledge.

Keywords: Cultural Values on *Seumapa*, Oral Tradition, *Seumapa*, Aceh Wedding Ceremony

INTRODUCTION

Language and culture are two crucial elements that cannot be separated. In general, all human activities always involve language as a means to interact with people. Every language must consist of meaning. One of the aspects that influence the meaning itself is culture. Culture is all human thoughts and behavior that are functionally organized in society. Culture includes a society's art, beliefs, customs, institutions, inventions, languages, and values.

Kluckhohn (1961) says the value of culture is a general conception organized influences behavior related to nature, the place of humanity in nature, the relationship of people and things that are desirable and undesirable that may be related to the relationship between people with the environment and fellow human beings.

Indonesia is a country that is rich in ethnic and cultural diversity. Even in literature, each tribe has its oral traditions. Some of these oral traditions have similarities, such as the oral tradition in the groom's handover process to the bride's family. A similar tradition is also found in the tradition of the Acehne wedding procession. This tradition is known as *Seumapa*. This oral tradition has been carried out from generation to generation by the people of Aceh at the *Meugatip* (marriage process) and *Intat Linto* (the ceremony of taking the groom to the bride's house).

In recent years many researchers have examined the cultural values of various ethnic groups. Djamaris (1993) researched some regions in Indonesia on cultural values in literature, one of which was literature in the Aceh region. Also this research is reference material for the traditions of future generations of Aceh and the fewer experts left with the Acehne youth's diminishing interest is a sad fact that cannot be denied.

LITERATURE REVIEW

1. Culture

Culture is one of the thoughts both in the form of objects and actions which we always need to preserve the existing history in this country. According to Brisling (1990), culture refers to broadly shared ideals, values, formation, and use of categories, assumptions about life, and goal-directed activities that become conscious are accepted as valid by people.

While according to Larson & Smalley (1972), culture is a "blueprint" that guides people's behavior in a community and incubated in family life. It regulates our behavior in groups, makes us sensitive to status issues, and helps us know our responsibilities to the group.

2. Cultural Values

According to Koentjaraningrat (1998), the cultural value system is the highest and most abstract level of customs because cultural values are the concepts of what lives in the minds of most of the citizens of society regarding what they should consider valuable and essential in life so that they can function as a guide that provides direction. While Williams (1970) stated that cultural values represent the implicitly or explicitly shared, abstract ideas about good, right, and desirable in a society.

3. Types of Cultural Values

As a value system, according to Djamaris (1993), these cultural values can be grouped based on five categories of human relations as follows:

- a. Cultural Values in Relations Human with God
 - 1) Piety
 - 2) Pray
- b. Cultural Values in Relations Human with Nature
- c. Cultural Values in Relations Human with Society
 - 1) Mutual Cooperation
 - 2) Deliberation
 - 3) Obedience
 - 4) Fair
- d. Cultural Values in Relations Human with Human
 - 1) Affection
 - 2) Obedience
 - 3) Harmony
 - 4) Politeness
 - 5) Friendliness
 - 6) Returning the Favor
- e. Cultural Values in Relations Human with Themselves
 - 1) Hard work

- 2) Ingenuity
- 3) Firmness
- 4) Willpower
- 5) Vigilance

4. Oral Tradition

Sibarani (2012) proposed that oral traditions are the community's traditionally cultural activities inherited orally from one generation to another, either the tradition is verbal or non-verbal.

According to Koentjaraningrat (1998), tradition is a community habit that has historically existed, and its continuity has been hereditary. Community traditions can be in the form of local customs or culture. Cultural traditions are various knowledge, and customs passed down from generation to generation by the community and became routine habits. This habit is becoming an oral tradition.

5. *Seumapa*

Pantun is one of the old forms of poetry that Indonesia's people still favor in this modern field. *Pantun* has many types, one of which is used at a wedding ceremony called the *pantôn Seumapa* in Acehnese, which means to say hello. Hugronje (1985) proposed that rhyme (*pantun*) is used in love, in traditional dialogues at sacred ceremonies, in *seudati* plays, and in lullabies. *Pantun* was used in dance events such as those held in Pidie by women and children to accompany the music.

