

REVITALIZATION OF ACEH CUSTOMS IN FORMAL EDUCATIONAL INSTITUTIONS

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Abstrak: The study aims to strengthen the role of school in transforming Aceh customs. Schools as an official formal education institution, dealing with two issues namely their feelings cannot be ignored between customs and culture is a case that should be maintained continuously, and schools have to collide with system reining the power of cruising and creativity of education institutions in developing the value of custom. In addition, schools have a desire to interpret Aceh customary by themselves. Those things are done in two issues; First, the lack of teacher understanding customs well and perfectly. Secondly, low supported funding supporting every work in revitalization of custom. The study found that revitalization and strategy in developing in formal schools are undergone by two ways; theory and practice. Theoretically, schools include custom materials through several lessons. Then practically, schools encourage students' creativity in many ways, both in school activities internally and externally.

Keywords: Strengthening, Aceh customs, and Schools.

A. Introduction

This research was facilitated by Majelis Adat Aceh (Aceh Custom Council) in 2015. In practical terms, this study aims to reaffirm the role of formal educational institutions in transforming Aceh custom. Why focus on formal educational institutions, due to the relatively more strategic in strengthening Aceh custom. The focus the research is inductive, which departs from suspense of reality that has been rampant among teenagers and young generation.

Various deviant behavior has the potential to shift the orientation of teenagers and young people in the country, especially in Aceh. Whereas in Aceh that legally has been authorized by the government to run sharia law since March 15, 2002 in which to accommodate the implementation of customs and traditions. Initially, the observation discovered the fact that relatively many phenomena law violations, such

as being together man and woman in certain places, wearing tight clothing, punky look, accessing pornography, gambling, drinking, and their adultery. Even this deviant behavior seem to take place freely and frankly. Symptoms of shifting even a recession tend to leave indigenous cultures occurred in Aceh society was reminded by Aceh Governor Ibrahim Hasan in 1991.¹

Noting this phenomenon, seems to ponder the role of educational institutions, including formal education institutions. Presumably educational institutions began to lose its function in carrying out the mandate as an agent of change for the younger generations present and future. Role over the value (transfer of values) has shifted only limited control of knowledge and skills alone. On the other hand, the realm of attitudes and behavior are neglected. A very noble attitude or behavior contained in the customs of their parents and ancestors (endatu) hereditary eroded and displaced by the current globalization is increasingly strong.

In fact, the Aceh Governor Ibrahim Hasan in 1991 confirmed that the distinctiveness of indigenous Aceh lies at the heart of Islam contained therein and the compound with the structure and culture of Indonesia in *Bhinneka Tunggal Ika*. It became a national asset that should be preserved.² In order to conserve the indigenous Aceh extremely dependent on the attitude and behavior of the followers and the wearer. Followers and users of Aceh custom, of course the people who live in Aceh and or people who have committed Acehnese. In addition, the role of educational institutions is certainly very significant.

Thus informal educational institutions, formal and non-formal to be very important to assume the role of indigenous pelessterian Aceh. Especially for formal educational institutions, institutions should ideally be an important and crucial in carrying out this role. Formal educational institutions are relatively more strategic in strengthening indigenous Aceh,

¹ T. Alamsyah, T. Ali Basyah Talsya, and Tuanku Abdul Jalil (Ed.), *Pedoman Umum Adat Aceh*, (Lembaga Adat dan Kebudayaan Aceh (LAKA), Aceh province, 1990), p. 7.

² T. Alamsyah, T. Ali Basyah Talsya, Tuanku Abdul Jalil (Ed.), *Pedoman Umum...*, p. 7.

with various arguments. *First*, formal educational institutions become a social agent for very important change. *Second*, formal educational institutions have a professional human resources. *Third*, formal educational institutions can develop curriculum based on the principles of local community-based needs. So existence is meaningful to society. *Fourth*, formal education institutions have the facilities and infrastructure as well as relatively adequate financial resources.

Educational institutions, both informal, the more formal - and non formal education should ideally be a fortress in transforming values (read: Adat Aceh) are very noble, but in reality, to observe a shift in values and demoralization happening at the moment, seems to be evaluated more serious. From the above problems raise the following questions:

1. What kind of custom values that get attention in formal educational institutions in Aceh?
2. What strategies do formal education institutions in preserving indigenous Aceh?
3. What steps do formal education institutions reinforce in preserving indigenous Aceh?

B. The People of Aceh, Islam, and Indigenous Aceh

Aceh has a long history. Almost the entire population is Muslim. Islam religion first came to Aceh in the 8th century AD in Peureulak (some argue that Islam came to Aceh in the 12th century in Pasai), and is seen as the beginning of the entry of Islam to Indonesia. Before Islam came, most Acehnese believed in animism and dynamism, and then mixed with elements of Hindu culture.

