

# Analysis Of Hadith In *Khanduri Laot* In The Coastal Community Of Aceh Tamiang

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## ABSTRACT

The *Khanduri Laot* tradition found in the coastal areas of Aceh, especially Aceh Tamiang and the hadiths related to the implementation of *khanduri laot*, the extent to which the power of these hadiths and their understanding can be used as a basis for justifying and prohibiting these activities is an important part of this research. This research is a qualitative descriptive research with an empirical approach. The findings obtained in this research include, there are several hadiths which are considered to be related to understanding the implementation of *Khanduri laot* for the coastal fishing community of Aceh Tamiang. The hadiths related to this activity concern the issue of shadakah, giving shadakah to the Jinn, hadiths about 'atira. These hadiths provide an understanding that this tradition has positive and negative sides. The positive side is the value of unity and *ukhuwah*, but the negative value will create gaps in shirk if the implementers are not given the correct concept about this tradition. This tradition will give rise to two legal possibilities, it could be permissible or *haram*.

**Keywords:** *Hadith, Khanduri Laot, Coastal Community, Aceh Tamiang.*

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## 1. INTRODUCTION

The *khanduri laot* tradition carried out in Aceh Tamiang, if the fishermen's catch results drop drastically, the fishermen will inform *Muqim* that *khanduri laot* has to be implemented because the fishermen's catch results have dropped drastically. Teuku Ali Murtada said that the *khanduri laot* ceremony was a grand and popular celebration moment, especially for fishermen. Refrain from going to sea starting from the day of the ceremony so that the sea ghosts and sea genies do not get angry and give the sea genies the satisfaction of enjoying the *khanduri* offerings. There are indications that several practices in the *khanduri laot* ceremony lead to shirk, because they are not in accordance with religious values. The sea alms ceremony is carried out to express gratitude to the ruler of the sea for the abundance of fish, the sea being friendly to the community and as a hope that the fish will be abundant and the sea will be preserved and there will be no casualties for the fishermen (Said, 2023).

Various previous studies are very valuable for the author as a framework for thinking. This research framework was prepared by looking at previous research and

trying to develop and synthesize it to produce different research. Rahmawati in her research said that the *khanduri laot* is believed to be a means for people to express their gratitude or gratitude to Allah SWT who has bestowed abundant blessings, especially the blessings obtained from going to sea. This ritual is also carried out to distance oneself from all danger and all difficulties by asking forgiveness from the creator. The overall public response to *khanduri laot* is considered very positive. They don't feel that this *khanduri* is double-crossing God because it is filled with prayer and eating together as a form of gratitude, kinship, and building relationships with other people. (Rahmawati, 2020).

Yogi Febriandi in his research said that Islam and customs in Kuala Langsa society have blended into a tradition. This tradition can be found in *Laot* traditional rituals. *Panglima Laot* as the *Laot* traditional leader plays a role in maintaining harmonization between custom and Islam. *Panglima Laot* provides equal accommodation for Indigenous and Islamic groups to appear to each other without having to lose their identity. Islam is still presented according to belief by prioritizing universal and substantive values. Customs remain in ritual ceremonies that have been entrenched for a long time. The harmonization of the two in the *Adat Laot* ritual rejects the view that Islam and *Adat* (locality) will conflict with each other Yogi (Febriandi, 2017).

The author's research is different from several previous studies which have not specifically paid attention to the hadiths which are considered as references for this tradition. The author in this research will carry out an analysis of the understanding of this hadith with the title *Analysis of the Hadith in Khanduri Laot in the Aceh Tamiang Coastal Community*. The aim of this research is to find out what hadiths are related to the *khanduri laot* tradition? What is the meaning of the hadiths related to the *khanduri laot* tradition?

