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Khanduri Blang in Aceh: Construction of Islamic Law with Qawa'id Fiqhiyyah Approach

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Abstract: This study aims to analyze the practice of the *Khanduri Blang* ritual in Samuti Makmur Village, Bireun Regency, Aceh Province from the perspective of *Qawa'id Fiqhiyyah*. The *Khanduri Blang* ritual is a religious tradition that involves a series of activities; offerings, and prayers carried out by the Acehnese people in order to commemorate or celebrate an event. This study uses a qualitative approach, data were collected through in-depth interviews, observations, participation and analysis of the *Khanduri Blang* ritual text. The results of the study show that principles such as *mashlahah* (benefit), *mafsadah* (badness), *istihsan* (virtue), and *urf* (tradition) in *Qawa'id Fiqhiyyah* are the basis for assessing the suitability of the ritual with Islamic values. In addition, the *Khanduri Blang* ritual is not only a series of religious activities, but also a manifestation of how the principles of *Qawa'id Fiqhiyyah* are rooted in the religious and cultural practices of the Acehnese people. The implications of this study provide a deeper understanding of the relationship between religion, culture and Islamic legal principles in a society.

Keywords: *Khanduri Blang* Ritual, Local Tradition, *Qawa'id Fiqhiyyah*

Abstrak: Penelitian ini bertujuan untuk menganalisis praktik ritual *Khanduri Blang* di Desa Samuti Makmur Kabupaten Bireun Provinsi Aceh dalam perspektif *Qawa'id Fiqhiyyah*. Ritual *Khanduri Blang* merupakan tradisi keagamaan yang melibatkan serangkaian kegiatan; sesaji, dan doa-doa yang dilakukan masyarakat Aceh dalam rangka memperingati atau merayakan suatu peristiwa. Penelitian ini menggunakan pendekatan kualitatif, data dikumpulkan melalui wawancara mendalam, observasi, partisipasi dan analisis teks ritual *Khanduri Blang*. Hasil penelitian menunjukkan bahwa prinsip-prinsip seperti *mashlahah* (manfaat), *mafsadah* (keburukan), *istihsan* (keutamaan), dan *urf* (tradisi) dalam *Qawa'id Fiqhiyyah* menjadi landasan untuk menilai kesesuaian ritual dengan nilai-nilai Islam. Selain itu, ritual *Khanduri Blang* tidak hanya sekedar rangkaian kegiatan keagamaan, namun juga merupakan wujud bagaimana prinsip *Qawa'id*

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Fihiyyah mengakar dalam praktik keagamaan dan budaya masyarakat Aceh. Implikasi dari penelitian ini memberikan pemahaman yang lebih mendalam mengenai hubungan antara agama, budaya dan prinsip hukum Islam dalam suatu masyarakat.

Kata Kunci: Ritual Khanduri Blang, Tradisi Lokal, Qawa'id Fihiyyah

Introduction

Aceh has a cultural and religious heritage that is inherent in the life of the community. The interaction of culture and religion in the social life of the Acehnese people is reflected in all local traditions that are based on religion.¹ The *Khanduri Blang* Ritual (*Kenduri Sawah*) is a tradition that is one of the local traditions that has a symbolic meaning in the Acehnese society, followed by activities to ask for blessings by maintaining the culture of the previous community which is considered a community belief in order to get an abundant harvest. *Khanduri Blang* has the meaning of a special ceremony held every year so that rice planting is kept away from disease and does not lack water. This ritual is a real manifestation of how Islam is interpreted and practiced by the Acehnese people.² In addition to the religious aspect, *Khanduri Blang* also plays an important role in shaping the cultural identity of Aceh. This ritual is not only a series of religious practices, but also a cultural expression that has been passed down from generation to generation. This ritual symbolizes the togetherness and strength of the community. This ritual, along with the changing times, remains relevant in the lives of the Acehnese people. Despite the challenges of modernization, the preservation of the *Khanduri Blang* ritual shows a strong determination to maintain and continue the religious and cultural traditions that have existed for years. Thus, *Khanduri Blang* is not only a religious practice, but also a valuable heritage that reflects the richness of the culture and beliefs of the Acehnese people.³

The phenomenon that occurs is that it is obligatory for farmers when they are about to go down to the rice fields to perform *Khanduri Blang* which has become a routine ritual, as if there is something wrong if there are farmers who do not perform *Khanduri Blang*, in reality *Khanduri Blang* for farmers has the same position as paying zakat, which is obligatory, whereas *Khanduri Blang* and zakat are two different things where zakat is part of the pillars of Islam while

¹Mursyid Djawas et al., "Harmonization of State, Custom, and Islamic Law in Aceh: Perspective of Legal Pluralism," *Hasanuddin Law Review* 1, no. 2024 (10AD); Abdul Manan et al., "Paddy Cultivation Rituals in South Aceh, Indonesia: An Ethnographic Study in West Labuhan Haji," *Cogent Social Sciences* 8, no. 1 (2022).

²Muhammad Arifin and Abdul Manan, "Cultural Traditions of Khanduri Blang in Reubee Village Aceh, Indonesia," *Jurnal Ilmiah Peuradeun* 6, no. 3 (2018).

³Badruzzaman Ismail, *Ensiklopedia Budaya Adat Aceh* (Banda Aceh: Majelis Adat Aceh, 2018).

Khanduri Blang is not part of the pillars of Islam, this is what underlies this study to look deeper into whether *Khanduri Blang* which is carried out every time they are about to go down to the rice fields is part of a religious command or just a custom. The *Khanduri Blang* process is carried out near the rice fields, all cooking utensils are brought from home, cauldrons, knives, machetes, rice, cooking spices and the most important thing is chicken. The chicken is brought alive and slaughtered at the place where *Khanduri Blang* is held, which is near the rice fields, the blood of the slaughtered chicken has a philosophical meaning for farmers. Although people are faced with smoke because they have to cook and clean the chicken, they wear new clothes and wear perfume.⁴

All residents work together between men and women, the slaughtered chicken is then cleaned by women while the men prepare firewood to cook the chicken and cook rice. While the chicken is being cooked, the men pray together led by the local village *teungku imum*, after the prayer is finished they eat together. After eating together the *teungku imum* announces when to start plowing the rice fields and sowing seeds, as well as peusijek bijeh (seedlings) this aims to ensure uniformity in starting rice planting which is intended to minimize pests. So, with this understanding of the *Khanduri Blang* ritual, the role of *Qawa'id Fiqhiyyah* becomes a cultural and religious context that is unique to Aceh.

Qawa'id Fiqhiyyah refers to the principles of Islamic law used to analyze religious phenomena.⁵ The role of *Qawa'id Fiqhiyyah* in the specific cultural and religious context of Aceh reflects a deep conceptual framework that guides the community's understanding of Islamic teachings and local traditions. *Qawa'id Fiqhiyyah*, or principles of Islamic law, serve as the main foundation for interpreting and applying religious teachings in the region. In a cultural context.⁶ *Qawa'id Fiqhiyyah* provides guidance on how Islamic values and norms can be integrated with Aceh's local cultural heritage. This includes religious policies and practices adapted to the unique characteristics of the Acehnese society, making Islam a moral and ethical foundation that permeates everyday life.

The role of *Qawa'id Fiqhiyyah* is also reflected in the policies and legal regulations that regulate people's lives. These principles help establish a legal

⁴Nurazizah Nurazizah, "Proses Islamisasi Dalam Ritual Khanduri Blang Di Gampong Dayah Leubue Kecamatan Ulim Kabupaten Pidie Jaya," *SEMAR: Jurnal Sosial Dan Pengabdian Masyarakat* 1, no. 02 (2023), p. 79–88.