The elements of animism, dynamism and Hinduism are against the teachings of Islam were all destroyed, while cultural elements are not contradictory in accordance with Islamic teachings on going process of Islamization against him. Aceh always is connoted with Islam.³ Aceh is a province within the Republic of Indonesia, located in the northern part of the island of Sumatra. When viewed from the history, Aceh as the first

³ Bustami Abu Bakar, "Bireuen Community Response Against Punishment Execution Whips", in Syharizal, and friends, *Dimensi Pemikiran Hukum dalam Implementasi Syari'at Islam di Aceh*, (Dinas Syari'at Islam Provinsi Aceh, 2007), p. 102.

place in the archipelago which accepts Islam, then between the Acehnese and Islam can not be separated. Therefore, the people of Aceh are always bound by the teachings of Islam. The majority of the people of Aceh is a Muslim.

In the past, it has never stood Islamic kingdoms in Aceh. Peureulak Islamic kingdom in East Aceh was founded in 840 AD (225 H), which according to Ali Hasjmy, is the first Islamic kingdom in Southeast Asia and is a kingdom of forward anyway. In general, the rules and customs of the people of Aceh officially guided by the teachings of Islam.⁴ Aceh community is a community that lives on Sumatra Island are in accordance with Islamic customs, and they are the earliest communities accepted Islam in this archipelago. From where Islam began to spread to the whole of Southeast Asia.

In other words, it can be said that the Acehnese people can not escape from the Shari'ah. Therefore, if there are people who insulted Islam in front of people of Aceh, they are very offended him.⁵ However, after the tsunami and the earthquake measuring 8.9 on the Richter scale hit Aceh on December 26, 2004, many changes occurred in the Aceh people especially in terms of religious and social. Humanitarian assistance coming from the international community to Aceh effect on many things, including culture.

The number of foreign and domestic NGOs who came to Aceh after the tsunami brought different missions, such as the mission of economics, politics and religion. Religious motives, for example, they took advantage of apostasy, carrying humanitarian aid to the refugee camps. In addition, as a result of too many and often receive humanitarian aid from the outside, over time Acehnese Islamic spirit will fade. Similarly, their monotheism.⁶ Islam contains a comprehensive teaching, governing the relationship between the various aspects of life.

⁴ Ibrahim Alfian dalam Muhammad AR, *Akulturasi Nilai-Nilai Persaudaraan Islam Model Dayab Aceh*, (Jakarta: Kementerian Agama Republik Indonesia, 2010), p. 4.

⁵ Taufik Abdullah, Fikar W. Eda, dan Satya Darma dalam Muhammad AR, *Akulturasi Nilai-Nilai...*, p. 4.

⁶ Hasanuddin Yusuf Adan, *Akidab Modal Utama Implementasi Syari'ah*, (Yogyakarta: AK Group, 2006), p. 170.

Islam does not only regulate the relationship between man and his Maker, but also governs the relationship between humans and nature. Islam is a religion that wants peace, tranquility, and welfare for his people. Allah who decreases Islam to His servant for convenience and not the other way to incriminate them. In other words, that Islam is a religion of balance and harmony that asked people to live balanced between the world and the hereafter, balanced between the human relationship with each other and man's relationship with his Maker.⁷ The teachings of Islam are not burden some man will give freedom to people to choose and also the commandments of God in his life according to his conscience. The teachings of Islam interacts dynamically with socioculture Aceh, thus giving birth to diverse customs, traditions from one generation to the next.

According to the Dictionary of Indonesian tradition means "hereditary customs that are still run by the community."⁸ Renda called the tradition as "collective habits passed down through generations in a society". According to Harjono, which is transferred between generations, it is a doctrine of religious and metaphysical, while according to Titus Burckhardt revealed, it was wisdom or wisdom that comes from God.⁹ In other words, it is handed down values in the form of instructions and guidance for the man in her life, whether they are from God or from human society.

Rene Guenon in his Introduction to the Study of Hindu Doctrines wrote that "Ethnologically, tradition simply means that the which is transmitted in some way or another". So in the sense of tradition embodied the meaning of something derived, forwarded or transmitted, or handing down. The tradition of the people of Aceh include religion and culture that began when Islam began to tread in Aceh. Tradition before Islam is not the tradition of the people of Aceh, because religion

⁷ Ahmad Thib Raya dan Musdah Mulia, *Menyelami Seluk Beluk Ibadah dalam Islam*, (Jakarta: Kencana, 2003), p. 22-23.

⁸ Balai Pustaka, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1989), hal. 959.

⁹ Hardono, *Tradisi: Orasi Ilmiah. Fakultas Sosial dan Politik*, (Yogyakarta: University of Gajah Mada, 1964), p. 4.

and culture before Islam came to Aceh no longer relegated to the next generation. In other words, the tradition of the people of Aceh are colored by religious traditions of Islam.¹⁰ One form of the tradition of the Acehese people who thrive in the kingdom of Aceh Darussalam in the 16th century is customary.

