

KHANDURI WEU IN THE CONTEXT OF CULTURAL TRADITION AND ISLAMIC LAW IN THE VILLAGE OF LAMPANAH LEUNGAH ACEH BESAR

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DOI:

<https://doi.org/10.31330/penamas.v38i2.1008>

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Dates:

Received: October, 24th 2025
Revised: November, 24th 2025
Published: December, 30th 2025



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Abstract

The Khanduri Weu ritual is a pre-Islamic ritual that is still practiced by the Muslim community in Lampanah Leungah to this day, with only slight changes to its purpose. This study aims to examine the Khanduri Weu ritual from the perspective of culture and Islamic law in Aceh. This study uses a qualitative approach with ethnographic research. Data was collected through unstructured interviews, observation, and documentation. The results of the study show that, from a cultural perspective, the Khanduri Weu ritual can be seen from the variety of special foods served and the tradition of free-range livestock, which demonstrate the strong cultural characteristics of Aceh Besar. It also shows the strong social identity of the Lampanah Leungah community in maintaining this ritual as part of their lives. From the perspective of Islamic law in Aceh, Khanduri Weu demonstrates Islamic values in strengthening social relationships and solidarity. In addition, it strengthens the relationship with Allah through charity and communal prayer. The results of this study contribute to enriching the literature on local Islamic rituals in Indonesia and the Southeast Asian region in general.

Keywords: khanduri weu; culture; islamic law; Lampanah Leungah

Abstrak

Ritual Khanduri Weu ialah ritual warisan pra-Islam yang masih dilakukan oleh komunitas muslim di Lampanah Leungah sampai saat ini dengan sedikit perubahan tujuan pelaksanaannya. Penelitian ini bertujuan untuk melihat perayaan ritual Khanduri Weu dari kacamata budaya dan syariat Islam di Aceh. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian etnografi. Data dikumpulkan melalui wawancara tidak terstruktur, observasi dan dokumentasi. Hasil penelitian menunjukkan, ritual Khanduri Weu dari sisi budaya dapat dilihat dari ragam makanan khas yang dihidangkan dan tradisi ternak lepas liar yang menunjukkan kekhasan budaya Aceh Besar yang sangat kental. Juga menunjukkan identitas sosial yang kuat bagi masyarakat Lampanah Leungah dalam mempertahankan ritual ini sebagai bagian dari kehidupan mereka. Dari sisi syariat Islam di Aceh, Khanduri Weu menunjukkan nilai-nilai Islami dalam mempererat hubungan dan solidaritas sosial. Disamping memperkuat hubungan dengan Allah melalui bersedekah dan berdoa bersama. Hasil penelitian ini berkontribusi dalam memperkaya literatur ritual islam lokal di Indonesia dan kawasan Asia Tenggara umumnya.

Kata Kunci: khanduri weu; budaya; syariat Islam; Lampanah Leungah

INTRODUCTION

The cultural wealth and local wisdom of the Indonesian people are not mere fantasies. Every corner of the Republic of Indonesia holds unique local wisdom. This is inseparable from the diversity and multiculturalism of Indonesian society, which are rarely found elsewhere. This cultural wealth is a source of pride for each region. It continues to be passed down to future generations, while striving to preserve its originality amid the challenges of rapid global progress. The same is true of Aceh, which has a rich and unique cultural heritage and local wisdom. Cultural diversity in Aceh varies across regions and in the social life of the Acehnese people (Halid, 2021).

The cultural diversity in Aceh can be seen in its rich literary traditions, including *hikayat* (C. M. A. Sari et al., 2022), *hiem* (Yus et al., 2025), *pantun* (Kartika & Mulyadi, 2024), and others. In addition to literary culture, Aceh also has a wide variety of rituals, such as *Khanduri Jerat* (grave) (Suriadi et al., 2025), *Khanduri Laot* (Tarigan & Lumban Gaol, 2025), *Khanduri Blang* (rice field) (Nurazizah, 2023), *Khanduri Molod* (Dermawan et al., 2024), *Khanduri Samadiah* (Nur et al., 2024), and one of them is the *Khanduri Weu* ritual, which is still practised in Kemukiman Lampanah Leungah, Aceh Besar. Although the *khanduri* mentioned above is still often debated because it is part of *bid'ah* (innovation in religion) that has no reference in Islamic legal sources (Mansouri, 2018).