⁵Muhammad Taufiki, Rokani Darsyah, Mahmud Ridha, "The Use of Maxims (*al-Qawā'id al-Uṣūliyyah wa al-Fiqhiyyah*) in Legal Argumentation of Sharia Economic Court Decisions in Indonesia", *Al-Ihkam: Jurnal Hukum dan Pranata Sosial*, Volume 17, Number 1, (2022), p. 165-188

⁶Hendrianto, Hasan Bisri, "Implementation of *Qawa'id Al-Fiqhiyyah Mazhab Hambali* in Islamic Economic", *Al-Falah: Journal of Islamic Economics*, Volume 6, Number 1, (2021), p. 61-70

structure that is in accordance with Islamic teachings and local traditions.⁷ For example, the application of Islamic law in Aceh reflects the application of *Qawa'id Fiqhiyyah* in certain aspects of community life. In the religious aspect, *Qawa'id Fiqhiyyah* is the main guide in explaining and analyzing religious rituals, such as the *Khanduri Blang* ritual. These principles help the people of Aceh to understand more deeply the symbolism and meaning of religious rituals, as well as how these rituals conform to Islamic teachings. Apart from that, the role of *Qawa'id Fiqhiyyah* can also strengthen the balance between religion and local culture.⁸ By using this conceptual framework, the people of Aceh are able to maintain harmony between Islamic values and their local traditions. This creates a rich identity, where Islam and local culture coexist and mutually enrich each other. Thus, *Qawa'id Fiqhiyyah* in Aceh is not only a legal guide, but also a main pillar in forming cultural and religious identity in the region. These principles embrace the richness of local cultural heritage while maintaining the integrity of Islamic values in people's daily lives.⁹

Thus, the *Khanduri Blang Ritual in Aceh* is a religious tradition that has involved the local community for generations. In analyzing this ritual, the role of *Qawa'id Fiqhiyyah* is very important as an Islamic legal framework that provides guidance in carrying out religious activities. Understanding the *Khanduri Blang* ritual involves aspects such as worship, customs, and local wisdom. Further understanding of *Qawa'id Fiqhiyyah* can provide an understanding of how this ritual is interpreted and accepted in society. Through an understanding of *Qawa'id Fiqhiyyah*, society can be empowered with knowledge of the basic Islamic law that underlies their religious rituals. This can also increase understanding and appreciation of religious values in the context of the *Khanduri Blang* ritual.

This study is expected to contribute to a better understanding of the role of *Qawa'id Fiqhiyyah* in analyzing the *Khanduri Blang* ritual in Aceh, with its implications for the cultural, religious and social contexts in the region. This study aims to provide a simple description of a culture in Aceh, namely the *Khanduri Blang* tradition which is integrated with the values of Islamic teachings in Aceh. So that the customs that have become traditions passed down from generation to generation in Acehese society can be accepted and in accordance with the *Qawa'id Fiqhiyyah* that exists in Islam itself.

⁷Nimah Alsomali, Ghaiath Hussein, "CRISPR-Cas9 and He Jiankui's Case: an Islamic Bioethics Review using *Maqasid al-Shari'a* and *Qawaid Fiqhiyyah*", *Asian Bioethics Review*, Volume 13, (2021), p. 149-165

⁸Daud A. Mustafa, Hashir A. Abdulsalam, Jibrail B. Yusuf, "Islamic Economics and the Relevance of *Al-Qawā'id Al-Fiqhiyyah*", *Sage Open*, Volume 6, Number 4, (2016), p. 1-11

⁹Abdul Halim, Abd. Basyid, Prihananto, "Religious Identity Transformation Cultural Interbreeding Between Dayak Indigenous Culture and Islam", *Journal of Indonesian Islam*, Volume 15, Number 1, (2021), p.171-192

The History of Khanduri Blang in the Province of Aceh

The history of *Khanduri Blang* involves its role as an important site in the development of Islam in Aceh. In the 12th century, this place became the center of the spread of Islam in Aceh, which later became the foundation for the spread of Islam to the surrounding areas. Scholars and religious figures from various corners of the Islamic world gathered in *Khanduri Blang* to discuss, debate and deepen their understanding of Islamic teachings. *Khanduri Blang* also has a strategic role in the political history of Aceh. During the glory days of the Aceh Sultanate, this area was a meeting place for officials and leaders to discuss various important issues, including political, economic and defense affairs. *Khanduri Blang* was also an important place for traditional and religious ceremonies for the Acehnese people. However, like many other areas in Aceh, *Khanduri Blang* was not free from conflict and battles. Over the centuries, this area has witnessed various battles between the Aceh Sultanate and foreign powers who wanted to control the area. These conflicts included attacks from the Portuguese, Dutch and other colonial armies who wanted to control this area because of its strategic value. Although it has undergone various changes throughout its history, *Khanduri Blang* remains an important symbol for the Acehnese people. Its rich history, culture and spirituality have become an inseparable part of Aceh's identity, and represent the strength and resilience of the Acehnese people in facing various challenges throughout its history.

Before the arrival of Islam, *Khanduri Blang* in Aceh Province had been the center of activities and community life rich in local traditions and beliefs. This area has been known as an important place for various social, religious and political activities. Before the arrival of Islam, the traditions in *Khanduri Blang* were dominated by animism and traditional beliefs of the Acehnese people. The local people believe in the existence of spirits that inhabit the universe and consider nature as something that has strong spiritual power. *Khanduri Blang* is believed to have been a gathering place for the local community to hold religious ceremonies and rituals related to their beliefs. These ceremonies often involve paying homage to nature, ancestral spirits, and other spiritual entities, in the hope of gaining blessings, safety, and fertility. *Khanduri Blang* has been practiced since pre-Islamic times, as confirmed by Irman, a prominent leader in Samuti Makmur Village and Head of Customary Affairs.¹⁰ He noted the influence of animism and dynamics in the ritual, indicating its ancient origins. Interestingly, despite the presence of many traditional Acehnese Islamic schools (*dayah*) nearby, there was no objection from the ulama regarding these rituals. In fact, the Teungku (*ulama*) from the *dayah* also participated in these rituals.¹¹

¹⁰Joberth Tupan, Izak Y. M. Lattu, Wilson M.A. Therik, "Spiritual Intelligences as the Politics of Multiculturalism Among Javanese Muslim Migrants in Maluku", *Journal of Indonesian Islam*, Volume 16, Number 1 (2022), p. 1-26.

¹¹ Interview with Irman, September 05, 2023.

Before the arrival of Islam, *Khanduri Blang* was an integral part of the annual tradition carried out by the men in the village, coinciding with the rice planting season. They gather collectively to prepare the ingredients and cook the buffalo and bull. After the cooking process is complete, the men form a circle, usually led by the dayah head. These prayers ask for the fertility of the soil to nourish their rice plants and protection from disasters. Afterwards, the cooked food is distributed to the men to take home and share with their families. At the same time, the customary leader allocates a portion of the cooked food as an offering, placing it in a specific location in the rice fields, often under a large tree. A shaman then recites mantras in a secret language, asking the supernatural beings not to disturb the rice fields and to protect them from danger and disaster. The rituals involving these offerings are derived from animism and dynamism. In ancient times before the arrival of Islam, the Acehnese people adhered to animist and dynamist beliefs. From an Islamic perspective, such practices are incompatible with Muslim beliefs. Islam emphasizes the concept of *tawhid*, affirming the oneness of Allah and forbidding worship of anyone other than Allah. However, many rituals and traditions in Aceh, including *Khanduri Blang*, are remnants of earlier beliefs. Many Acehnese people still hold fast to their beliefs in spiritual entities called superstitions, and continue to perform rituals that deviate from Islamic teachings, called *bid'ah*. In the *Khanduri Blang* ritual, as explained by Ali Imran, a resident of Samuti Makmur Village, in pre-Islamic times, people would give offerings to supernatural beings living in the rice fields and at the same time recite mantras.¹²

Khanduri Blang is prepared carefully in a simple manner. Before the ritual begins, the village head (*Keucik*) of Samuti Makmur holds a meeting with traditional figures and members of MUSPIKA (consisting of the Police Chief, Danramil, and the Village Head of Samuti Makmur). In this meeting, they formed a committee to determine the time for the ceremony, procure buffalo or oxen to be sacrificed, schedule the cleaning of Tengku Banta Ahmad's tomb as a place for the ceremony, and discuss various technical aspects related to organizing *Khanduri Blang*. Mahdi, a resident of Samuti Makmur Village, emphasized the importance of *Khanduri Blang* as an annual event that is deeply ingrained in the community's cultural heritage. Typically, ten to fifteen buffaloes are sacrificed during this event, and the villagers work together happily to ensure its success.¹³ The *Khanduri Blang* celebration is held before the community begins cultivating their rice fields every year. The exact day is determined in a committee meeting. This ritual cannot be held while the villagers are cultivating their rice fields or after the harvest. This is a rule that has been established by their ancestors. They are also afraid of being disturbed by supernatural beings if the ritual is carried out

¹² Interview Ali Imran, September 10, 2023.

¹³ Interview with Mahdi, September 12, 2023.