The values of civil philosophy contained in the customary cored Islamic teachings. Customs and religion are two things that can not be separated in the life bermasyarakat, nation and bernegara. Ada some phrases that show how religion and customs that can not be separated in the livelihood of the people of Aceh. For example: Hukom ngon hanjeut indigenous Cree, lagee sipheut ngon substances, which means law (Islam) and customs must not be a divorce, their relationship like substance and nature. Another expression is customary lagee Hukom Ngon Ngon eye Puteh Itam eye, which means with customary law such as merging black eyes with white eye on the seeds of our eyes.¹¹

These phrases imply that the Aceh customs are customary, Islamic, or as said by A. Hasjmy, that custom is contrary to Islam is not customary Aceh. Even rituals are part of a culture that is very prominent in Acehese society in the past, does not mean that aspects of other cultures do not grow and not become a tradition. Art, language, science, technology, social system and the system of worship which constitute the elements of universal culture are also evolving and many of them have still alive tradition in the community, particularly those involving the arts, language, social system and the system of worship.

Even rituals are part of the culture, but because customs is an ideal form of culture, it is customary that contained in the forms of other cultures (in the form of behavior and in the form of material).¹² Because it is customary to present in social life, in religious life, in art, in the governance of the economy and so forth cam. All areas of life that Islam breath. Islamic religion itself is not only a religion but also as culture, as

¹⁰ Ibrahim Alfian dalam Muhamamd AR, *Akulturasi Nilai-Nilai...*, p. 7.

¹¹ Ali Hasjmy, *Adat yang Bertentangan dengan Islam Bukan Adat Aceh*, Makalah, (Lokakarya Adat dan Kebudayaan Aceh, Lhokseumawe, 1988), p. 5.

¹² Muhammad Hoesen, *Adat Aceh*, Makalah, (Lokakarya Adat dan Kebudayaan Aceh, Lhokseumawe, 1987), p. 9.

tamaddun. It is a total systems (holistic) that touches all aspects of human life. In other words, that the indigenous people of Aceh is not just customs or more, but includes all the cultural elements contained in various aspects of life and all that Islam breath, and as tradition has been hereditary implemented in Acehnese society. Contained within the indigenous philosophy and life values of the identity and guidelines Acehnese lives.¹³

C. Finding Discussion

This section will map the findings in the field, based on deep interviews with principals and teachers who teach indigenous materials. The interview itself was conducted in six state senior high schools (SMU), three in Banda Aceh and three Aceh Besar. Then the results of this study will be mapped, as well as to answer three main questions in this study, as follows.

1. Traditional Values in Formal Education Institutions

The school, as an official formal education institution, dealing with two problems at once; The first, a feeling that cannot be ignored that the customs and culture is a matter that must be maintained continuously. Second, the school must collide with the system today who turns curb cruising range and creativity of the educational institutions in developing the traditional values it. The above is the truth perceived by experience in SMU No. 5 Banda Aceh, where the cultural revitalization of Aceh in high school has begun to diminish. This is because the so-called traditional, already established in the school curriculum prepared by the government.

This condition is more complicated with a minimum of Human Resources (HR) of the educators in charge of customs itself, plus the lack of attention to improving the human resource teachers to conduct regular training and integrated manner. Therefore bound by the curriculum, the school principal SMU Negeri 5 explained that learning about the customs Aceh can only be realized through local content, which teaching material has been determined by the government of the region itself, among which dances, environmental education, culinary Aceh.

¹³ Hoesin Djajadiningrat, *Catatan Tuanku Abdul Jalil*, (Jakarta: Serambi Ilmu Semesta, 1988), p. 6.

The curriculum is customary Aceh enduring provide options to each school to select a custom material to be incorporated into the school curriculum and course tailored to educators in the school. Therefore, SMU Negeri 5 pick Education Materials Environment and Culinary as a material that could be integrated Traditional Acehnese values into some compulsory subjects. This option would be right, if in mind that there are limited proper teaching staff in Aceh indigenous materials.

Meanwhile, in SMU Negeri 3 Banda Aceh, optimism is evident from his facial expressions Headmaster, which states that cultural revitalization of Aceh at his school it went very well. It is said that the traditional values of Aceh are still highly valued and cared for. This is evident from some of the implementation of the customs Aceh enacted in school curriculum development, one of them is on the local content, wherein the selected material is environmental education.

Interestingly, local content that not only teaches students to know the customs of the traditional building, but that is taught is the attitude and character, by teaching how to recycle used goods into finished goods, which then made Rumah Aceh from frond thatch, the work that has been displayed in the exhibition Aceh. In addition, at SMU 3, customs Aceh preserved in another form, namely through the art of dance, dance Ranup Lampuan, saman, Rapai head. And even, to develop the arts it is good, then formed a special art group named serune. The achievements of this school, to prove good Aceh custom implementation, is winning the percussion art, an activity that uses serune (kind of traditoinal music tools) race, Rapai and distilled.