Khanduri Weu is a popular term used by the Lampanah community, which works as farmers. *Khanduri* itself means event or party, while *weu* refers to a special animal pen for four-legged animals. For animals other than four-legged animals, the term for pen in the Acehnese language is not *weu*, but *eumpung*, *geurupoh*, or *cintra*. *Khanduri weu* is held only once a year, usually after Zulhijjah and before Rabiul Awal in the Hijri calendar. However, there is no specific time or month between Muharram and Safar when *Khanduri Weu* is held. In general, community members who will participate in *Khanduri Weu* first meet to discuss the event schedule and adjust it based on the availability of those who will participate.

Khanduri Weu is not much different from other *khanduri* celebrations in Aceh. Each *khanduri* is distinguished by its purpose, location, time of celebration, and the food served, which generally differs from other *khanduri* celebrations. Each *khanduri* is also attended by community members from various occupational backgrounds, and some individuals participate in multiple *khanduri* rituals because they belong to particular groups. These participants are engaged in various livelihoods, including farming, agriculture, and fishing. Despite such differences, *khanduri* rituals in Aceh are generally carried out in accordance with Islamic law (Djawas et al., 2024; Manan et al., 2022). This is closely linked to Aceh's special autonomy status, which grants the region the authority to apply Islamic law as the governing legal framework, agreed upon by all parties since 15 March 2002 (Ichwan et al., 2020; Nurdin et al., 2021).

Although *Khanduri Weu* is still practised today, participation by the younger generation remains limited. Although the elders organize the event, the younger generation has a crucial role in introducing, internalizing, and sustaining the *Khanduri Weu* tradition to ensure its continuity across generations. This challenge is not limited to *Khanduri Weu* but also affects many other rural cultural practices. In addition to the limited engagement of younger generations in preserving local wisdom, the massive influence of urbanisation has further contributed to the gradual shift in these values. This shift is increasingly apparent, particularly in the context of *Khanduri Weu*.

Moreover, *Khanduri Weu* has received little attention in academic scholarship, unlike other *Khanduri* activities such as *Khanduri Laot*, *Khanduri Jerat*, *Khanduri Samadiah*, *Khanduri Bungong Kayee*, and *Khanduri Blang*, which are widely discussed in the scientific literature. Therefore, in addition to revitalizing interest among younger generations, documenting *Khanduri Weu* through scholarly writing is essential for preserving the tradition and passing it on to future generations.

Previous studies have not specifically addressed the *Khanduri Weu* tradition. The existing literature is mainly limited to research on other *khanduri* practices. For instance, Syahrizal et

al. (2024) found that Khanduri Laot in Aceh Tamiang is a mandatory ritual performed at a fixed time to seek safety and abundant marine products. Khanduri in Aceh is also known as Khanduri Blang. According to Mugni (2018) and Suparmin & Lubis (2025), Khanduri Blang is a longstanding tradition practiced by farmers for more than a century to mark the start of the rice planting season.

In the global literature, Durkheim (1933) demonstrates that traditions and rituals play a central role in fostering solidarity and cohesion within a social community. This aligns with the purpose of the Khanduri Weu ritual, which strengthens relationships among farmers in Lampanah Leungah. Gennep (1909) further explains that rituals often mark transitions in an individual's social status. However, this concept is less applicable to khanduri rituals, which are not intended for just one individual. Geertz (1971) also argues that religious traditions develop in accordance with core cultural values. This theory is relevant to the Khanduri Weu ritual, which represents the adaptation of earlier ritual practices to the framework of Islamic law in Aceh.