1 after they have begun cultivating their fields. According to Faisal, a farmer in Samuti Makmu Village, *Khanduri Blang* is a mandatory ritual to prevent supernatural beings from disturbing them and to protect their fields from natural disasters. Faisal told researchers that these supernatural beings have the power to protect or destroy their fields.¹⁴

Based on the results of an interview with Komaruddin, who is one of the farming communities in Samuti Makmur Village regarding khanduri, he said that in ancient times in this village, the majority of the people worked as farmers, while others were small traders and civil servants. A small portion of the population has received formal high school education, but many also choose to study at traditional Islamic educational institutions in Dayah. Although Islam is the majority religion, some residents adhere to rituals related to supernatural beliefs, which are contrary to Islamic teachings. Residents often place amulets on the doors of their homes to ward off danger from supernatural entities, believing that these amulets will attract good spirits to provide protection. In addition, they also perform *Khanduri Blang*, a pre-farm ritual that aims to summon spirit intermediaries to protect their rice fields from threats from the other world. The community believes that supernatural powers can affect their environment, including agricultural land, so offerings and rituals are needed to protect humans and crops from danger. Belief in the power of supernatural beings comes from the belief that they have the ability to provide blessings and misfortunes to individuals. As a result, people strive to foster positive interactions with this nature. As a result, various rituals, traditions, and taboos are observed by the community to ensure a harmonious relationship with these supernatural entities. The Samuti Makmur community practices *Khanduri Blang* as a preventive measure to ward off potential dangers and threats posed by supernatural beings. This ritual is a legacy from their ancestors, who attributed crop failures and natural disasters to the influence of supernatural forces. Over the generations, this belief has persisted and developed, instilling a deep fear of disasters and crop failures, thus motivating the continuation of the *Khanduri Blang* ritual.¹⁵

1 Before the arrival of Islam, the implementation of *Khanduri Blang* began in the morning. On the appointed day, villagers were instructed not to do their usual work, with the mandatory attendance of all male farmers. Every male aged 10 years and above was required to participate, while women remained at home as this ritual was exclusively for men. The procession took place in two locations: one for food preparation and feasting, and the other for praying at the tomb of Teungku located in Samuti Makmur Village who was a prominent cleric in the village. The tomb is highly respected by the community and is considered a *Waliyullah*, or holy figure. Rumansyah said that during his lifetime, this cleric

¹⁴ Interview with Faisal, September 18, 2023.

¹⁵ Interview with Komaruddin, September 20, 2023.

could travel for Friday prayers from Aceh to Mecca, Saudi Arabia, on foot, and could be reached in one day. Therefore, the community views his tomb with great respect, and often makes pilgrimages to seek blessings and prosperity. Through pilgrimages and prayers at his tomb, they hope that the spirit of Teungku will provide intercession or blessings to them. Especially on Mondays and Thursdays, the community offers Ketan as an offering to fulfill their promises and performs Salat Hajat (special prayers for vows). Because *Khanduri Blang* is performed in a sacred place, the villagers hope that their prayers will have a positive effect and will prevent danger and natural disasters from befalling them.

Before the Islamic era, the community performed this ritual under a large banyan tree near the rice fields. The community at that time believed that strong and powerful supernatural beings lived in the large banyan tree. However, after the community converted to Islam, the ritual was performed at the tombs of the clerics. According to our analysis, this is done as a way to purify the community's beliefs because tree worship is prohibited in Islam. It is also a form of acculturation of previous cultures with the new religion. During the ritual, villagers place buffalo heads in the middle of the rice fields as offerings to supernatural beings. They believe that the spirits will come and take part of the offerings.

This ritual requires several symbolic materials for the offerings, which are an integral part of its implementation. Wahyudi noted that for the *Khanduri Blang* ritual, the essential ingredients consist of buffaloes or bulls, sticky rice with turmeric, eggs, and Kaffir Lime (*Cyrtus hystrix*). Buffaloes or bulls are sacrificed, their meat is cooked, while their heads, intestines, and spleens are turned into offerings for the spirits, and then, the sticky rice, eggs, and Kaffir Lime will also be part of the offerings for the spirits along with the organs and heads of buffaloes and bulls.¹⁶

Based on the results of an interview with Komaruddin, who is one of the community leaders in Samuti Makmur Village, he explained that in ancient times, the Acehnese people were very enthusiastic about following the *Khanduri Blang* ritual, even though they came from animist and dynamism beliefs. They still uphold this ritual before starting to cultivate the fields and it is undeniable that the community has a tendency to rely on supernatural powers. The Acehnese people have a fear that failure to carry out the *Khanduri Blang* ritual can result in disasters befalling them or their fields. This concern stems from the ancestral belief that the ritual functions as a protector from disasters. Because the villagers want a peaceful and safe life, they adhere to traditional practices, including carrying out rituals such as *Khanduri Blang*. This ritual requires offering sacrifices to supernatural entities to anticipate prosperity, welfare, and security.¹⁷ Abdullah, a

¹⁶ Interview with Wahyudi, September 24, 2023.

¹⁷ Interview with Komaruddin, September 20, 2023.

village farmer from Samuti Makmur, said that the people who live there believe in myths related to the *Khanduri Blang* ceremony. He was told that in the past, when his ancestors did not perform the ceremony, disasters such as floods and pest attacks attacked them. This caused famine at that time, and people suffered because of it. Therefore, this traditional belief motivated the villagers to perform the *Khanduri Blang* ritual.¹⁸

The Acehnese people are very proud of their traditions, believing that as long as they uphold and preserve their cultural heritage, Aceh will prosper. Their cultural heritage has become an integral part of Aceh's identity and prestige. This sentiment is encapsulated in the proverb, "*Matee aneuk meupat jerat, gadoh gempu pat tamita*" (we know the graves of our children when they die, however, when we lose our dignity, we cannot find it anywhere), which underlines the respect that the Acehnese people hold for their traditions. *Khanduri Blang*, which was inherited from their ancestors, continues to be practiced because the local people believe that this tradition still provides positive results.

The *Khanduri Blang* tradition is a tradition that has become a habit for the Acehnese people, especially the Samuti Makmur community. This *khanduri* tradition has long been carried out by the community and still survives to this day. *Khanduri Blang* is a traditional ceremony that is carried out before the community goes down to the rice fields. There are several other *kanduri*, such as *kanduri bungong kayee*, *kanduri rabu abeh/tulak bala*, *kanduri laot*, *kaduri gunong*, and others. These *kanduri* are ancestral heritages that are carried out in Islamic ways. In general, this *kanduri* is a form of gratitude to Allah SWT. *Khanduri Blang* is a traditional ceremony of the Samuti Makmur community when they are about to go down to the rice fields. The Samuti Makmur community calls it *khanduri troeun u blang* (going down to the rice field feast). This is related to the recommendation of the scholars that to do something good must be preceded by thanksgiving. The Acehnese tradition does not allow people to go down to the rice fields or plant their own crops. For that, *Khanduri Blang* must be held first. This feast is usually held in the rice fields or rice field maturation before farmers start working on their rice fields. Based on the results of an interview with Riko Maulana who is a farmer in Samuti Makmur Village who revealed that the origin of this tradition is not known for sure when and how this tradition began, but this *Khanduri Blang* has existed since the time of our ancestors and even now this tradition is still carried out by the community. *Khanduri Blang* is carried out by people who farm in the fields for peusejuek seeds that will be lowered every year or every time the community wants to plant rice.¹⁹

The *Khanduri Blang* tradition involves the entire community or group that has a *blang* (rice field) that is going to plant rice. The community's participation

¹⁸ Interview with Abdullah, September 20, 2023.