It is more or less the same with both of the above schools are also found in SMU Negeri 4 Banda Aceh, Vice Principal of Curriculum, said that the revitalization of Indigenous Aceh at the high school went very well. This is done by developing custom values in Aceh which put into learning materials relating to customs Aceh, for example: art and culture lessons, crafts, history, and Dayah (Islamic Boarding Schhol) education system. The curriculum is already determined nationally, similar experienced cases by SMU 5 above, the vice principal curriculum areas SMU 4 apparently can capture other opportunities. For him, it does not close the doors of creativity in conducting cultural revitalization.

Even though, customary values Aceh still can be designed in such a way in the provision of material to students. For example, with the construction of the Islamic attitude and character, it is deeply embedded in traditional Aceh, in day life activity, and then put matters relating to customary Aceh adapted to the material being taught. In the Islamic character building that, in SMU Negeri 4 to get used to their students to recite a prayer before the lesson begins, even given about 10 minutes to read aloud or pray the Divine Name. Even some teachers familiarize students chanting before they resume lessons.

Emphasis Islamic character of this can be seen further in the program at the school by giving education suppression of religion in cultural revitalization. Vice Principal of Curriculum at the school, said that to achieve this, the religious education (*diniyah*) is held in the afternoon. In the *diniyah* education program, students at the school are required to attend the recitation lessons yellow book (*kitab kuning*) synchronized with other subjects only when implementation is only in the afternoon. Especially for this yellow book study, school teachers bring the cleric as a teacher and holding monthly lectures for teachers at the SMU 4

In addition, the students are required also to implement *yasinan* (*surah* in Al-Quran) together every week which was held on Friday morning, which is sometimes interspersed with *tausiah* (religious advice). This program is not only required for students but also compulsory for all teachers and staff who are in the high school environment. In addition to holding the event *yasinan* together students are also required to pray the noon congregation, for the noon *salat* (prayer) each day held prayers alternately each day by dividing the execution time it is due to the state *mushalla* (praying place) schools that are smaller public prayers should be done alternately, for class which served to prayers congregation on that day the teacher must give permission for students though are following the teaching and learning process.

Not only in terms of religion in terms of customs was also introduced for the high school students to introduce customs for student and teachers, always take students on big Islam occasions and held a prophet's birthday together at school. Above, is bright to describe the cultural revitalization of Aceh in religious education. The situation is

much the same, as in Banda Aceh, also faced a formal school in Aceh Besar, namely a lack of awareness of the school to make the revitalization of indigenous Aceh. Some data then show it. In the first SMA Negeri 1 Lhoknga for example, the school said that the revitalization of traditional Acehness poured in learning materials, eg: lessons Cultural Art, Pre-Work, and Education Boarding School. However, the traditional teaching of Aceh through the study of arts and culture in SMU 1 Lhoknga united with Art lessons, this is due to the absence of teachers who are experts in caring for Cultural Arts lesson.

Experience in SMU 1 Sibreh is also interesting, based on the results of interviews conducted with the school curriculum Waka (vice principal), the cultural revitalization of Aceh which they do through local content lessons. At SMU 1 Sibreh, for local content lessons emphasized in the teaching of reading al-Quran because the school was still a lot of students who cannot read the Quran and some have not yet graduated Iqra. So one of the customs value Aceh is always maintained at the school are writing calligraphy and reading the Qur'an.

Additionally, revitalizing and traditional values Aceh translated to practice the teachings of religion, by holding a joint yasinan in every classroom every Friday in the first hour. Yasinan itself is guided by the class teacher each and every noon the students and all the staff and teachers are required to pray the noon congregation in school. Payload other religions, such as the school's attention has always held a great day of Islam, such as holding an event 1 Muharram, Mawlid celebrations in schools and others. In the field of religious school is always seeking students - students get instruction about how noble morals, manners with older people.

Schools also require that its students could recite fluently and very important thing students should be pray for death bodies, because according to Waka (vice principal) curriculum SMUN1 Sibreh, one of the things that can be done by a child for the last time for the parents is pray for and take a bath for her when parents pass away. Another thing to do is to follow the school students in the race Musabaqah and taught to be adviced though still in their own circles, calligraphy is one of the works of students of SMU Negeri 1 Sibreh taught through the study of local

content with the theme of 'beautiful writing'. However, as the experience in other schools, SMU 1 Sibreh also has limited funds for faculty who have competence in the field of customs, it is this which makes it difficult to revitalize the school is more advanced custom Aceh. However, in the middle of the limitations, the school has also been working on a few things that make it possible to custom build Aceh, such as the establishment of a dance studio named 'studio soul'.