Starting from the discovery of hadiths and verses from the Al-Qur'an used for this tradition, the author discovered that this tradition is a cultural heritage of the archipelago and is one of the local wisdoms in Aceh. These various implementations are collaborated with Islamic teachings in line with the desire to maintain and preserve culture that does not conflict with religion. There are many hadiths that are used as a benchmark in implementing this tradition, including hadiths about alms and strengthening *shilaturrahim*.

## 2. METHODS

This research is qualitative research with an empirical approach, which is used to see how laws or norms are practiced in various human cultures (Ahmadi & Aripin, 2010). As in this research, the implementation practices and laws of the *khanduri laot*

ceremony in Aceh Tamiang will be discussed. The special approach applied uses the symbolic interaction approach theory using the meanings of objects used during the *khanduri laot* ceremony, both those used and displayed in the ceremony

### 3. FINDINGS AND DISCUSSION

#### A. THE *KHANDURI LAOT* TRADITION FOR THE ACEH PEOPLE

The existence of customs and religion that are so strong together is reflected in the *hadih maja* of Acehese customs "*hukom ngon adat lagee alat ngon sifeut*" meaning that law and custom are like substances with their properties. These customs cover all aspects of community life, including livelihood systems, technology and living equipment, society, arts, etc (Hosein, 1970). Acehese society is known for its many ceremonies which function as codes of conduct that regulate, control and give direction to behavior and actions in society. There are ceremonies included in the commemoration ceremonies for major Islamic holidays, such as the Prophet's *Mo'lot* ceremony in the month of Rabiul Awal, fasting in the month of Ramadan and so on. There are also *khanduri* ceremonies to commemorate various activities. The ceremonies included in this *khanduri* ceremony are *khanduri Blang*, *khanduri Laot*, *khanduri Jeurat*, *khanduri Apam*, *khanduri Maulid*, *khanduri Babah Jurong/Tolak Bala*, *khanduri Seumulung* (Syamsuddin, 1971).

*Khanduri laot* or often called Adat Laot is a tradition of coastal communities in Aceh Province. One of the functions of the *Khanduri Laot* commemoration which is held every year is to strengthen the existence of the *Panglima Laot* Traditional Legal Institution. A community leader named Hasan who is also the Secretary of *Panglima Laot* in Aceh Tamiang said that the *khanduri* event was also used as a means of re-socializing maritime rules/laws that had been outlined by *Indatu* (ancestors) (Syamsuddin, 1971)

*Khanduri laot* is a ceremony before the eastern season or when the western season ends. In the past, *khanduri laot* was routinely carried out in every coastal village in the *Panglima Laot* area, both in lhok (bay) and in the district. *Khanduri laot* for the Acehese fishing community is a change in the relationship between humans as created creatures with their Creator and also the surrounding environment in dealing with the local environment. *Khanduri laot* is held by collecting contributions from fishermen according to their abilities. Those who are classified as rich, must contribute more. The amount of the donation is determined through deliberation involving residents. The deliberation also determined the schedule for the implementation of the *khanduri* (Syamsuddin, 1971).

The *khanduri laot* ceremony begins with the preparation stage, namely various food offerings, preparation of *peusijuk* equipment and also a boat to carry the offerings that will be taken out to sea. The next stage is carrying out the ceremony. This stage begins in the morning or after the Fajr prayers have been completed. The first participants to attend were *tadarrus* participants who read verses from the holy Koran (Umar, 1983). After that, the commander started slaying the buffalo to be slaughtered, then *peusijuk* (floured with fresh flour) then the buffalo was slaughtered. The buffalo meat that has been slaughtered is then cooked. All dishes, whether buffalo meat or other foods, are not allowed to be eaten before there is an order from the commander in chief and the committee. Some were immediately separated, to be put on the boat together with the people who were reading the prayers. The rest of the buffalo that is not cooked, such as the entrails, is put back in the buffalo skin and sewn as before and the offerings in the form of the buffalo head, entrails and bones will be thrown into the middle of the sea. On his way to the middle of the sea, the call to prayer was also sounded. After arriving in the middle of the sea, the ship carrying the offerings stopped and lowered the offerings with prayer readings from verses from the holy Qor'an such as Surah Yasin, Surah Al-Fatihah, Surah Al-Ikhlâs, as well as prayers of congratulations and thanksgiving prayers (Syamsuddin, 1971).