¹⁹ Interview with Riko Maulana, September 28, 2023.

in this tradition is based on the orders of the *keujruen blang* (a special traditional institution of the community that is trusted and responsible for managing the *Khanduri Blang* event). The *keujruen blang* as the head of the rice field will give instructions two or three weeks before the farmers cultivate the rice field. The *keujruen blang*'s orders are highly respected and obeyed by the local farmers because the community has entrusted the affairs of the rice fields and the management of the *Khanduri Blang* to the *keujruen blang*. Even when planting rice, mutual cooperation in the rice fields, water flow and so on that are related to the *blang*, it is necessary to consult with the *keujruen blang*.²⁰ This aims to create peace between community members in living side by side and managing their rice fields and to avoid conflict between the communities themselves. Based on the results of an interview with Sanusi (village head) who is a farmer in Samuti Makmur Village, who revealed that in preparation for *Khanduri Blang*, the community usually first reaches a consensus by gathering in the village *menasah* in order to prepare for *khanduri*. After a meeting is held by rice farmers or groups who want to carry out the *Khanduri Blang* tradition. Then they voluntarily collect money or collect items needed for *Khanduri Blang* by chipping in (*meuripe-ripe*). The results of the chipping in preparation for *Khanduri Blang* usually involve slaughtering chickens, buffaloes or cows and providing wrapped rice or *bu kulah* (rice wrapped in leaves), this rice is usually made by mothers. Chicken or beef is cooked together by fathers or local youth.²¹

The *keunduri blang* carried out by the Samuti Makmur community before going down to the rice fields is accompanied by a prayer led by an *imam* or *ustadz* who is trusted by the community. This prayer aims to ensure that the rice that will be planted by the community is blessed and free from diseases and pests that endanger plants. By praying together, the community believes that God will bless the rice plants that will be planted and get a lot of results so that the harvest can be produced as much as possible and donated. In this *Khanduri Blang*, all villagers and farmers and residents of the surrounding villages are invited to enjoy *keunduri* together. The number of people invited is according to the amount of food available. Usually the food for *Khanduri Blang* is quite a lot and sufficient for all residents. Therefore, almost all villagers enjoy *Khanduri Blang* happily.

Khanduri Blang in Samuti Makmur Village, Gandapura District, Bireuen Regency, Aceh is carried out in three stages, namely before going down to the rice fields to be planted, when the rice bears fruit, and after the harvest. When planting, *pesujuk* is carried out and prayers for God to bless the rice fields. At this stage, only a small *khanduri* is held with simple food. At the planting stage, the surrounding community is usually assisted in the planting process. After the rice

²⁰Mohd. Fadlan Riski, Nuriza Dora, "Budaya Lokal Pada Tradisi Kenduri Blang di Kecamatan Lhoknga Aceh Besar", *Jurnal Review Pendidikan dan Pengajaran*, Volume 6, Number 4, (2023), p. 3411-3414

²¹ Interview with Sanusi, October 12, 2023.

is sown and planted, a small khanduri is also held with a simple meal. Then at the third stage, namely the harvest period, the khanduri is carried out on a large scale by inviting all villagers. The three stages in the khanduri process have their respective purposes and functions according to the needs and beliefs of the community. Based on the results of an interview with Umar (*kechik gampong*) who is a farmer in Samuti Makmur Village, who revealed that the procedure for implementing the *Khanduri Blang* tradition is slightly different from other *khanduri* traditions. If most other *khanduri* do eat first and then pray. However, for this *Khanduri Blang* tradition, the community recites a prayer first, either reading the *surah Yasin* or reading a prayer for the blessing of the rice that will be planted or harvested which is led by a Teungku or local cleric. In the procedure for implementing the *Khanduri Blang* tradition, the community usually slaughters livestock for the khanduri thanksgiving and eats together with the community. The livestock that are usually used for khanduri are chickens, goats, buffaloes and cows depending on the results of the community's consensus and the contributions of the farmer groups that will carry out this tradition. In the process of slaughtering chickens, goats, buffaloes and cows, it is usually done in the rice fields or rice field embankments or depending on the community's agreement. However, after the GAM (Free Aceh Movement) conflict with the government, the slaughtering and processing of meat products were carried out in the *menasah gampong*.²²

In the process of carrying out the *kenduri blang*, the reading of *Surah Yasin* is also carried out in the village *menasah* or on the edge of the rice fields in accordance with the agreement between the farmers and the *Blang* cake, usually the recitation of the *Yasin* is more often recited in the *menasah* with one completion and prayer with the aim that the rice plants that will be planted and reaped by the farmers will be blessed with large yields so that the farmers can donate them to help the poor and orphans as well as people who are entitled to receive zakat. After reading the *Yasin* and praying together, the community then applies plain flour (*siprek tepong*) to seeds and agricultural tools. Plain flour or *peusijuek* is also given to farmers. The *siprek tepong* process is carried out by throwing flour and is usually carried out by elder community figures or figures who are considered by the community to represent them in hoping for blessings from God.

Khanduri Blang After the Arrival of Islam in Aceh

After converting to Islam, the practice of reciting mantras was replaced by reciting verses of the Qur'an and prayers to Allah. This transformation signifies the assimilation of previous beliefs into the new religious framework. This replacement, initiated by the ulama since the beginning of the arrival of Islam in

²² Interview with Umar, September 13, 2023.

Aceh, aims to facilitate the acceptance of Islam among the Acehnese people. However, in the current context, there is a need for the purification of Islamic teachings in Aceh, considering that the majority of the Acehnese population has embraced Islam. Therefore, the ulama now play an important role in purifying Islamic doctrines among the community.

One of the traditions and customary rituals that is still well preserved in Samuti Makmur Village, Bireun Regency, Aceh Province, Indonesia is the *Kenduri Blang* ritual (Acehnese language). The word *Kenduri* literally means thanksgiving, while the word *Blang* means rice fields. *Kenduri Blang* is a ritual performed by the community when they are about to start the planting process in the rice fields. Sometimes, *Kenduri Blang* is also performed when farmers have successfully harvested rice in the fields. This ritual is performed as a form of gratitude to Allah SWT. After the entry of Islam, the *kenduri blang* ritual is no longer like in the past, worshiping graves as proof of the rice harvest in the fields. Now the *kenduri blang* ritual is carried out by the community preparing various foods cooked in their respective homes and then taking them to the local village hall. *Kenduri Blang* begins with *dhikr* and prayers together led by Tengku (religious leader). This activity is carried out in the afternoon after performing the *Ashar* prayer in congregation in the prayer room which is in the same yard as the village hall. After reading the *dhikr* and prayers together, the next activity is continued by eating food that has been brought to the village hall from their respective homes. Usually, the food dishes are placed on the floor, each resident eats dishes that are not theirs. This *Kenduri Blang* activity is carried out by each village in one sub-district at the same time. It has become a tradition that the village that carries out *Kenduri Blang* invites residents of other villages to pray and *dhikr* together which is followed by eating together.

The results of an interview with Nasrun (a community leader) stated that the *Kenduri Blang* ritual carried out routinely by the Samuti Makmur community is inseparable from the religious understanding supported by ancestral heritage. The practice of *Kenduri Blang* is a part of local wisdom that never disappears even though the method or process is slightly different from time to time or there are differences between one place and another, because *Kenduri Blang* is part of local wisdom that never disappears. *Kenduri Blang* itself is part of gratitude to God by giving food to others, with the hope that Allah SWT will multiply sustenance through the rice harvest that will be planted. *Kenduri Blang* also aims to knit and foster a sense of brotherhood between fellow residents.²³ The enthusiasm of the Samuti Makmur community in carrying out *Kenduri Blang* is very high. The Samuti Makmur community carries out each stage of the ritual voluntarily without being burdened by the large costs that must be borne. The community strongly maintains and protects their traditions and culture. Activities

²³ Interview with Nasrun, December 10, 2023.

that lead to the preservation of customs have ²⁵ been carried out from generation to generation by our ancestors and also involve young people, teenagers and children as a form of learning so that the next generation can preserve them in the future.

The results of the interview also with a farmer named Tono Maulana Ibrahim who is a member of the Samuti Makmur village, he said that *Khandrui Blang* has become a hereditary tradition that is still carried out in some places and for our community this tradition does not cause jealousy. This ritual is usually carried out in the rice fields or in locations close to our own rice fields. In addition, this *Khanduri Blang* ritual cannot be separated from the values and understanding of religion that are inherent in us even though this tradition is a legacy of our ancestors that has been carried out from generation to generation. Although technically, namely the process, there are several changes and differences because they are adjusted to religious values and development in the era. So it can be concluded that this tradition is a local wisdom that we preserve because the meaning of this tradition is an expression of gratitude to Allah SWT, namely by giving alms of food to fellow Muslims, with the hope that Allah will multiply his sustenance through the harvest that will be planted later.²⁴

The results of the interview also with a farmer named Icut Luza Nooris, he said that usually in the implementation of *Khanduri Blang* the enthusiasm of the community is very high, this is because it is a form of local wisdom that is still very much maintained and preserved by the Acehnese people. This tradition is usually a must that has become a legal rule of the local community in its implementation such as Customary Law. The participation of the younger generation is also actively involved, even in some places the implementation of *Khanduri Blang* also involves the government and is even held in major activities in Aceh such as the Aceh Cultural Week. This is certainly an effort made by the government to maintain and continue to preserve the culture and traditions of Aceh itself. In addition, he also revealed that this *Khanduri Blang* has three important things, namely first this tradition plays an important role as a medium for connecting friendship between fellow citizens so that a sense of mutual respect, respect and mutual help is created between each other. Second, this tradition is a form of one of the customs that is a place for farmers to strengthen friendship. Third, this tradition is a form of expression of gratitude for the blessings and abundance of sustenance that has been given by Allah SWT. As in this case it contains charity, namely sharing food with others.²⁵

Islamization of the *Khanduri Blang* Ritual in Samuti Makmur Village

The Islamization of the *Khanduri Blang* ritual began with the community's awareness of the characteristics of the *kenduri sawah* tradition that they often do,

²⁴ Interview with Tono Maulana Ibrahim, December 12, 2023.