2. Strategy of Formal Educational Institution in conserving Aceh's Custom

The thought on the important of Aceh's custom later on makes subject teacher developed the strategy to conserve the custom, such as the activity conducted by crafting teacher in Senior High School 5 Banda Aceh. What the teacher did was very exciting that she integrated the value of Aceh's custom on crafting subject. The integration includes concentration on art learning aspects, such as; processing aspect, Acehnese craft, engineering and cultivation. Those four aspects become the place to develop the learning of Aceh's custom. The crafting teacher explained that in processing aspect, the topics which were selected by school were about cooking Acehnese typical food like *timpban*, *pliek u*, and other Acehnese food and the way to maintain them.

Futhermore, the teacher explained that in crafting subject the students had been provided the material about Acehnese typical food before they were asked to classify which food was from Aceh and which food was already modified with other culture food, the students were asked to mention and practice directly how to make Acehnese typical cakes. The students were also walked to visit the place where Acehnese typical cakes were produced as well as directly interviewing some stakeholders in the producing place, the practice which was practiced by the students was adjusted with the given material.

The crafting teacher admitted that the integration process, giving the material, directly practicing and visiting the Acehnese typical food producing places, made the students know more the construction of Aceh's custom. In addition, of course, the students were able to understand the kind of Acehnese food that could be modified. The last thing is about the relationship between custom and the development of

society's economy, even though this matter was not produced well yet, either conceptually or practically. Senior High School 5 Banda Aceh not only integrated values of Aceh's custom with art subject, but also with Bahasa Indonesia subject.

The result of interview with the teacher of Bahasa Indonesia subject showed that the values of Aceh's custom was integrated through poetry where the teacher asked the students to sing the poetry by using Acehnese or Gayonese rhythm. At the beginning of learning poetry, the students were taught how to modify the poetry composed by Djawawi Imron by using Aceh Gayo and the crying of Aceh rhythm, that poetry has ever followed the poetry competition. Not only the poetry, the students were also asked to compose explanation text containing the events had happened in Aceh, According to the subject teacher, that activity was conducted to make students keep conserving and realizing Aceh's custom in their lives.

Not only through developing literature activity above, the effort to integrate Aceh's custom was also conducted through Aceh dance art. That activity is usually put on the competition and always takes part in various event. Aceh dances which often take part in competition as follows: *Ranup Lampuan* dance, *Saman* dance, and *Seudati*. Overall, in Senior High School 5 Banda Aceh, the values of Aceh's custom is still being integrated in every teaching learning process, even though there are still some weaknesses either in curriculum aspect or in the readiness of teacher to teach Aceh's custom.

Aceh's custom which has religious foundation is the typical strategy developed by the school. It can be seen on the practice in Senior High School 3 Banda Aceh, the headmaster of the school explained that from religious aspect, the headmaster promoted the learning of *Kitab Kuning* or Islam instructional book to all students in the school, the learning was part of obligatory learning for students like other subjects learnings and already put on the school's curriculum, the learning of *Kitab Kuning* was mayor of Banda Aceh city program for religious learning program or *Diniab*. The learning of *Kitab Kuning* is especially taught by the teacher from Islamic School or by alumni of Islamic State University, this learning has been being conducted for 6 years.

Like Senior High School 4, Senior High School 3 not only conducted the learning of *Kitab Kuning*, the school also obliged the students, the staffs, the teachers to reciting Surah Yasin together every Friday morning, in a month, the school conducted the recitation in two weeks and the preach in another two weeks, they becomes the routine in Senior High School 3 Banda Aceh. The researcher not only interviewed the headmaster, but also some teachers in Senior High School 3 Banda Aceh. According to the teacher, the teacher of *Kitab Kuning* or Ustad revealed that from the first time, learning *Kitab Kuning* program was put on students' daily subject and became the compulsory for all students, the system was also same as other subjects, giving the material at the first phase, and evaluating the student at the end phase.

According to one of *Kitab Kuning* instructors, the learning is conducted because of the degradation of teenagers' morality nowadays, the phenomenon which happens describe that a lot of kids are not able to recite Koran well, and the taught material is focused on Aqidah aspect, so the students are required to be able to recite Koran and understand the meaning on it. The teaching is adjusted with the level of the students. The other purpose of this *Kitab Kuning* learning is to make student know about the history of *Kitab Kuning* writer, why *Kitab Kuning* was written, and to introduce to all students that *Kitab Kuning* is one of historical heritages for Aceh people. The students of Senior High School 3 are also polite in every meeting with teachers and their colleges.

Other strategy to revitalize Aceh's custom is also conducted creatively by Senior High School 4 Banda Aceh. Some teachers were interviewed on revitalization of Aceh's custom in teaching learning process, among them is art teacher. It is almost similar to art subject in Senior High School 5, Senior High School 4 focuses on creativity and appreciation on the custom values. The art teacher said that there were four materials which were taught in art subject, they were craft, engineering, cultivation, and processing.