Syamsuddin (1978) states that *Seumapa* is an art performed in a wedding ceremony when a group of a *Linto Baro* (groom) approaches the yard or before entering the front yard of the *Dara Baro* (bride)house. After handing over the *Linto Baro* (groom) from the family to bride family in a customary manner, it is usually done after the *Linto Baro* (groom) hand over *Ranub Lampuan* as a symbol of introduction, brotherhood, and friendship between the two families and two distant communities.

The contents in *Seumapa* are in advice or in Acehnese society called *Wasiet* (advice), which is conveyed to the bride and groom. Still, in practice, it is before *Linto Baro* (groom), symbolized as the leader or head of the household as the recipient of the mandate, which is then as a provision and guidelines for running a household wheel.

RESEARCH METHODOLOGY

The design of this research was conducted using qualitative research. Creswell (2014) defines qualitative research as a design that the researcher is interested in processing meaning through word or picture. This study focused in the type cultural values on *Seumapa* in Aceh wedding ceremony, the realization of cultural values and the reason of the realization.

The data of this research was taken from *Seumapa* utterances that consisted of 194 utterances. The primary data were taken from five videos of wedding ceremony that taken from youtube of Seueng Samlakoe Official and the secondary data were taken from three of participants (Medya Hus). The ceremonies taken from Aceh Jaya, Pidie, Aceh Barat, Nagan raya , and Banda Aceh.

To collected the data, the writer observed the five Aceh wedding ceremonies and focused on *Seumapa* utterances and transcribed the utterances and translated it into English. The next is interviewed the participants to find out the realization and the reason also transcribed the interview. The next was documentation by relating to the object of research. Documentary is the way to get information which related to the data from existing documents, articles, books, journals, or personal documents.

To analyze the data, they were analyzed by using following steps: First identify *Seumapa* in five Aceh wedding ceremonies, The utterances will take when the groom (*lintô barô*) arrives at the bride's courtyard. Second is classifying the cultural values of *Seumapa* in Aceh wedding ceremony based on the theory of Djamaris (1993). Then transcribing all arguments from the participant (an expert of *Seumapa*) about the realization of cultural values on *Seumapa*. Last is describing the realization of cultural values and the reason for the completion of cultural values in the Aceh wedding ceremony based on all arguments.

FINDINGS AND DICUSSION

Types of Cultural Values on *Seumapa*

From 5 *Seumapa* selected, 193 utterances contains cultural values, which consist of 30 utterances (15,5%) cultural values in relations human with God, 13 utterances (6,7%) cultural values in relations human with nature, 60 utterances (30.1%) cultural values in relations human with society, 37 utterances (19,2%) cultural values in relations human with human and 53 utterances (27,5%) cultural values in relations human with themselves.

No	Types of Cultural Values	Frequency	Percentage
1	Cultural Values in Relations Human with God	30	15,5%
2	Cultural Values in Relations Human with Nature	13	6,7 %
3	Cultural Values in Relations Human with Society	60	31,1%
4	Cultural Values in Relations Human with Human	37	19,2 %
5	Cultural Values in Relations Human with Themselves	53	27,5 %
TOTAL		193	100 %

Cultural Values in Relations Human with God

I. *Digop nyan geu tem puasa bulan Ramadhan*

Zakat geu tem boh fitrah geu tem bi

He fast during Ramadhan month

He pays Zakat Al-Fitr

Data I contain the cultural value in relations human with God and the type is piety. As the embodiment of piety to God Almighty, a human who always maintains good relations with his Lord constantly carries out his orders and stays away from prohibitions. The first data illustrates that the form of piety to God Almighty is to fast in the month of Ramadan and pay zakat during Eid al-Fitr.

II. *Assalamualaikum Warahmatullahi Wabarakatuh*

May Allah bestow His salvation, mercy, and blessings

Data II contain the cultural value in cultural value in relations human with God and the type is pray. The word *assalamualaikum* is a greeting that is always done by adherents of Islam or Muslims when meeting other people, and this is a belief and faith in the religion adopted.