A meal together with the guests, orphans and the poor was held upon returning from the sea. After eating, the commander gave instructions regarding taboos regarding going to sea. This prohibition on going out to sea is accepted by the fishing community as a customary law that regulates behavior when going to sea. These restrictions include being prohibited from going down for the whole day on the day of the *khanduri*. It is also stated that the day that is not allowed to go to sea is Friday from sunrise until the end of Friday prayers. If fishermen go to sea on Friday night they must return to land before 08.00 a.m., on Eid al-Fitr for one full day, Eid al-Adha is prohibited from going to sea for three days starting from the first to the third day, it is also prohibited to go to sea for fishermen who are experiencing misfortune/death in the fishing community until the burial is completed (Hurgronje, 1985).

After the sea commander finished giving his advice, sometimes elders or clerics and government officials also gave speeches which were essentially advice regarding social life, and prayers to Allah so that the fishermen's lives would be blessed. After the commander in chief and government officials finished giving their advice, the *khanduri laot* event was finished (Hosein, 1970).

According to some people, the origin of the *khanduri laot* warning is based on the sinking of a ship used by a commander's son who went to sea in ancient times, but the

commander's son survived. A dolphin had washed him up on the beach. As a form of gratitude for the safety of the commander's son, Khanduri laot was held for seven days and seven nights. The warning then continues until now ( Syamsuddin, 1971).

## **B. THE MEANING OF SYMBOLS IN THE *KHANDURI LAOT* TRADITION**

### **1. The meaning of symbols and tools in ceremonies**

The *khanduri laot* ceremony ritual contains many meanings and values as symbolized by the symbols themselves. These symbols can be seen in objects, taboos during the ceremony, including:

- a. One tray *bu leukat kuneng*. The meaning of sticky rice is that it contains an adhesive substance, so that members of society can relate to one another, and means that human relations with their environment are always maintained in harmony. The yellow color of sticky rice is a sign of glory and prosperity, meaning that if fishermen go to sea, they will catch lots of fish, have good luck and be far from danger.
- b. One tray of *peusijuek* material consists of:
  1. *Dalong* contains the meaning that humans cannot live without other people, they are part of society in every activity.
  2. *Breuh Padee* (paddy rice) means that people should not be arrogant and arrogant and instead increase their gratitude to Allah SWT when they receive good fortune. It's like rice, the more it contains the more it bends.
  3. *Teupong Taweu ngon Ie* (plain flour with water) to cool and cleanse the heart. If a dispute occurs between members of the community, it can be resolved with a cool head and accept it with a calm heart.
  4. *On Sisijuek, On Manek Manoe* and *Naleung Sambo*. These three types of devices are tied firmly together, whose role is as a tool for sprinkling fresh flour water. The meaning of the ties between all these devices is to strengthen relationships between members of the community. Meanwhile, each set of leaves is an antidote for solving every life problem through deliberation.
  5. *Glok* (hand washing place) serves as a place to fill plain flour which has been mixed with water and the other is as a place to fill rice and paddy. The meaning is that if you get good fortune, you don't spend it immediately, but you save it and save it well.
  6. *Sangee* (serving hood) plays the role of covering utensils for plain flour and yellow sticky rice. This means always hoping for protection from Allah SWT when running the ark at sea
- c. Prayer is the most important element in carrying out ceremonies, because prayer concerns the relationship between humans and God. Prayer also means that the community supporting the ceremony is religious.