For craft topic, the students were asked to make handcraft like embroidery, Aceh beads stamp, Aceh souvenir which would be shown in exhibitions like they did in English debate competition event, the event was visited by the guest from Malaysia, they held the bazaar by showing

the students' creation of souvenir Aceh. They also introduced the typical cloth of Aceh which was usually worn in custom or tradition events. In engineering topic, the students were taught how to design the great aisle which was usually used in wedding or circumcision tradition event.

In that topic, they must be able to design the room without ignoring Aceh tradition typical. It was motivated by phenomenon nowadays that there were some wedding did not use Aceh house-shaped aisle, they used sofa instead. As the result, Aceh people become farther and farther in understanding Aceh tradition contexts in term of constructing the aisle. In addition, in processing topic, the teacher taught the students how to process the surrounding materials to be the food. It was motivated by the art teacher's historical awareness.

According to her, the Aceh ancestor was always used all variety of plant as the food ingredients, for example; cooking *pliek u* curry is by decaying the coconut at first and then drying it in the sunlight, cooking *timpahan*, *pliek u* used the variety of vegetable from our own area. In teaching learning process, the teacher always starts it with general material, and then the teacher gives the area condition-related example, so according to art teacher, the material could be decided nationally, however, the example and the explanation were modified by the teacher itself. Besides art subject, in Senior High School 4, art and culture subject has essential role in integrating the custom.

Based on the interview with teacher of art and culture subject, there are four concerned aspects in the subject, as follows: fine arts, dance arts, music arts, and theater. In fine arts aspect, the students are asked to produce fine arts Aceh umbrella which is usually used in wedding ceremony and *turun tanah* event. In addition, the students are also asked to create art creations like *Tutup Saji*, the thing which is usually used to cover the dish for bridegroom. Furthermore, in fine arts, the students must be able to produce the fan which is usually used to flutter the bridegroom during wedding ceremony, and other Aceh souvenirs. From this art creation, there is another thing can be gained besides art production, the students are also taught to be entrepreneur by creating their own art production. Of course this is positive, because the custom is not only related to creativity but also to economic development.

Furthermore, dance art aspect is concerned by the school in term of integrating custom among students. In Senior High School 4, the students are taught various kind of Aceh dance, like *rapai geleng*, *tari seulawet*, *ranup lampuan*, *seudati* and etc. the skill of the students in dancing is not only involved in the competition, but also shown in several Aceh event or Aceh's custom and tradition events. In music art, the students of Senior High School 4 are taught to perform Aceh song in each event held by school. This recommendation is for making the students not only know the music from outside, but also know the music from Aceh itself. Moreover, Aceh songs are full of meaning and ancestors' teaching about religion and custom.

In addition, theater art in Senior High School 4 concerns on the themes about the story of Aceh people which is acted by the students of Senior High School 4 Banda Aceh itself. To support the development of Aceh's culture, it has been formed the group for dance and theater art, and the school facilitates the groups to train themselves once a week. In Senior High School 1 Lhoknga, crafting subject has important role in the effort of the school to implement Aceh's custom development strategy. For example, it discusses some materials related to Aceh's custom, and then, some lessons that can be taught to the students are fine arts, dance arts, and theater arts. However, the school more prefers fine arts and dance arts as the material to teach students the values of Aceh's custom, because there is no teacher to teach students about theater.

Further explanation by the teacher of crafting is in fine arts the teacher asks student to produce Aceh local products and make the souvenir which is usually used in Aceh's custom ceremony, the example of product which is produced by Senior High School 1 Lhoknga is the umbrella of Aceh. The umbrella of Aceh is yellow and there are some beads on it, it is usually used in *tueng linto baro* and *daru baro* (wedding ceremony in Aceh society). Furthermore, the umbrella is also used in *peutren aneuk* ceremony (*turun tanah*) or the ceremony for baby.

Besides the umbrella, the students also produced the round-shaped fan which has a yellow handle with some beads, it is usually used in wedding ceremony to flutter the bridegroom. Besides the umbrella and the fan, the students must be able to make the webbing from rattan, the

shape of which is like food cover, flower vase and basket, its material can be found in surrounding environment, while in making brooch, the materials which are found in Lhoknga beach are assembled to be a ready-worn brooch.

Observation result in Senior High School 1 Lhoknga shows that revitalization of Aceh's custom has a very good result. It can be seen through the condition of school which is arranged with students' handcraft made by traditional material, a whole wall in the school was stucked well with Asmaul Husna or Allah's name, naming counseling room after the name of Aceh typical flower: Remaja Bungong Aron. The art creations which were produced by the students of Senior High School 1 Lhoknga were already shown in Aceh exhibition and also sold outside Aceh. So, it is not only for fulfilling the obligation of material in the school, but also to teach the students how to be an entrepreneur using produced Aceh's custom material.