²⁵ Interview with Icut Luza Nooris, December 20, 2023

which is considered to have magical elements (occultism), belief in spirits (animism), and mythical elements (myths). This awareness arose because of the development of the community's mindset and the increasing familiarity with Islamic teachings that encouraged them to abandon practices that were considered contrary to the Islamic teachings. This happened along with the development of community thinking and a deeper acceptance of the Islamic teachings, which resulted in the community turning to a new process without eliminating traces of the traditions inherited from their ancestors. This was confirmed by local farmers such as Janiati who said the following: "*teungku ngon Abu neupeugah menyoe tanyoe pubuet lage nyan jeut keu shirk sebageu lam agama hana meupernoel lage nyan.*" (That is, we are afraid to do it again because many ustadz and ulama say that if we do it it can cause idolatry because it is not taught in religion). Another factor that contributes to the process of Islamization in the implementation of the *Khanduri Blang* ritual is the active activities of the *taklim* assembly in Samuti Makmur, Bireun Regency, Aceh Province. This activity involves preachers to convey *da'wah* as a means to convey Islamic teachings. In each *taklim* assembly session, the invited ustadz or ulama will provide a fatwa in the form of verses of the Qur'an and hadith that can convince the community that the *Khanduri Blang* practice that they previously carried out is contrary to Islamic teachings.²⁶ In addition to the *da'wah* channel, the education factor also plays a role as one of the elements that facilitates the process of Islamization of the *Khanduri Blang* ritual.

The presence of this educational channel began with the Teungku (Ustadz) or Abu (Ulama) who initially studied Islamic religious sciences in depth at the dayah. They also participated in meetings with great scholars who studied the sciences of *fiqh*, *tasawuf*, and yellow books. The knowledge gained was then disseminated through preaching activities. In addition to actively preaching to the community, many Islamic boarding school graduates established new Islamic boarding schools. This phenomenon is the reason why the community easily accepted the knowledge conveyed by the scholars at that time.

The research revealed that changes in the implementation of the *Khanduri Blang* ritual began in the 80s. During that period, the farming community had a desire to stop the ritual practices contained in the tradition. Unrest arose among farmers because they were afraid that the rituals they often performed could lead to idolatry. This triggered a joint deliberation between the farming community, *keujruen blang* (agricultural customary institution), *keuchik* (village head), and local scholars. The purpose of the deliberation was to create changes in the implementation of the *Khanduri Blang* ritual.²⁷

Based on the results of an interview with Azrul (one of the community leaders) who revealed that the role of religion and local traditions in maintaining

²⁶ Interview with Janiati, December 22, 2023.

²⁷ Interview with Abdul Manaf, December 23, 2023.

the continuity of *Khanduri Blang* is that the *Khanduri Blang* tradition cannot be separated from the values and understanding of religion inherent in it, although this tradition is a legacy from ancestors that has been passed down from generation to generation. Although technically, the process has undergone several changes and differences because it adapts to religious values and developments in the era. So, it can be understood that *Khanduri Blang* is a local wisdom that has become a hereditary tradition that continues to be preserved until now, because the meaning of its implementation is a form and expression of gratitude to Allah SWT. By donating food to fellow Muslims, with the hope that Allah will multiply his sustenance through the harvest that will be planted later.²⁸

Principles of *Qawa'id Fiqhiyyah* in the *Khanduri Blang* Ritual in Samuti Makmur Village, Bireun Regency, the Province of Aceh

In the context of the *Khanduri Blang* ritual, the principles of *Qawa'id Fiqhiyyah*, or principles of Islamic jurisprudence, play a significant role, guiding the community in taking actions and decisions. Rooted in Islamic teachings, these principles provide a framework for understanding and applying religious law in various situations, including communal rituals such as *Khanduri Blang*. First and foremost, the principle of *Maqasid al-Syariah*, or the objectives of the Islamic law, underlies the *Khanduri Blang* ritual. This principle emphasizes the overarching goals of preserving life, religion, reason, lineage, and property. In the context of *Khanduri Blang*, these goals are manifested in the community's commitment to maintaining agricultural practices, preserving their religious traditions, and ensuring individual and collective well-being.

In addition, the principle of *Istihsan*, or legal preference, plays a role in interpreting and applying Islamic law in the context of *Khanduri Blang*. This principle allows for flexibility in legal reasoning, allowing communities to adapt religious practices to their particular circumstances while still adhering to the spirit of the Islamic teachings. For example, communities can use *istihsan* to determine the most appropriate time to perform a ritual based on local agricultural conditions. In addition, the principle of *Istislah*, or consideration of the public interest, guides communities in making decisions that promote the welfare and harmony of the community as a whole. In the context of *Khanduri Blang*, *Istislah* can influence decisions regarding the equitable distribution of resources, the selection of ritual sites, and the timing of communal activities, all with the aim of benefiting the greater good of the community. Furthermore, the principle of *Maslahah Mursalah*, or consideration of the public interest without explicit textual precedent, empowers communities to innovate and adapt their practices to meet evolving needs and situations. This principle allows for creative problem solving within the bounds of Islamic ethics, allowing communities to maintain

²⁸Interview with Azrul, December 23, 2023.

the vitality and relevance of the *Khanduri Blang* ritual in the face of changing agricultural, social, and environmental realities. In essence, the principles of *Qawa'id Fiqhiyyah* provide a moral and ethical compass for the community as they engage in the *Khanduri Blang* ritual, guiding their actions and decisions in accordance with Islamic teachings while also accommodating the practicalities of their farming traditions and communal life. Through adherence to these principles, the community ensures that the *Khanduri Blang* ritual remains a spiritually enriching and socially cohesive expression of their faith and collective identity.

The results of an in-depth interview with a 42-year-old religious figure named Syeh Marhaban as Deputy Chair of the Aceh Customary Council revealed a rich and profound perspective on the principles of *Qawa'id Fiqhiyyah* in the context of the *Khanduri Blang Ritual* in Samuti Makmur Village. These religious leaders explained that the principles of *Qawa'id Fiqhiyyah* are not only formal guidelines, but have permeated the meaning and implementation of the ritual. Religious leaders highlight that in the prayers and *dhikr* uttered during the *Khanduri Blang Ritual*, there is a deep awareness of the principles of *Qawa'id Fiqhiyyah*, such as justice, welfare, and balance in the distribution of wealth. They describe the prayers not only as a series of ritual words, but also as a means of illustrating the spiritual connection with the principles of Islamic law.²⁹

In addition, in the discussion on the concept of *zakat* and charity, religious leaders conveyed that giving donations to those in need is not only done as part of a ritual, but as a social obligation that is closely related to the principles of *Qawa'id Fiqhiyyah*. The understanding that giving *zakat* and charity to others is a concrete implementation of the values of justice and social responsibility, in line with Islamic teachings. Religious leaders also highlighted the symbolism and signs in the *Khanduri Blang Ritual*, explaining that each symbol has a deep meaning that is closely related to the principles of *Qawa'id Fiqhiyyah*. The symbolism not only functions as a ritualistic sign, but also as a means to communicate and understand Islamic values in the context of Acehese culture. During the interviews, religious leaders emphasized that the *Khanduri Blang* ritual is not only a religious celebration, but also a manifestation of the application of the principles of *Qawa'id Fiqhiyyah* in everyday life. This ritual, according to them, is not just a formal ceremony, but a medium that brings the values of Islamic teachings into the lives and culture of the Acehese people in a real and relevant way.