In addition, Ding (2021) observes that Islam in China grew without eliminating the ancestral tradition. This is certainly not much different from the khanduri weu ritual, which is a legacy from the pre-Islamic era. Monastireva-Ansdell (2021) highlights the cultural challenges faced by Muslims in Central Asia, specifically in Kyrgyzstan, where Islamic practices interact with the cultural diversity of Russian imperialism, Soviet atheism, Tengirism, and transnational Islamic movements such as the Tablig Jamaat. Similarly, Zhou (2023) documents the assimilation of local Chinese culture with Buddhism, which subsequently became a widespread belief in society. More recently, Samsul Hady et al. (2025) note the rapid growth of traditions of religious moderation in Malaysian and Indonesian contexts.

Despite these studies, no existing literature has specifically examined the Khanduri Weu ritual, as explained earlier. This absence highlights the significance of this study as an effort to document and transmit local wisdom values to the next generation. Accordingly, this study seeks to examine the performance of the Khanduri Weu ritual, which the farming community has long practised, in the Kemukiman Lampanah Leungah community from the perspectives of cultural traditions and Islamic law in Aceh.

The gap in this research is clear, as no prior scholarly work has addressed the *Khanduri Weu (kandang)* ritual. Based on a search using Harzing's Publish or Perish (PoP) application with Google Scholar as the data source, using the keywords "khanduri in Aceh" and limiting the publication period to 2015 to 2025, only 11 articles were identified that discuss khanduri practices in Aceh, and none of them examine the implementation of the Khanduri Weu ritual in Aceh.

RESEARCH METHOD

This study employed a qualitative approach with an ethnographic design, as it allows an in-depth exploration of the language, culture, behaviour, or beliefs of a particular community or social group (M. P. Sari et al., 2023). Data were collected through observation, unstructured interviews, and documentation (Nainggolan et al., 2025). The collected data were then verified through data reduction, data presentation, and conclusion drawing. The findings are presented in a descriptive narrative.

This study involved ten participants, consisting of eight men and two women. They were farmers and their spouses who had long been engaged in the Khanduri Weu tradition. They were selected based on their active contribution to the Khanduri Weu ritual and their willingness to be interviewed. The researcher directly participated in the Khanduri Weu ritual held in July 2025 in Gampong Ujong Keupula, Kemukiman Lampanah Leungah, Aceh Besar. Interviews were conducted in an unstructured manner, with close attention paid to the ritual process and related activities.

RESEARCH RESULTS AND DISCUSSION

The History of Khanduri Weu in the Village of Lampanah Leungah

There are no definitive records of when Khanduri Weu first began to be practiced in the Lampanah Leungah settlement, which has survived to this day. However, existing sources suggest that the Khanduri Weu ritual has long existed, possibly dating back to the pre-modern Islamic and pre-colonial periods (Katz, 2022). This assumption is based on the absence of explicit prescription of such rituals in Islamic teachings. The Khanduri Weu is considered similar to other khanduri rituals, such as Khanduri Laot, Blang, Bungong Kayee, and others, which were inherited from ancestral practices before the arrival of Islam. These rituals are generally associated with ancient belief systems rooted in animism (Prayetno, 2021)

When Islam entered Aceh in the 1st and 7th centuries AD through channels such as marriage, trade, culture, education, and politics (Asroni, 2022), it did not immediately displace the deeply rooted cultural customs of the Acehnese people at the time. The scholars and religious figures who propagated Islam in Aceh adopted a more subtle, harmonious approach to local traditions. Instead of abolishing established cultural practices, Islamic preachers sought to integrate Islamic values by replacing mantras or invocations directed to anything other than Allah with prayers recommended in Islam, while maintaining the broader ritual framework.

A similar cultural adaptation process also occurred in other parts of Indonesia. In Central Java, for example, the slametan tradition, initially rooted in pre-Islamic beliefs, was later integrated into Islamic culture by adding Arabic prayers and distributing food to the community, previously offered to spirits or other entities (Woodward, 1988). Similarly, the *wayang* culture in Java existed before Islam and later even became part of the *da'wah* employed by ulama in spreading Islam in Java (Foley, 2025)

Although the khanduri weu ritual is not necessarily part of the scholars' efforts to spread Islam in Aceh and Aceh Besar in particular. Similar to what happened with the wayang culture in Java. However, the implementation of the khanduri weu ritual serves as a bulwark in reviving and ensuring that Islamic values remain alive and flow through various social activities of the community. This is the key to the preservation of the khanduri weu ritual in the Aceh region, which implements Islamic Sharia law.