Cultural Values in Relations Human with Nature

I. *Eh pat makanan ngoen teube meu'on*

Ngoen u teulason sit sayang kamoe ba

Menyoe ranub sigapu peulengkap reusam

There is food and leafy sugar cane

We also bring coconut

The betel leaf as a complement to *reusam*

Data I contain the cultural value in relations human with nature. Describing the relationship between humans and nature means that we as humans need nature as a place to get natural products. Betel, in the Acehnese language, is called "ranup." It is made from areca nut, gambier, cloves wrapped in betel leaf. Bringing sugar cane, coconut and betel is a complement to marriage customs when delivering groom.

Cultural Values in Relations Human with Society

I. *Na kamoe jak tggk imum eh tuha peut dipak geuchik ngoen tuha lapan*

Na syiet hai tggk bisan rame dengeon aneuk muda-muda

Ceuman na laen loem na ibu-ibuk cantek hana ban

We came with the priest and the oldest of four and the village headman and the oldest of eight.

There is also lots of young people O sir

But also, there are a lot of wonderful women

Data I contain the cultural value in relations human with society and the type is mutual cooperation. In this stanza, there is a cultural value of mutual cooperation. Where we can see that essential people in the village escorted the groom. Which means they are still working together in taking care of the bride and groom.

- II. *Tapi yang ka troeh kenoe inoeng ngoen agam*
Neu sabar sebentar disinan dilua
Karena meu yak tanyeng sikrak dua krak sipatah qalam
 But those who have come here are girls and boys
 You have to be patient outside
 Because we want to ask a few words

Data II contain the cultural value in relations human with society and the type is deliberation. In the stanza above, it can be seen that the groom was stopped at the door because the bride side will ask some questions, and if the groom side could answer all the questions, the groom could enter the house.

- III. *Tetapi hai tdk linto baro woe bak pasangan hanjeut menan-menan yak tameng lam kama*
Karena lambaro ske ino that kep adat dan peraturan
Wahe ka kamoe theun wahe syehdara
 But sir, groom returned to his partner he couldn't enter the room
 Because in Lambaro Skep was very obedient to customs and regulations
 We block your way, O brother

Data III contain the cultural value in relations human with society and the type is obedience. From the stanza above, it is known that the bride's family cannot just walk inside because some customs and traditions must be obeyed. There is a rule that when the bride's family comes, they must be asked about the purpose of their arrival.

- IV. *Kon na wate kamoe jak intat uroe nyan*
Wahe eu rakan kamoe ba idang ube-be raya
Teuma nibak uroe nyoe hai tuan bisan
Ken kamoe lake pulang wahe syehdara tetapi pe una balasan?
 There was a time when we went to deliver on that day
 O lovely brother, we bring dowry
 But today, o father-in-law
 We want to ask again, is there a reply?

Data IV contain the cultural value in relations human with society and the type is fair. The stanza stated that the groom (*linto baro*) side asked about the dowry brought by bride to groom's residence. The value of justice can be seen where both parties are entitled to a dowry according to the customary Aceh marriage.

Cultural Values in Relations Human with Other Human

- I. *Nyan neukalon meutingku tijiek aneuknyoe dua*
Hana teupike cinta awak nyoe cit hana putoh-putoh eh o meulaboh geujak wahe syehdara
 Look, they fall in love with each other

would not have thought that their love would be cut off even he will go to Meulaboh O brother.

Data I contain the cultural value in relations human with human and the type is affection. In the stanza, the affection is where the two brides love each other even though the groom wants to follow the bride to the other region.

II. *Karena sidiroe droe tdk linto woe bak mak tuan*

Hanjeut menan menan tanyoe meusape hana

Because a son in law who went home to his father in law

Can't go without bringing anything

Data II contain the cultural value in relations human with human and the type is obedience. This obedient attitude is usually carried out between children to parents, subordinates to superiors. The value of obedience is seen when the bride and groom return to their parents and cannot just go inside without bringing anything.

III. *Teurimeng geunaseh wahe tdk bisan*

Keunan neujak ka neu peusila

Dengan tempat duek nyoeh that hamparan

Senang hana ban hate lam dada

Thank you so much, O father, in-law

Here I come you invited

With this very spacious seating

I'm pleased

Data III contain the cultural value in relations human with human and the type is harmony. The cultural value of harmony is when the groom's family waits and prepares a place for the guests and the entire bride's family group.