The results of an in-depth interview with a traditional figure named Wadah, 53 years old, always reveal a rich and profound perspective on the principles of *Qawa'id Fiqhiyyah* in the context of the *Khanduri Blang Ritual* in Bireun Regency, Aceh Province. Traditional figures highlight that the principles

²⁹Interview with Syeh Marhaban, December 23, 2023.

of *Qawa'id Fiqhiyyah* are not only the basis for formal law, but also become pillars rooted in cultural and customary values that are integrated in the ritual. Traditional figures explain that in the procedural procedures of the *Khanduri Blang* Ritual, the principles of *Qawa'id Fiqhiyyah* guide every step by providing strong ethical and moral direction. They emphasize that these principles do not only apply in the context of religious rituals, but also create a normative framework that encompasses the daily lives of the Acehnese people. In a discussion on the concept of zakat and benefits, traditional figures note that in the context of the *Khanduri Blang* Ritual, giving donations is a real manifestation of the social values and responsibilities instilled by the principles of *Qawa'id Fiqhiyyah*. They described the donation not only as a form of worship, but also a form of deep social concern in the traditions of the Acehnese people. The symbolism and signs in the *Khanduri Blang* Ritual also received attention from traditional leaders. They explained that each symbol has a rich meaning, and its use in the ritual is guided by the principles of *Qawa'id Fiqhiyyah*. According to traditional leaders, this symbolism is a way to convey moral and spiritual messages rooted in Islamic teachings, while also preserving and strengthening Aceh's cultural heritage.³⁰

The results of an in-depth interview with a ritual participant named Zulbahri, 35 years old, who has always been a follower of the *Khanduri Blang* Ritual, revealed authentic perspectives and experiences regarding the principles of *Qawa'id Fiqhiyyah* in the context of the *Khanduri Blang* Ritual in Bireun Regency, Aceh Province. The ritual participants conveyed that the principles of *Qawa'id Fiqhiyyah* are not only formal guidelines in the ritual, but are also an integral part of their spiritual experience and meaning. In conversations about prayers and dhikr during the ritual, the ritual participants highlighted that the principles of *Qawa'id Fiqhiyyah* are reflected in every sentence spoken. They explained that the prayers are not just a series of words, but rather a deep expression of belief and devotion that follows the principles of Islamic law. *Dhikr*, according to the ritual participants, is a means to feel spiritual closeness to the principles of *Qawa'id Fiqhiyyah*.³¹

The concept of *zakat* and generosity also received special attention in the interviews. The ritual participants stated that giving charity to those in need is considered a direct manifestation of the principles of *Qawa'id Fiqhiyyah* which teach justice and social responsibility. Giving *zakat* and charity to others inside and outside the ritual is a clear evidence that these values are not only spoken, but also carried out in everyday life practices.

The symbols and signs in the *Khanduri Blang* Ritual became the focus of discussions with the ritual participants. They conveyed that each symbol has a

³⁰ Interview with Wadah, December 23, 2023.

³¹ Interview with Zulbahri, December 27, 2023.

deep meaning related to the principles of Qawa'id Fiqhiyyah. According to the ritual participants, these symbols are a means to connect the ritual with the values of Islamic law, creating a rich and profound experience. During the interviews, the ritual participants stated that the *Khanduri Blang* Ritual is not only a formal form of worship, but also a medium that is rooted in the principles of Qawa'id Fiqhiyyah in their daily lives and spiritual experiences. They showed how these principles not only guide the implementation of the ritual, but also become a source of strength and depth of meaning in their religious journey.

The ritual, in the view of the participants, is a time and place where the principles of *Qawa'id Fiqhiyyah* are internalized and applied in personal and collective spiritual experiences. In Aceh itself, this tradition seems to have become an obligation for farmers to hold the *Khanduri Blang* ritual. This has become a tradition that has been preserved from generation to generation so that there is still something lacking if farmers have not performed the *Khanduri Blang* ritual. Even in some places, there are those who equate the position of *Khanduri Blang* with paying zakat which is clearly regulated and must be fulfilled according to the pillars of Islam. *Khanduri Blang* is a form of ritual ceremony of the Acehnese people when troeun u blang (going down to the rice fields). This tradition cannot be separated from the customs of the Acehnese people which are also influenced by various other aspects. In addition, this is in accordance with the recommendations of the scholars in Aceh to start everything with something good in the form of *khanduri* activities.

In the customs of the Acehnese people, it is not permissible for someone to plant according to their own will so that the law of its implementation seems to be mandatory. This activity usually begins with the reading of *tahlil samadiyah*, with the hope and request to Allah SWT that the rice that has been weeded is protected from disturbances and disasters. In addition, it is also hoped that during the harvest season, the rice produced will be in accordance with what the farmers expect. The *Khanduri Blang* activity is also held with taddarus on the night of the activity. This activity usually also presents scholars, tengku (ustadz) and gampong (village) officials in the village. On the other hand, the *Khanduri Blang* ritual is inseparable from the reading of the *Surah Yasin* after it is finished and a prayer led by the tengku or religious leader. This aims so that the harvest can also be donated by farmers to help the poor and orphans. After the reading of the *Yasin* and prayer together, the community then performs siprek tepong (watering plain flour) on the seeds and agricultural tools. This is also done to the farmers.

The results of the study related to the *Khanduri Blang Ritual* in Samuti Makmur Village, Bireun Regency, Aceh Province reveal the complexity and depth of religious and cultural values contained in the implementation of this ritual. This study highlights the important role of *Qawa'id Fiqhiyyah* in forming a conceptual and normative framework that guides the implementation of the ritual. The researchers found that the principles of Islamic law, such as justice,

welfare, and survival, form the legal and ethical basis underlying the implementation of the *Khanduri Blang* Ritual. In a deep understanding of the ritual, the researchers found that every aspect, from the procession to the prayers, is filled with the principles of *Qawa'id Fiqhiyyah*. The ritual, which is carried out with full awareness of Islamic values, creates a space where local traditions and Islamic teachings meet harmoniously.³² These principles form a framework that not only regulates the procedures for the ritual but also provides moral and ethical direction for the participants. The *Khanduri Blang* Ritual, through the principles of *Qawa'id Fiqhiyyah*, becomes a celebration that includes the values of social justice, community solidarity, and a sense of responsibility for survival. The results of this study underscore the importance of understanding the close relationship between religious and cultural aspects in the context of religious ritual implementation in Aceh.

The findings provide an in-depth picture of how local traditions and Islamic teachings can complement each other, creating an inherent harmony in the *Khanduri Blang* Ritual. A thorough analysis of this ritual shows that every element in this ritual, including prayers, symbolism, and procession, is closely related to the teachings of *Qawa'id Fiqhiyyah*. The participants of the ritual, which involves religious leaders and local communities, consciously integrate Islamic values with Acehese customary traditions. These principles form a framework that not only regulates the procedures for the ritual but also provides moral and ethical direction for the participants. The *Khanduri Blang* Ritual, through the principles of *Qawa'id Fiqhiyyah*, becomes a celebration that includes the values of social justice, community solidarity, and a sense of responsibility for survival. The results of this study underscore the importance of understanding the close relationship between religious and cultural aspects in the context of religious ritual implementation in Aceh. The findings provide an in-depth picture of how local traditions and Islamic teachings can complement each other, creating an inherent harmony in the *Khanduri Blang* Ritual. A thorough analysis of this ritual shows that every element in this ritual, including prayers, symbolism, and procession, is closely related to the teachings of *Qawa'id Fiqhiyyah*. The participants of the ritual, which involves religious leaders and local communities, consciously integrate Islamic values with Acehese customary traditions.³³ The results of this study also highlight the central role of religious leaders and customary leaders in maintaining and developing the sustainability of the *Khanduri Blang* Ritual. The prayers recited and the symbolism used in the *Khanduri Blang* Ritual are not only ritualistic in nature, but also have deep

³²Mabrouk Chibani Mansouri, "Holy Time and Popular Invented Rituals in Islam", *Al-Jāmi'ah: Journal of Islamic Studies*, Volume 56, Number 1 (2018), p. 121-154

³³Abdul Karim, "Integration of Religious Awareness in Environmental Education", *Qudus International Journal of Islamic Studies* (QIJIS), Volume 10, Number 2, (2022), p. 415-442

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connotations related to the principles of Islamic law. The local community, under the guidance of religious leaders and customary leaders, make this ritual a real manifestation of the continuity of religious and cultural values that have been passed down from generation to generation. Religious and traditional leaders have a central role in maintaining and developing sustainability.