The Khanduri Weu ritual is held at the exact location, locally known as Cot Kaphe (Kafir Hill), a site of extraordinary historical value. The name Cot Kaphe (Kafir Hill) is associated with the Dutch colonists who once occupied the area. The term kaphe (kafir) referred to the Dutch colonists by the Acehnese fighters, and the people of Aceh at that time were not unusual, as the war against the Dutch was framed as *jihad fi sabilillah* in defending Islam in Aceh (Ramadhan, 2024; Rohmana, 2021; C. M. A. Sari et al., 2022). In that historical context, the term *kafir* for non-Muslims was not considered taboo and was also supported by the Dutch colonial agenda, which included disseminating non-Islamic teachings in the archipelago (Badaruddin et al., 2024; Tinambunan, 2025).

Beyond its historical significance as the name of the place, the primary reason *Cot Kaphe* was chosen as the location for the Khanduri Weu ritual is its proximity to the *weu* (pen) used for farmers' cows or buffaloes. Informants believe that performing the ritual near their livestock enhances their sense of gratitude and perceived acceptance of their prayers. They also think that the most essential aspect of the Khanduri Weu ritual is that humans can only strive, pray, and surrender, while acknowledging that everything given by Allah is undoubtedly the best.

The Khanduri Weu Ritual Practice

The Khanduri Weu ritual is performed for only half a day, from morning until noon, before zuhur. The activity begins at the foot of *Cot Kaphe* Hill near the *Batee Beukah* River (Split Rock). The initial stage of the ritual involves the slaughter of one or two native chickens, either male or female. Typically, each farmer slaughters only one chicken. However, some farmers offer more than one chicken, believing that one chicken does not adequately reflect the number

of livestock Allah has given them. The slaughtering process is carried out according to Islamic law, including mentioning the name of Allah, facing the *qibla*, and using a sharp instrument (Fuadi et al., 2024). The act of slaughter is entrusted to an older man who is highly respected and trusted by the farming community of Kemukiman Lampanah Leungah. At the very least, the individual appointed is regarded as morally upright and not known to engage in sinful behavior.

After the chickens are slaughtered and confirmed dead, responsibility shifts to the wives or mothers of participating farmers. They clean and cut the chicken into several portions in the Batee Beukah (split rock) river. Once the chickens have been thoroughly cleaned and their purity ensured, these women then climb Cot Kaphe (Kafir Hill) to the location of the Khanduri Weu ritual on foot, while some ride motorized vehicles.

Upon arriving at the Khanduri Weu location, the women begin preparing the Aceh Besar-style chicken curry by mixing the chicken with a variety of herbs and spices. In fact, the Khanduri Weu typically begins the night before, when the women prepare food and beverages for the ritual. This preparation primarily involves readying the spices and ingredients for the main dish, a typical Aceh Besar chicken curry made with grated coconut, chillies, onions, pandan leaves, curry leaves, coriander, ginger, turmeric, turmeric leaves, and various other spices (Kasmini & Mulyani, 2023; Ratna Dewi et al., 2025). In addition to the curry, the women also prepare sticky rice filled with *srikaya*, which is wrapped in banana leaves and shaped into a cone at the top and a tube at the bottom.

The selection of food within ritual tradition is never arbitrary. Douglas (2002) argues that food functions as a symbolic system that creates meaning and social structure. In the Khanduri Weu ritual celebration, the main dish is free-range chicken curry, a dish typically reserved for special occasions rather than everyday consumption. Furthermore, Douglas & Isherwood (2021) emphasize that food or consumption is intended to maintain social identity by distinguishing one special group from another.