- d. The sacrificial animal is then washed and dressed in a white cloth, which has the meaning of loving one's own child and being sacrificed to obtain hopes and desires. The animal chosen is a male animal which symbolizes the ability to withstand all the trials of life when crossing the ocean.
- e. Eating together is a ritual symbolizing that the community has a high sense of closeness and solidarity and also cares about religious teachings by giving alms to orphans.
- f. Abstinence in the ceremony also symbolizes that people are not greedy for what is not yet theirs, do not eat bad food, and always remember each other.

That is the symbolic meaning contained in the ceremony. For example, these values remind humans of God's power, so that their requests and hopes are granted.

### C. HADITHS RELATED TO THE *KHANDURI LAOT* TRADITION

#### 1. Give *Shadaqah* to The Jinn

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي جَدِّي عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَحْمِلُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِدَاوَةً لَوْضُوبِهِ وَحَاجَتِهِ فَبَيْنَمَا هُوَ يَتَّبَعُهُ بِهَا فَقَالَ مَنْ هَذَا فَقَالَ أَنَا أَبُو هُرَيْرَةَ فَقَالَ ابْنُ عَنَابَةَ أَسْتَنْفِضُ بِهَا وَلَا تَأْتِنِي بِعَظْمٍ وَلَا بِرَوْتَةٍ فَأَتَيْتُهُ بِأَحْجَارٍ أَحْمَلُهَا فِي طَرْفِ ثَوْبِي حَتَّى وَضَعْتُهَا إِلَى جَنْبِهِ ثُمَّ انْصَرَفْتُ حَتَّى إِذَا فَرَغَ مَشَيْتُ فَقُلْتُ مَا بَالُ الْعَظْمِ وَالرَّوْتَةِ قَالَ هُمَا مِنْ طَعَامِ الْجِنِّ وَإِنَّهُ أَتَانِي وَفَدَّ جِنٌّ نَصِيبِينَ وَنِعْمَ الْجِنُّ فَسَأَلُونِي الرَّادَ فَدَعَوْتُ اللَّهَ لَهُمْ أَنْ لَا يَمْرُؤُوا بِعَظْمٍ وَلَا بِرَوْتَةٍ إِلَّا وَجَدُوا عَلَيْهَا طَعَامًا

Meaning: "Has told us [Musa bin Isma'il] has told us ['Amru bin Yahya bin Sa'id] said, has told me [my grandfather] from [Abu Hurairah] radiallahu 'anhu, that once he brought a water bag made of leather for ablution and the testament of the Prophet sallallahu 'alaihi wasallam. And he followed him carrying a water bag, he asked: "Who is this?" He answered; "I am Abu Hurairah". "Find me some stones to use as a tool for purification and don't bring me bones and animal dung." Then I came up with some stones using the hem of my clothes and placed them beside him. Then I went after he finished, I walked with him and asked; "What about bones and animal waste?" He answered: "Both are included in the food of the jinn. And indeed there came to me a messenger of genies from Nashibin, he is the best of genies, then they asked me about sustenance. So I asked Allah that they do not pass by bones and animal dung but that they get it as food." ( Al Buchari)

Tengku Yusuf, one of the ulama figures in the Bendahara Aceh Tamiang District, said that the habit of giving alms or giving food to jinn is due to a hadith which informs that humans still have the possibility of giving alms or giving food to jinn. In its implementation, it is accompanied by dhikr or prayers with the aim of hoping for blessings, so it does not violate the Shari'a and indirectly we have given charity to the Muslim (Yusuf, 2023). In response to this statement, the author is of the view that the

problem of worship in Islam is something that is tauqifiyyah. This hadith contains prohibitions against some traditions of the Jahiliyyah community. They have a tradition of slaughtering and sacrificing their idols in order to perform Taqarrub and Tabarruk. If a slaughter is free from shirk, then it is permissible regardless of the name of the activity.