IV. *Hormat bak ulon tuan*

Keu rakan rakan jamee sineuro

Yang patot geuchik ngoen tdk imum sajan

Laen nibak nyan ibuk pkk ketua pemuda pih hana tuwe

Nyan laen hana nyan tuha peut tuha that that dikamoe boh sajan

Respect from me to all guests today

Most importantly to the village head and priest beside me

Other than that, there is a woman of the family welfare program, and also the youth

Other than that, there is also the elders four and the other elders next to us

Data IV contain the cultural value in relations human with human and the type is polite. In this stanza, there is a cultural value of politeness where respect is spoken to essential people in the village apparatus. In Aceh, the village leader and village priests highly respected as elders are examples and help make decisions in a village.

- V. *Meah ka lon cungke lee that peukara*
Geu tanyoe dua ka lage ta meupake
Nyoe meno keuh boh hate
I'm sorry, I have asked a lot of things
The two of us are like fighting people
This is it, my dear brother

Data V contain the cultural value in relations human with human and the type is friendliness. There is a cultural value of friendliness where both sides were seen arguing. Still, the other side apologizes for asking many cases for the sake of custom, and the groom's side is satisfied with the answer so that the groom can go inside. In the second data, it can be seen that the bride is happy to welcome the groom into the house.

- VI. *Keuno peu na kamoe pulang wahe euk rakan geuhen lagoina*
Memang neu eu phui ditijiek bunoe di cupo intan
Asoe I dalam meu ploh-ploh juta
Here we going to returned O brother, it's cumbersome
Maybe you see the dowry is light when she lifts it
The content is tens of millions

Data VI contain the cultural value in relations human with human and the type is returning the favor. There is a cultural value of returning the favor where Groom said he wanted to return the dowry bride brought at the previous event. Groom said that it looks like a lightweight item when viewed from the outside, but if you look inside, it costs tens of millions of dollars.

Cultural Values Relationship Human with Themselves

- I. *Walaupun nyoe linto baro ureung kesenian*
Menyoe masalah peng jajan na peu bloe neuwo keu sinyak dara
Even though linto baro is an artist
If it is about to provide the family, he will bring it for the bride

Data I contain the cultural value in relations human with themselves and the type is hard work. There is a cultural value of hard work where the groom comes from the art field, but if to provide for his wife, he will be willing to work hard to bring something home for his wife.

- II. *Teuman neusilik tentang masalah pendidikan*
Nyoe sidroe dokter hai tgg nyang sidap hana ban
Na jarom hai tgg ubee raya
But you ask again about his education O sir
He is a doctor, outstanding
He has a big needle O sir

Data II contain the cultural value in relations human with themselves and the type is ingenuity. The traditional leader's ingenuity which says that Groom is a doctor, which means he is an intelligent person, and Bride's family doesn't have to doubt about groom's education.

III. *Nyan ken ka ku jaweub masalahnyan*
Peu na bak jalan inoe neu peudeng wahe tuan

I already answered that problems

What's the problem again? You blocked us O brother

Data III contain the cultural value in relations human with themselves and the type is firmness. The cultural value of firmness is where the traditional leader says what else, and why they are keep block the door while they have answered the previous question.

IV. *Nyan neuba keuno dara baro yang tari rupawan*
Peu nyoe dara baro uroe nyan yang menikah bak KUA?

That's the beautiful dara baro that you brought here

Is it true that dara baro, who was married at KUA that day?

Data IV contain the cultural value in relations human with themselves and the type is vigilance. In this stanza, there is a cultural value of vigilance. It can be seen that the groom's family asked whether it was confirmed that the family brought was the right person or not.

The realization of cultural values on *Seumapa*

Cultural values of *Seumapa* in the Aceh wedding ceremony were realized verbally and non-verbally.

The reason of cultural values realized the ways they are

Cultural values on *Seumapa* in Aceh wedding ceremony realized because there are customary and tradition of Aceh also requested by the family.