At around the o'clock, the mosque imam arrived, accompanied by several men from the community who were not farmers participating directly in the Khanduri Weu ritual. The prayer was then led by the imam and began with the recitation of Umm al Qur'an, namely Surah al-Fatiha. As "the Opening", Surah al-Fatiha is an essential component of many Islamic religious practices and was recited as part of the Khanduri Weu ritual. This was followed by the recitation of *istighfar* and prayers invoking blessings upon the Prophet Muhammad (peace be upon him).

The prayer continued with the recitation of Surah al-Ikhlās, Surah al-Falaq, and Surah an-Nas. Together with Surah Alfatihah, the first chapter of the Quran, these three last surahs in the Qur'an symbolically affirm that the Khanduri Weu ritual is grounded in Qur'anic values.

After that, the ritual proceeded with the recitation of *zikir*, specifically the *kalimah syahadat al tawhid*. This further reinforces that farmers perform the Khanduri Weu ritual as a form of gratitude for the blessings they have received and to ask Allah for good fortune and blessings in the days to come. The *syahadat al tawhid* was recited thirty-three times.

After the completion of the *salawat*, the farmers presented the Tengku Chik Imam, who led the prayers, and other attendees with portions of the special Aceh Besar chicken curry and some *nasi kulah* (rice wrapped in banana leaves with a very distinctive banana leaf aroma). The imam and attendees then share the meal, followed by the farmers and their families who had organized the rituals.

After the mosque imam and other attendees finished enjoying the dishes, they took their leave and returned to their respective activities. Meanwhile, members of Khanduri Weu organizing committees, who had already begun tidying the equipment during the prayer recitations, completed the cleanup. Shortly before noon, the ritual formally ended, and the attendees and organizers returned home. The ritual is expected to be performed again the following year, although the number of participants may vary.

This year's Khanduri Weu ritual was very brief but rich in meaning and warmth. Its social impact extended beyond the farming community to include non-farmers and those whose

livelihoods are connected to the surrounding area of Cot Kaphe. Inevitably, tensions sometimes arise between farmers and livestock, particularly when animals damage crops or fences. However, these frictions are typically resolved amicably through shared values and the collective wisdom of the khanduri weu ritual, preventing prolonged conflict.

The practice of Khanduri Weu affirms Geertz's theory of tradition, which holds that a ritual performed within a community can strengthen social relationships and solidarity while connecting individuals to a shared system of beliefs (Geertz, 1976). In addition, Weinrich (2020) reveals that voices sung together, beyond functioning as prayer, also function as meditation that calms the mind and soul. This dimension is highly beneficial for farmers, as it reinforces solidarity while providing reflective space to foster awareness and peace of mind.

As part of religious tradition, Khanduri Weu must be taught to the younger generation through spiritual education. Such education encourages young Muslims to understand the boundaries and permissible activities within the framework of Sharia law (Putkonen et al., 2025). This enables them to become individuals who understand their religion and their culture. Nevertheless, religious education can also unintentionally challenge the continuity of a tradition that does not originate from core Islamic rituals. This highlights the need for a balanced pedagogical approach that recognizes local wisdom while maintaining doctrinal boundaries.

The Khanduri Weu Ritual in the Context of Cultural Tradition

Although Aceh Province currently lists 94 intangible cultural heritage sites (Habibi, 2025), it is regrettable that the Khanduri Weu ritual has not yet been recognized, especially as part of the cultural heritage of Aceh Besar Regency. This presents a challenge for the people of Kemukiman Lampanah Leungah, who must collectively advocate for national recognition of their cultural tradition. Recognition as intangible cultural heritage may serve as a crucial safeguard against the potential extinction of local wisdom. As a ritual rich in moral, social, and spiritual values, Khanduri Weu is distinctive and not known to be practiced in other regions of Aceh. This uniqueness may strengthen its recognition as intangible cultural heritage.

Khanduri Weu has become an annual tradition among the people of Kemukiman Lampanah Leungah, particularly those who work as cattle and buffalo farmers. Over time, the ritual has evolved into a custom inseparable from the community's everyday life, serving as an expression of gratitude to Allah for the sustenance provided by livestock. This sense of gratitude is then collectively manifested through the khanduri weu ritual.