In term of dance art, Senior High School 1 Lhoknga has a studio which is made by the students; it is called *sanggar bunga aron*. The students have their own instrument to show in competition or in Aceh custom ceremony. While the school provides facilities like Aceh dress for dance group and Aceh music instruments which are used in the dance like "*rapai geleng*" and "*senalen bate*". The second mentioned dance is the combination between music and Aceh dance playing by the students.

That kind of skill is used to follow some competition, Senior High School 1 Lhoknga has ever been the winner in some competition i.e. first champion "Rapai Geleng" dance competition in 56th anniversary of Kodam IM. Whereas "Senalen Bate" dance got the first champion in regency and took part in province competition. Particularly in music, students of Senior High School 1 Lhoknga got second champion in FLS2N competition (National Art Festival for Student). Interestingly, that event showed Aceh typical music, *seulameuet* of Aceh which were played by using Aceh musical instrument.

In Aceh Besar, the role of crafting subject in integrating custom topic is very essential. In State Senior High School Peukan Bada, based on interview with the headmaster, teacher of crafting subject do the revitalization of Aceh's custom by integrating it with learning aspects, as

follows: processing aspect, Aceh's craft, engineering and cultivation. Those four aspects are hoped to be the place to conserve the learning about Aceh's custom.

Some interesting finding in State Senior High School Peukan Bada shows some matters. For example, in processing aspect, the selected material is about making or processing Aceh typical food such as *timpahan*, *kue semprong*, *dodol*, *wajik*, and other Aceh food. Not only processing, but also maintaining. In the craft subject, firstly the students are given the material about Aceh typical food, secondly, they are asked to process the food to be on sale food.

To make the students more understand about how the product of Aceh's custom craft is, they visited the producing place of Aceh typical food and interviewed directly with the stakeholders there. The practice was conducted by the students based on the provided material. According to the teacher, giving material method, practicing and visiting directly the producing place would make the students more know everything about Aceh typical food. The students would be able to understand the variety of able-modified and modified Aceh food.

3. The Step to Reinforce the Role of Formal Institutions in Conserving Aceh's Custom

School's creativity is the key in reinforcement and conserving custom program. Although they are attached with the regulation and the limitation of human resource, some inovations should be as the future concern of government. In Senior High School 5, conserving custom is not only in crafting subject, but also in history subject. Based on the interview with history teacher, it shows that the teacher tried to provide the material about Aceh history, either the history about the heroes' name or about the discussion of heritage object of war era.

Generally, the learning about Aceh's custom is started with the material explanation by the history teacher, and then the students are asked to discuss the history of Aceh kingdom and region. In this history subject, the teacher does not provide the material in the class, but also brings the students to understand directly by visiting Tsunami museum, and brings the students to see the object which was used in past as paddy cutter, rice pounder, and the past currency.

The selection of the past object as cultural product is to make the students understand how the relationship between Aceh's custom and history subject. Making the story and narration in Aceh history is the way to improve the custom, so does Senior High School 4. The history teacher teaches the values of Aceh's custom to the students of Senior High School 4 through the story of Aceh's origin and the story about Aceh's heroes. The history teacher also introduces the students the objects which were used by Aceh's fighters in the past war.

Besides the story of war heroism, as the way to grow the awareness of self-identity, the history teacher also brings the students to know the objects which were ever used by Aceh people in the past, those objects is rare now, such as paddy cutter, paddy pounder and other rare objects. Therefore, the students are brought directly the heritage of Aceh history by visiting museum of Aceh, where a lot of past objects is kept.

In Senior High School 3 in Banda Aceh, besides interviewing the teacher of *Kitab Kuning*, the researcher also interviewed the art and cultural teacher; the teacher said that this subject was called art subject, since KTSP had been implemented, art subject was changed to be art and cultural subject, because of this change, the school tried to adjust the curriculum with the school's condition. One of materials which is taught in the school is about how Aceh local wisdom grows, develops, and contributes to culture and humanity.

The experience in Senior High School 4 which made art and cultural subject to introduce custom, it also happened in senior high school 3. In this school, art and cultural subject is developed in four aspects; dance arts, fine arts, and theater. In dance arts, basically the curriculum which is provided is national context, but the school tries to develop its own way to adjust with Aceh's custom context, for example, the dances which are taught are *saman*, *seudati*, *ranup lampuan* and other dances which are corresponding with Aceh. Later on, in music aspect, the teacher asks the student to sing Aceh-nuaced song. It is for making the students always remember and record Aceh's custom.