After analyzing the cultural values on *seumapa* in Aceh wedding ceremony using Djamaris's theory (1993), it can be concluded several points from the analysis.

The first. In five wedding ceremonies found five cultural values of *Seumapa* in Aceh wedding ceremony based on Djamaris's theory (1993), namely thirty utterances cultural values in relations human with God, thirteen utterances of cultural value in relations human with nature, sixty utterances of cultural values in relations human with society, thirty-six utterances cultural in relations human with human and fifty-five utterances cultural values in relations human with himself. Then the most dominant cultural value found in the wedding ceremony was cultural values in relations with society. All the cultural values were realized on *Seumapa* in Aceh wedding ceremony, and it can prove that Aceh society still holds and keep the cultural values as well. So based on the findings in five wedding ceremonies, Aceh still keeps their cultural values.

The finding in this research supported by the previous study that also used Djamaris's theory (1993) analyzed the cultural values from Tungku Novel by Salman Yoga S by Mentari, Wildan, and

Muklis (2017). They also found the five cultural values but in novel and the most dominant was cultural values in relationship with society and cultural values relationship with himself. Similar to the results obtained in this study that the most prevalent type is the relationship between humans and the community. This can be proof that the cultural values of the Acehese people are still very much attached. The sense of brotherhood among the people of Aceh is powerful due to the existence of customary and reusam compliance, which is always maintained. According to customary law, marriage is a matter of relatives, family affairs, community affairs, degrees, and personal issues, with each other in different relationships.

Second, the five cultural values of Seumapa in the Aceh wedding ceremony were realized in different ways. The cultural values in the human relationship with God are realized by saying greetings by traditional elders as Muslims to the bride's family who arrived at the house, and the conventional elders started Seumapa. This way is done to ask God for grace in beginning the wedding ceremony. The other is realized by the way a groom says bismillahirrahmanirahiim (a greeting to start something good in Islam) when the traditional leader asks him to speak.

Second, the cultural values in the human relationship with nature are realized by the groom bringing some raw materials produced by nature. That are coconut (U Teulason), sugar cane (Teubee Meu'on) and betel (Ranup). Each of those has a meaning as a symbol for marriage. Third, the groom's cultural values in the human relationship with society bring essential people from his places such as village heads, religious leaders, and traditional leaders. This is a form of cooperation in the wedding ceremony to run smoothly following Aceh's customs. And also, when the bride's family is blocking the groom's family in page and asking some questions about the delivery because delivery (Peuneuwo) from groom (Linto Baro) is mandatory in Aceh marriage customs because delivery (Peuneuwo) from groom (Linto Baro) is mandatory in Aceh marriage customs.

Fourth, the cultural values in human relationships with humans are realized by traditional elders who welcome inside with pleasure. The value of harmony can be seen from being cleared into the group waiting to start the wedding ceremony. And also, by bringing a return delivery (peuneulang) by the bride as a sign of gratitude and return of gratitude to the groom's family.

Fifth, the cultural values in a relationship with himself realized with traditional elders who mention the profession or education of the bride and groom that improve their quality as a bride so that the bride and groom will not be doubted to enter. And also, the value of vigilance where traditional elders are suspicious of the delivery from the groom who comes because it looks very light when lifted. Then the traditional elders asked about the delivery being brought because the delivery was included as a mandatory and sacred thing in Acehese weddings. The last, all the cultural values on Seumapa in Aceh's wedding ceremony were realized for some reason. The human relationship with God realizes that it is customary for Reusam in Aceh. Customs and religion in Aceh cannot be separated. This is contained in the Narit Maja (custom) of Aceh, namely Adat Bak Po Teumeureuhom, Hukom Bak Syiah Kuala which means that custom is the decision of the kings who

have ruled in Aceh, and the law is religious regulations sourced from the book of Allah and the Sunnah of the Prophet. This explains that all customs in Aceh are based on Islamic law and cannot be separated.

The cultural value relationship human with nature was realized because it is customary and Reusam in Aceh. The groom brings provisions such as coconut, sugar cane, rice which indicates the groom must work because he is already married. Carrying coconut and sugar cane signifies that the groom must live independently. If he has a garden, then plant sugar cane or coconut for the future of the household. Bring sugar cane, coconut, and rice is a sacred thing in Acehnese marriage.