The *Khanduri Blang* Ritual in Aceh is a tradition that reflects the richness and complexity of local Islamic culture. From the perspective of *Qawaid Fiqhiyah*, this ritual presents a panorama of aspects of Islamic legal principles that are manifested in every element and action involved in it. Prayer and *dhikr* which are central elements in this ritual not only function as a form of ritualistic worship, but also as a medium to describe the spiritual relationship between people and God, in accordance with the principles of *Qawaid Fiqhiyah* which emphasize the importance of worship and connectedness with the Creator. The concept of *zakat* and generosity is also manifested in the form of providing assistance to those in need, which illustrates the principles of wealth distribution and social responsibility, in accordance with the principles of *Qawaid Fiqhiyah* which view *zakat* as a social obligation and an effort to achieve economic justice. The symbolism and signs contained in the *Khanduri Blang* Ritual imply deep meanings that can be associated with the principles of *Qawaid Fiqhiyah*. The use of these symbols reflects respect for the ways of worship and expressions of spirituality, creating resonance with the principles of Islamic law that govern rites and spiritual aspects.³⁴

The combination of Acehnese customs and local values is an inseparable part of this ritual, creating cultural continuity with the principles of *Qawaid Fiqhiyah*. These local traditions become a medium in which religious and cultural values unite, enriching the meaning of rituals and illustrating harmony between Islam and the local cultural context.³⁵ Through the understanding of *Qawaid Fiqhiyah*, the *Khanduri Blang* ritual in Aceh is not only considered an expression of faith and devotion, but also as a real manifestation of the principles of Islamic law which direct and guide every aspect of the lives of Muslims in Aceh. This ritual, in line with *Qawaid Fiqhiyah*, is not just a series of worship, but real evidence that illustrates how the principles of Islamic law are embedded in the religious and cultural practices of the Acehnese people. Thus, through the perspective of *Qawaid Fiqhiyah*, the *Khanduri Blang* ritual in Aceh is not only a manifestation of faith and devotion, but also a real manifestation of the principles of Islamic law which guide every aspect of Muslim life. This ritual is a real proof

34Limas Dodi, Amir Maliki Abitolkha, "From Sufism to Resolution: Examining the Spiritual Teachings of Tarekat Shiddiqiyyah as the Theology of Peace in Indonesia", *Qudus International Journal of Islamic Studies (QIIS)*, Volume 10, Number 1, (2022), p. 141-174

35Abdul Halim, Abd. Basyid, Prihananto, "Religious Identify Transformation Cultural Interbreeding Between Dayak Indigenous Culture and Islam", *Journal of Indonesian Islam*, Volume 15, Number 1, (2021), p. 171-192

of how the principles of *Qawaid Fiqhiyyah* are rooted in the religious and cultural practices of the Acehnese people.

17
The Role of *Qawa'id Fiqhiyyah* in the *Khanduri Blang* Ritual in Samuti Makmur Village, Bireun Regency, the province of Aceh

The Role of *Qawa'id Fiqhiyyah* in Analyzing the *Khanduri Blang* Ritual in Samuti Village Makmur Regency of Bireun Province of Aceh has an important meaning in the context of understanding and implementing Islamic law in the religious activities of the Acehnese people. *Qawa'id Fiqhiyyah* are the principles of Islamic law that are the basis for scholars and intellectuals to explain, interpret, and provide guidance on the *Khanduri Blang* ritual. First of all, the aspect of the principle of *istihsan* (goodness) can be used to evaluate the extent to which the ritual provides benefits to the Acehnese people. By considering the principle of goodness, the scholars can assess whether the ritual is in accordance with Islamic values and has a positive impact on strengthening religious ties in society.³⁶

Furthermore, the principle of *maqashid syariah* (the objectives of Islamic law) becomes a tool to evaluate whether the *Khanduri Blang* ritual can achieve the main objectives of Islamic law, such as protecting religion, life, mind, descendants, and property. This analysis will help ensure that the ritual does not conflict with the basic values of Islam. In addition, the principle of *maslahah mursalah* (public interest) can also be used to evaluate whether the *Khanduri Blang* ritual is beneficial to society as a whole. By considering the public interest, scholars can assess whether the ritual makes a positive contribution to social and religious life in Aceh.³⁷ In the context of religious rituals, the principle of *taysir* (ease) in *Qawa'id Fiqhiyyah* can also be used to understand whether the *Khanduri Blang* ritual provides convenience for Muslims in carrying out their religious obligations. This will help ensure that the ritual does not place an excessive burden on society. Overall, understanding and applying *Qawa'id Fiqhiyyah* provides a strong basis for analyzing the *Khanduri Blang* ritual in Aceh.

These principles help scholars and intellectuals to formulate guidelines and fatwas that are in accordance with Islamic teachings, and ensure that the ritual can be carried out by paying attention to religious values and the welfare of the Acehnese people in general. The role of *Qawa'id Fiqhiyyah* in the *Khanduri Blang* Ritual in Samuti Makmur Village, Bireun Regency, Aceh Province can be seen as the main guide that shapes and guides every aspect of the ritual. *Qawa'id Fiqhiyyah* is not only the formal legal basis, but also the foundation of religious

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³⁶Syamsul Arifin, "Islamic religious education and radicalism in Indonesia: strategy of de-radicalization through strengthening the living values education", *Indonesian Journal of Islam and Muslim Societies*, Volume 6, Number 1, (2016), p. 93-126

³⁷Abdul Manan, "Acceptance of the Implementation of Islamic Sharia Laws in West Aceh, Indonesia", *International Conference on Humanities, Education, and Social Sciences, KnE Social Sciences*, (2020), p. 615-627

and ethical values that guide the implementation of the ritual. In this context, *Qawa'id Fiqhiyyah* becomes a conceptual framework that ensures that the ritual is carried out in accordance with the principles of Islamic law. In the *Khanduri Blang* Ritual, the principles of *Qawa'id Fiqhiyyah* are reflected through prayer, dhikr, the concept of zakat, benefits, and ritual symbolism. These principles provide moral and ethical direction, creating a meaningful ritual atmosphere. The concepts of wealth distribution, social responsibility, and economic justice, which are at the heart of *Qawa'id Fiqhiyyah*, are reflected in the giving of alms to the needy during the ritual.

More than just formal guidelines, *Qawa'id Fiqhiyyah* also provides a depth of meaning and spiritual dimension to the *Khanduri Blang* Ritual. The central role of *Qawa'id Fiqhiyyah* in guiding this religious practice helps to create harmony between Islamic teachings and local values, demonstrating that Islamic legal principles apply not only in the context of religious formalities, but also guide daily life and cultural celebrations. In exploring the *Khanduri Blang* ritual in Samuti Makmur Village, Bireun Regency, Aceh Province, we cannot ignore the important role played by *Qawa'id Fiqhiyyah*, or the principles of Islamic jurisprudence. These principles serve as a framework that guides scholars to analyze and understand the ritual in the context of Islam. Central to this analysis lies the concept of intention (*Niyyah*). *Qawa'id Fiqhiyyah* emphasizes the importance of intention in Islamic worship, which requires a sincere and devout commitment to religious actions. Scholars who examine the *Khanduri Blang* ritual will likely investigate whether the participants performed the ritual with sincere intentions and in accordance with Islamic teachings. Furthermore, *Qawa'id Fiqhiyyah* draws attention to the notion of purity and cleanliness (*Taharah*). Islamic law emphasizes the importance of physical and spiritual cleanliness in worship. Therefore, scholars may examine the ritual to ensure compliance with the rules regarding ritual purity, such as performing ablution and maintaining the cleanliness of the ritual space and participants.

In addition, *Qawa'id Fiqhiyyah* provides a framework for evaluating the permissibility (*Halal*) and prohibition (*Haram*) of certain actions. Scholars will likely analyze the various elements and practices in the *Khanduri Blang* ritual to ensure their compliance with Islamic principles, ensuring that they do not violate prohibitions or go against established norms. In addition, the principle of avoiding harm (*Iqraar al-Darar*) is important in Islamic jurisprudence. Scholars can explore whether there are aspects of the *Khanduri Blang* ritual that have the potential to cause harm, whether physical, psychological, or social, and whether there are steps to mitigate such risks while aligning with Islamic ethics. Furthermore, *Qawa'id Fiqhiyyah* allows for the examination of customary practices within their cultural context. While recognizing the importance of local customs and traditions, scholars will ensure that the *Khanduri Blang* ritual remains in line with Islamic teachings, respecting Aceh's cultural heritage and

Islamic principles. Furthermore, scholars can evaluate the ritual's compliance with the concept of public interest (*Maslaha*), by considering whether the ritual serves a purpose that is beneficial to society, such as fostering social cohesion or preserving cultural identity, while remaining consistent with Islamic values.