The ritual also holds significant cultural meaning closely related to livestock farming practices in Aceh province, especially in the village of Lampanah Leungah. The community predominantly adopts a free-range livestock system, a traditional method still practised in several regions in Indonesia (Daniel Fajri et al., 2025; Rindayati et al., 2025; Tenrisanna & Rahman, 2023). While free-range farming reduces feed costs, it presents substantial risks, including livestock loss, particularly calves born in the wild, due to theft, infectious diseases, and predation by wild animals (Gyeltshen & Nima, 2025; Jori et al., 2021).

These uncertainties have contributed to the emergence and persistence of the Khanduri Weu ritual. Through this ritual, farmers seek Allah's protection for their free-range livestock. The Khanduri Weu ritual does not imply that Allah will not protect their livestock if they do not perform this ritual. However, the ritual symbolizes the farmers' commitment to placing their trust solely in Allah. In addition, Khanduri Weu functions as a social bridge, connecting people of different professions in the Lampanah Leungah community.

Although the purpose of holding khanduri weu has shifted in line with the social developments of the local community, There are cultural values that are still preserved and maintained to this day. Namely, the food served during the khanduri weu ritual and, of course, the tradition of free-range farming in the Lampanah Leungah community. Preserving the traditional foods of Aceh Besar in every khanduri weu ritual celebration is perhaps a little easier than ensuring the preservation of the tradition of free-range farming. The tradition of free-range farming is currently in a precarious state because it requires adequate forests and grasslands for livestock.

However, from year to year, the condition of forests in Aceh continues to decline due to excessive deforestation (Hayati et al., 2025). The conversion of forest and grassland cover into agricultural or plantation land is a real threat to the preservation of the free-range livestock farming tradition in Kemukiman Lampanah. This is certainly a serious problem that must be resolved to ensure the preservation of the free-range livestock farming tradition in Kemukiman Lampanah Leungah.

As a cultural practice shaped by Islamic teachings, the Khanduri Weu demonstrates the deep entrenchment of Islam within the Kemukiman Lampanah Leungah community. It also illustrates how custom and religion coexist harmoniously within social life, without eliminating, abandoning, or compromising either domain, when approached with an open mind and deep knowledge (Nasir et al., 2024). Nevertheless, from an Islamic perspective, customs and culture, which are *ta'aquli* (the result of human reasoning), must remain aligned with divine injunctions (*ta'abudi*), which are normative guidelines for human conduct (Keri, 2021; Misruki et al., 2023).

Overall, these findings reveal that the Khanduri Weu ritual has survived various challenges throughout history, from the pre-Islamic era, characterized by animism and dynamism, to its later adaptation within the Islamic framework. Rather than eliminating deeply rooted customs, Islam in Aceh accommodated and reshaped them in accordance with Islamic values. This is in line with the findings (Ding, 2021) that Chinese Muslims have sinicized their customs that have become ingrained in their lives as Muslims. Also, Zhou (2023) reveals the incorporation of local Chinese culture in the practice of Buddhism in China.

The Khanduri Weu Ritual in Islamic Law in Aceh

Aceh was granted several special rights, often referred to as special autonomy, by the central government after the peace agreement between GAM (Free Aceh Movement) and the Government of the Republic of Indonesia in the international peace agreement (Helsinki MoU) in Finland in 2005 (Cut Maya Aprita Sari et al., 2024; Lele, 2023; Prayogo & Heriyanto, 2025). This special status gives the Aceh government full authority to implement Islamic sharia law. This right has led to the establishment of several government institutions that are not found in other regions of Indonesia, one of which is the Aceh Ulama Council (MPU), which has the authority to formulate legal fatwas regulated in Islamic Sharia laws in Aceh (Nirzalin & Febriandi, 2022; Permana, 2021).