To reach the target, art and cultural teacher not only asks students to sing, but also explain the meaning in the lyric of the Aceh

song. On the other hand, in theater aspect, the students are asked to do role play by acting as the past warrior of Aceh and asked to mention the name of Aceh's warrior. That kind activity is conducted to make the students are able to catch the meaning of heroism which will inspire the students, as the result, the target to revitalize the custom through oral story, history and local wisdom can be reached.

In senior High School 1 Lhoknga, the understanding of custom is not only taught verbally like in the class, but also, according to the headmaster, the school tries to revitalize Aceh's custom from various good aspects in material of school curriculum and seminar conducted by the school itself. Senior High School 1 Lhoknga has ever held seminar about custom and tradition of Aceh for the students and the teachers, the school also introduces about Aceh's custom through School orientation for new students.

Besides through verbal, in this school, custom revitalization is done through practicing. In this term, the custom is interpreted as the ethic, politeness and manners which are suggested by Aceh tradition. For example, in the school, the teachers always teach the students to shake hands and greet when they meet their friends and teachers. Futhermore, the teacher instructs students in the beginning of the class to recite Du'a and recite Koran together for 10 minutes.

Futhermore, to conserve Aceh's custom. The school uses Islamic great day as the introducing media. For example in Maulid event, the condition which is made for the students is like in the country in Aceh, where the food is served by using *Talam* or circle tray and covered with food cover, and then the students eat together. It is done to introduce how Aceh's custom develops. Interestingly, in this school, the students have daily agenda which is related to Aceh's custom, for example each Friday morning the school holds the activity of reciting Surah Yasin together in each class, and then the students are also provided the material related to Aceh's custom.

State Senior High School Peukan Bada has the step to conserve Aceh's custom through developing dance and music art. Of course, generally, both of arts is still being conserving at schools in Aceh. In addition, Aceh dance often take part in competition and take part in

various event, those dance are: Ranup Lampuan dance, Saman dance, and Sedati dance. Those competing dance makes Senior High School Peukan Bada got achievement and became the champion. It can be reached because the dance art is available for each province to develop by their ways, while its basic is in national curriculum.

The experience of Senior High School Peukan Bada shows how the school tries to develop by their own way based on the rich of Aceh's custom. For example kind of dance, the teacher teaches Saman dance, Seudati, Ranup Lampuan and other dances which is corresponding with Aceh. In music aspect, Senior High School Peukan Bada asks students to sing Aceh song. Later on, to extend the knowledge about the song, the students are asked to mention the meaning in song's lyric.

However, According to the headmaster of Senior High School Peukan Bada, a lot of things can be held to revitalize Aceh's custom, but, because the lack of teacher knows about Aceh's custom, it becomes the obstacle to combine the provided curriculum with the curriculum which is already adjusted with Aceh's custom value including in subject. Senior High School 1 Sibreh did the same thing as Senior High School Peukan Bada did in revitalizing Aceh's custom through strenghtening it in art.

In this school, the students are taught Aceh dances like *rapai geleng*, *senlawent* dance, *ranup lampuan*, *seudati* and etc. they do not only take part in competition, but also take part in regional event and Aceh's custom event. There is the challenge faced by Senior High School 1 Sibreh, before implementing KTSP curriculum, the school had ever taught the students how to make Aceh typical umbrella which is usually used in traditional ceremony. But, during KTSP curriculum has taken part since 2013, the teacher only teaches material, because there is a certain target that the student must accomplish in 2013 curriculum, so the teacher only teach what contains in the curriculum.

Overall, it can be concluded that in Senior High School 1 Sibreh, Aceh's custom revitalization cannot be held maximally. It is because of the lack of teacher and students' economic status which is under middle level. The condition makes the teacher difficult to require the student to provide supporting material in learning process. In

addition, curriculum factor becomes the difficulty for the school, because nationally the material that will be taught to the student has already been decided and has its own target.

D. Conclusion

The school, the officially educational institution, faces two problems in the same time; *first*, there is a feeling that cannot be ignored that the custom and culture must be saved continuously. *Secondly*, the formal educational institution contrasts against the system which restrains the exploration in developing the values of custom itself. This article found that the revalization and strategy of custom development in formal educational institution was held by two ways, theoretically the schools put the material of custom in some subjects.

Practically, the schools encourage student's creativity by using various ways, either in internal activity or eksternal activity. Later on, the article provides the understanding about the results of creativity which is related to Aceh's custom and has been combined with economic aspect. Therefore, it has shown up, even though it is not so massive yet, the school does not want the custom only on the art, but the custom must develop economic aspect. Many obstacles is also perceived by the formal education institution in realizing Aceh's custom like economic factor, the source book of Aceh's custom, the lack of teacher who is well competent at Aceh language and also there is no official spelling to write and read Aceh language.

In economy aspect, there is incapability of the students to provide themselves supporting equipment for practicing in creating Aceh's traditional tools and the lack of teacher who knows about custom and tradition; those make formal educational institution difficult to revitalize Aceh's custom.

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