## 2. Hadith about sacrificing animals

حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنَا الزُّهْرِيُّ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا فَرَعٌ وَلَا عَتِيرَةٌ). وَالْفَرَعُ: أَوَّلُ النَّتَاجِ، كَانُوا يَذْبَحُونَهُ لِطَوَاغِيَتِهِمْ، وَالْعَتِيرَةُ فِي رَجَبٍ

Meaning: "Has told us [Abdan] said, has told us [Abdullah] said, has told us [Ma'mar] said, has told us [Az Zuhri] from [Ibnul Musayyab] from [Abu Hurairah] Radliallahu 'anhu, from the Prophet sallallahu 'alaihi wasallam, he said: "There is no Fara' and Atirah. Fara' is the first child of a camel which they slaughter for their worship, and Atirah is an animal (goat) which they slaughter in the month of Rajab." ( Al Buchari)

Tengku Multazam said that الْفَرَعُ is something that is permissible with the words of Imam Syafi'i which were narrated by Al Baihaqi with authentic sanad from Muzanni, he said: "I heard Imam Syafi'i say: The ignorant people hope for blessings from their wealth, then asked the Prophet and he answered: *فرعوا ان شئتم* meaning: "Slaughter if you like".

He also explained that in the book Nihayatul Muhtaj it is permissible for someone to throw bread into the sea for sea birds and fish, and that this is not haram. Even if what is thrown is an object that has value. Because that is a form of taqarrub too. He added that what is authentic about الْفَرَعُ and الْعَتِيرَةُ is that they are not *makruh*. It is even Sunnah, in accordance with Imam An Nawawi's expression in Al Majmu' juz 8 page 337 ( Multazam, 2023) In response to this statement, the author is of the view that what Tengku Multazam said can be used as an argument for carrying out *Khanduri*. However, there needs to be outreach and provision for the *Khanduri* organizing committee.

## D. KHANDURI LAOT CONTROVERSY IN SACRED TRADITIONS IN

### ACEH TAMIANG

#### 1. The views of the Aceh Tamiang Coastal Community towards the Implementation of the Khanduri Laot Tradition

Aceh Tamiang Coastal Kechuek said that *khanduri laot* is an obligatory event according to customary law because it has many benefits for the people of Aceh Tamiang. The benefits from a religious perspective are that people can pray together with the *teungku* who are invited to ask for sustenance, ask for forgiveness, make

things easier in all matters and keep them away from all danger, then they can also support orphaned children which is a religious commandment so that it gives a sense of community care for children orphan. From a social perspective, holding the khanduri laot event can unite the community to work together which can strengthen shilaturrahmi relationships ( Ronaldo, 2023)

## **2. The views of Aceh Tamiang Ulama**

### **a. Tengku Yahya Husein**

He said that praying at the *khanduri laot* event was justified. However, the use of offerings at this event is an act that is prohibited from religious views. Sea charmers have an obligation to make offerings every year, which shows that they have an inner attachment to the genie who lives in the sea. Meanwhile, in Islamic teachings, this is contradictory (Husein, 2023)

### **b. Dr. Awwaludz Dzikri, Lc. MA**

He said that giving alms to the fish in the sea is something good in religion. However, throwing offerings into the sea because of other elements, namely the power of the jinn in the sea to provide safety to fishermen, is an act of shirk. In religion, these activities and beliefs are also called *tathayyur* ( Dzikri, 2023)

### **c. Summary of MPU Tausiyah regarding repelling reinforcements**

In connection with the Khanduri Laot tradition, there are several sharia reviews on the issue of this tradition:

#### **1. Mubah**

If the tradition of rejecting evil is done solely to ask for and get closer to Allah, which is filled with worship activities such as walking remembrance of ratib, reading the Koran and giving alms, then it is permissible in accordance with the word of Allah in the QS. al-An'aam : 162-163.