With its status as an Islamic Sharia region, all activities of the Islamic community in Aceh are expected to conform to Sharia values, including cultural and religious rituals. This framework also applies to the Khanduri Weu ritual celebration in the Lampanah Leungah settlement, which must align with Islamic Sharia law provisions, grounded in the *Ahlussunnah wal jamaah* creed (Alhusni et al., 2023). Based on the researchers' observations, the Khanduri Weu ritual in Lampanah Leungah is carried out harmoniously. It does not involve practices that deviate from Islamic teachings or from the deeply rooted cultural values of the local community. Moreover, the ritual embodies values of environmental care, as activities carried out in the surrounding foster awareness of the importance of preserving nature for human sustainability (Karim, 2022).

Although the Khanduri Weu ritual has no foundation in Islamic teachings, its implementation must not conflict with Sharia principles stipulated in various Qanun (regional regulations) formulated with the involvement of MPU (Aceh Ulama Council). This regulatory framework seeks to maintain balance and proportional implementation of Sharia within Acehnese society (Mughtar, 2025; Waly et al., 2025). Consequently, many pre-Islamic cultural rituals have been incorporated into the Sharia framework, allowing them to continue being practised and passed on to future generations without conflicting with Islamic law in Aceh. This policy reflects how Islam can promote *maslahah mu'tabarah* (public interest) (Arifin, 2024; Dahlan et al., 2023), an approach acceptable to and agreed upon by the broader community.

The MPU policy for not prohibiting pre-Islamic cultural ritual deserves appreciation, as does the role of Islamic scholars and leaders who have consistently advocated for the preservation of ancestral heritage within the framework of Islamic law. Their efforts ensure that cultural

values such as Khanduri Weu remain living traditions within Acehese society, particularly in Kemukiman Lampanah Leungah. At the same time, policies are needed to ensure that the values of the khanduri weu ritual activities do not deviate from those of Islamic law as applied in Aceh.

In addition, apart from presenting the rich and diverse local wisdom literature of Aceh, this paper emphasizes descriptive and theological subjects in initiating the Islamization of knowledge (Tapper, 1995). In this era of never-ending global challenges, there is a need for scientific literature that bridges Muslim communities with local wisdom knowledge integrated into various fields, especially in the fields of religion and education. The Islamization of knowledge is very important in this era of fake news and misinformation. This can reduce social conflict among communities that have not yet been touched by the Islamization of knowledge.

Finally, the Khanduri Weu ritual serves as a communal space for farmers to interact and strengthen their social bonds and solidarity in facing future challenges and livelihood risks. The ritual is carried out in a familial atmosphere filled with shared meals and prayers. These findings align with Durkheim's theory that ritual practices enhance social solidarity and a strong sense of togetherness (Adinugraha & Al-Kasyaf, 2025; Durkheim, 1933). Khanduri Weu serves as a mechanism for mitigating conflicts, particularly those arising between fellow farmers and landowners around grazing areas. This supports Girard's theory that rituals play a crucial role in preventing violence and resolving social tensions within communities (Girard, 2005).

CONCLUSION

The khanduri weu ritual is part of the Lampanah Leungah community, which is timeless and rich in local wisdom values. It shows how local wisdom values that have existed since pre-Islamic times and after Islam arrived can be tolerated to continue to adapt and adjust to the current social environment of the community. From an Acehese cultural perspective, the khanduri weu ritual is carried out by presenting a variety of culinary specialties from Aceh Besar, such as *bue kulah*, chicken curry, and sticky rice with srikaya jam. In addition to culinary delights, Acehese cultural values in the khanduri weu ritual are also reflected in the tradition of free-range farming, which has become a habit of the Lampanah Leungah community. This custom initiated and became the origin of the khanduri weu ritual. Meanwhile, from the perspective of Islamic law in Aceh, the khanduri weu ritual is rich in Islamic values such as strengthening friendship, social solidarity, fostering a transcendent relationship with Allah, and as part of caring for and protecting the natural environment. In its implementation, the khanduri weu ritual, which is rich in Islamic values and local wisdom, must be carried out in line with careful consideration of applicable religious and social norms. This study was limited to only one location. Further research can explore the same topic in different places.

ACKNOWLEDGEMENT

This research and article were entirely self-funded, with no external financial support. The authors would like to express their gratitude to the farming community of Lampanah Leungah for welcoming us with open arms and willingly assisting in the completion of this research.

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