The reason for the cultural value relationship between humans and society was realized because it is customary in Aceh where it is crucial to deliver it to the village, such as village heads, traditional elders, and priests. From the beginning of the application to the marriage, the groom (Linto Baro) handed over all processes to essential people in the village. So it is obligatory to come with crucial people in the town because when delivering the groom it will be handed over to the village elders there. After all, he will live in another village.

The reason for cultural value relationship human with a human was realized because it has answered all the questions given by the traditional elders correctly. The question regarding the delivery (Peuneuwo) brought by the groom is one of the conditions for marriage in Aceh. Because if the groom doesn't get what has been promised, he will complain. This is also one of the reasons why we have to bring village elders because the agreement between the two parties must be fixed and confirmed. If not according to all deals can be a problem, even divorce. Then the bride brings a return delivery (Peuneulang) because it has become a custom as a sign of gratitude to the groom's family. The contents of the women's gifts are different from the men's, where the contents of the women's contributions are cakes, later these cakes will be distributed to the villagers who helped with the wedding. Usually, this cake is called "Kue Dara baro."

The reason for cultural value relationship human with himself was realized because of a request from the family to convey the bride's education or job. And also make the sheik more knowledgeable in figuring out because of a spontaneous demand from the family. Sometimes there is a technical error when delivering, so that it takes a little longer to cover the shortcomings in the wedding procession. Then the traditional elders feel wary about the groom's delivery because it is one of the obligatory and sacred items that must be obtained. The elder saw that the item he was carrying was very light and suspected that there was no content, then another elder said that it might be seen that it was fragile, but the contents in the shipment could be tens of millions.

Based on the explanation above, cultural values on Seumapa in Aceh, the wedding ceremony is still carried out today and still adheres to customs and traditions in Aceh. Hasan (1977) stated that the Narit Maja held by Aceh was '*Adat Ngon Hukom Lagée Zat Ngon Sipheuet*' customs and laws are like substances and properties that cannot be separated.. This means that law and custom are like one thing that cannot be separated from the people of Aceh.

CONCLUSION AND SUGGESTION

The following are can be concluded from this research after analyzing the data based on the theoretical basis used. It was concluded that five types of cultural values are found on *Seumapa*, namely; cultural values in relations human with God, cultural values in relations human with nature, cultural values in relations human with society, cultural values in relations human with human and cultural values in relations human with themselves. And the dominant type of cultural value on *Seumapa* in the Acehese wedding ceremony is cultural values in relations with society.

Cultural values of *Seumapa* in the Aceh wedding ceremony were realized verbally and non-verbally. Verbally, cultural values were realized by telling the bride and groom to read Bismillah, saying *Assalamualaikum* as an opening greeting, asking the profession and education of the bride, and asking about the return delivery that seemed light. While non-verbal, cultural values were realized by blocking the family in the yard, bringing coconut, sugar cane, and betel, and then inviting the family in after answering questions, also carrying a reply of dowry as gratitude.

Cultural values on *Seumapa* in Acehese wedding ceremony realized for some reasons. First, the reason realized is because it is customary and traditional in Aceh. The second reason is that there is a request from the bride and groom's family, which is not mandatory. Bringing the groom (Linto Baro) also must bring the village elders and village heads is a custom of Aceh. The fifth reason is the traditional leader allowed the blocked family to enter happily because they had answered questions. Sixth, it has become a custom whereas a sign of gratitude because usually the cakes brought by the bride (Dara Baro) will be distributed to the villagers. The last is because it was seen that the delivery items were light and the delivery from the groom to the woman is obligatory.

Based on the results of the analysis that has been done, then these are some suggestions as follows:

1. This research can be used as one of the references to enrich the knowledge about cultural values, especially the cultural values of Aceh.
2. The findings of this study were suggested for the other Acehese societies in keeping their cultural values, especially for the young generation to maintain their cultural values.
3. It suggests that the following research explores the cultural values in other ceremonies or other ethnicities because Indonesia has many nationalities and cultures that need to be protected and preserved in this modern era. This research can be as a reference.

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