#### **2. Haram**

If the traditional ritual activity of rejecting evil contains elements of waste, such as throwing food (buffalo heads and other things) into the sea, river or jungle, preparing offerings for spirits, sexual intercourse between a man and a woman who is not his mahram in this event is haram. In accordance with the words of Allah SWT:

Meaning : *“Indeed, He has only forbidden you carrion, blood, pork and (the meat of) animals slaughtered by (names of) other than Allah.”*

Imam Ibn Jarir ath-Tabari said:

*“This means that sacrifices are sacrifices that are offered to (other than Allah SWT) and idols, which are called names other than Him (when slaughtered), or are intended for worship other than Him.”*



In an authentic hadith, from Ali bin Abi Talib radhiallahu'anhu, that Rasulullah SAW said:

*Allah curses those who slaughter (give sacrifice) for other than Him.*" ( Moslem No. 1978)

So in order for these two elements that describe shirk to disappear, we are obliged to provide an explanation and divert the activities of rejecting evil that have become entrenched and traditional in society so that they become *syar'i*.

#### **d. Author's Views on Khanduri Laot**

The author will examine whether in the stages there are positive and negative things seen from an Islamic perspective.

##### **1. Positive Traits**

The implementation of the khanduri laot event on the coast of Aceh Tamiang contains many positive things. First, by carrying out this event, community social relations will improve. Gathering is also a proof and a sign of generosity and a person's high morals. Friendship is a noble moral that is recommended and called for by Islam. Allah Ta'ala warns people who decide with curses and punishment, among His words :

Meaning : *"O people, fear your Lord who created you from a single person, and from whom Allah created his wife; and from both of them Allah multiplied many males and negatives. And fear Allah, by (using) His name you ask each other, and (maintain) friendly relations. Indeed, Allah always watches over you and watches over you."* (QS. An-Nisa 4:1)

Mentioned in Shahîh al-Bukhâri and Shahîh Muslim, from Abu Ayyûb al-Anshârî:

Meaning: *"That someone said to the Prophet sallallaahu 'alaihi wa sallam: "O Rasulullah, tell me about something that can put me into heaven and keep me out of hell," then the Prophet sallallaahu 'alaihi wa sallam said: "Indeed he has been given taufik," or "You really have been given guidance, what did you say earlier?" Then the person repeated his words. After that the Prophet sallallaahu 'alaihi wa sallam said: "You worship Allah and do not associate anything with Him, perform prayers, pay zakat, and you continue to maintain relationships." After the person left, the Prophet sallallaahu 'alaihi wa sallam said: "If he carries out what I ordered him to do, he will surely enter heaven."*

The second positive action from carrying out the Khanduri Laot event on the coast of Aceh Tamiang is giving alms to orphans, starting from providing delicious food and also when you go home you will be given an envelope containing money. The author feels that this is very positive, because Islam recommends giving charity and loving orphans.

##### **2. Negative Traits**

The ritual tradition of carrying out Khanduri Laot also finds several negative things, the first of which is that it is wasteful. Allah Ta'ala has said:

Meaning: "And give to close families their due, to the poor and those on a journey and do not squander (your wealth) wastefully." (QS. Al-Isra` 17:26-27).

The wasteful nature of the implementation of khanduri laot here is when a lot of food that can still be used/eaten by humans is thrown away in vain into the sea, so the author considers what is being done as wasteful, which is a negative characteristic in Islam. Second, the idolatrous nature of the implementation of khanduri laot, the author also found something called idolatry, which is a very fatal characteristic, this is a major sin in Islam.

#### 4. CONCLUSION

The Khaduri laot tradition is a ceremony that must be carried out before the eastern season or when the western season ends. For a long time khanduri laot has been routinely carried out in every coastal village which is Panglima Laot's territory. Khaduri laot for the coastal fishing community of Aceh Tamiang is an embodiment of the relationship between humans as creator creatures and also the surrounding environment in dealing with the local environment and is believed to be a cultural tradition which if it is not held it is believed to bring disaster and danger to the surrounding community and believe that if this celebration is held it will provide abundant sustenance to the coastal communities of Aceh Tamiang and can provide security for fishermen who want to go to sea.

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