The principle of avoiding innovation (*Bid'ah*) is essential in assessing the *Khanduri Blang* ritual. Scholars will carefully examine whether any elements or practices in the ritual constitute *bid'ah*, ensuring that the ritual conforms to established Islamic teachings and traditions without introducing unwarranted innovations. By applying *Qawa'id Fiqhiyyah* to the analysis of the *Khanduri Blang* ritual in Aceh, scholars can gain a comprehensive understanding of its religious validity, cultural significance, and adherence to Islamic principles. This approach facilitates a nuanced exploration of the ritual in a socio-religious context, ensuring its compliance with Islamic fiqh while respecting local traditions and customs.

Aspects of Fiqh Rules in the *Khanduri Blang* Ritual in Samuti Makmur Village, Bireun Regency, the Province of Aceh

The *Khanduri Blang* Ritual in Samuti Makmur Village, Bireun Regency, Aceh Province presents a beautiful picture of the integration between Islamic teachings and local values, creating harmony that is reflected through various aspects that are in line with the principles of fiqh. When this ritual is carried out, prayer and *dhikr* become important elements that are not only an inseparable part of the procession, but also create a spiritual atmosphere that reflects the principles of Islamic law related to worship and spiritual relationships with God.³⁸ The prayers recited in the *Khanduri Blang* Ritual not only reflect compliance with ritual procedures, but also an expression of the principles of fiqh rules that regulate and guide the implementation of worship. *Dhikir*, as a form of reminder and remembrance of the greatness of God, provides a deep spiritual dimension to the ritual. In this atmosphere, the principles of fiqh such as obedience to Allah's commands, fear and love for Him, and awareness of the relationship with the Most High are reflected in every prayer and *dhikr* that is recited. The *Khanduri Blang* Ritual is a form of offering that not only reflects ritualistic, but also radiates the essence of the principles of Islamic jurisprudence in everyday life. Thus, through prayer and *dhikr* which are an inseparable part of the *Khanduri Blang* Ritual, this ritual is not only a means of formal worship, but also a medium for actualization and absorption of Islamic values contained in the principles of Islamic jurisprudence. The existence of prayer and *dhikr* is not only a form of ritual, but

³⁸Kellyana Irawati, Ferika Indarwati, Fahni Haris, Jing-Yi Lu, Yin-Hwa Shih, "Religious Practices and Spiritual Well-Being of Schizophrenia: Muslim Perspective", *Psychology Research and Behavior Management*, Volume 16 (2023), p. 739-748

also a spiritual window that brings ritual participants closer to a deep understanding of the principles of Islamic law.³⁹

In the implementation of the *Khanduri Blang Ritual* in Samuti Makmur Village, Bireun Regency, Aceh Province, the concept of *zakat* and generosity appears as an inseparable element of the series of rituals. Giving donations to those in need is not just a practice of charity, but has become an important part of this ritual. This action reflects the principles of Islamic jurisprudence rules relating to the distribution of wealth and social responsibility within the framework of religious life. The provision of donations integrated into the *Khanduri Blang Ritual* not only reflects compliance with the command to pay *zakat*, but also shows concern and social responsibility towards others. In the context of Islamic jurisprudence, this act of giving alms is a real manifestation of the concept of *zakat* which encourages the distribution of wealth fairly and evenly in society.⁴⁰ By aligning the concept of *zakat* in this ritual, the participating community expresses the balance between worship to God and service to fellow human beings.⁴¹ Thus, the *Khanduri Blang Ritual* is not only a forum for practicing religious teachings in the form of formal rituals, but also as a medium for implementing the principles of Islamic jurisprudence in real action. Through participation in giving donations to those in need during the ritual, the community not only carries out spiritual worship, but also establishes strong social relationships. This action gives a social dimension to the religious ritual, creating an atmosphere of humanity that is inherent in the principles of Islamic jurisprudence that encourage social care and justice. Thus, the concept of *zakat* in the *Khanduri Blang Ritual* is not only a religious practice, but also becomes a real manifestation of the practice of humanitarian values and social responsibility in the context of Islam. The symbolism and signs in the *Khanduri Blang Ritual* have deep meaning in the context of Islamic law.

The use of symbols reflects the principles of Islamic jurisprudence related to the procedures for worship and the expression of spirituality. Acehese customs and local values integrated into the ritual add a dimension of cultural harmony with the principles of Islamic jurisprudence, creating space for cultural and religious continuity. Community participation and awareness in the *Khanduri Blang Ritual* are strong markers of the principles of Islamic jurisprudence that encourage active community involvement in worship and good deeds. The community that is consciously involved in every stage of the ritual creates a space of deep understanding of religious and cultural values that are aligned with the

³⁹Syamsul Rijal, "Friday Prayer an Indonesian Islamic Identity in Canberra, Australia", *Journal of Indonesian Islam*, Volume 3, Number 1, (2009), p. 148-167

⁴⁰Venkatesha Nayak, Kavya P. Hegde, "Examining the Impact of Wealth Redistribution Through Zakat", *Millah: Journal of Religious Studies*, Volume 22, Number 2, (2023), p. 285-312

⁴¹Imam Yahya, "Zakat Management in Indonesia: Legal Political Perspective", *Al-ahkam*, Volume 30, Number 2, (2020), p. 195-214

principles of Islamic jurisprudence.⁴² Thus, the *Khanduri Blang* ritual in Aceh is not only a religious expression, but also a reflection of how close the relationship is between Islamic teachings and the lives of local communities, so that a harmonious blend of religious values and cultural traditions is created.

In examining the *Khanduri Blang* ritual in Samuti Makmur Village through the lens of Fiqh (Islamic jurisprudence), several important aspects are revealed. First, there is the basic concept of intention (*Niat*). In Islamic tradition, the sincerity of one's intention is paramount in any act of worship, so scholars will likely examine whether participants engage in the *Khanduri Blang* ritual with sincere intentions, in line with Islamic principles. Another important consideration is regarding purity and cleanliness (*Taharah*). Islamic law emphasizes physical cleanliness, especially in worship. Therefore, scholars will likely investigate whether the ritual complies with the rules of ritual purity, ensuring participants are clean both physically and spiritually.

In addition, the principle of avoiding harm (*Iqraar al-Darar*) is also very important. Islam forbids actions that cause harm or pose a threat to individuals or society. Therefore, scholars can explore whether there are elements in the *Khanduri Blang* ritual that have the potential to cause harm, whether physically, psychologically, or socially, and whether there are adequate steps to mitigate such risks. In addition, the role of customary practices cannot be ignored.

Although Islamic law recognizes local customs and traditions, they must not conflict with Islamic principles. Therefore, scholars will consider the historical and cultural context of the *Khanduri Blang* ritual in Aceh, to ensure that the ritual remains in line with Islamic teachings while respecting local customs. Likewise, aspects of innovation (*bid'ah*) need to be considered. Fiqh rules warn against introducing innovations in religious practices that deviate from established norms. Scholars can examine the *Khanduri Blang* ritual to determine if there are elements or practices that constitute *bid'ah*, ensuring that the ritual is in accordance with established Islamic teachings and traditions. By examining the *Khanduri Blang* ritual in Aceh through these various aspects of fiqh, scholars can gain a comprehensive understanding of its religious validity, cultural significance, and adherence to Islamic principles. This approach allows for a nuanced analysis of the ritual in a socio-religious context, ensuring its conformity with Islamic fiqh.

Conclusion

The practice of the *Khanduri Blang* ritual in Aceh with the *Qawa'id Fiqhiyyah* approach reveals a deep interaction between local traditions and Islamic legal principles. *Qawa'id Fiqhiyyah* facilitates a comprehensive assessment of ritual compliance with Islamic legal norms. The aspects of

⁴²Khairul Akmal, "The Rules of Fiqh Al-Adatu Muhakkam in the Tradition of "Menjalang" and "Mandi Balimau Kasai" in Parit Baru Village", *International Journal of Social Service and Research*, Volume 3, Number 8, (2023), p. 1903-1909

intention, avoidance of harm, and public interest in the practice of *Khanduri Blang* in Aceh are in line with the principles of the objectives of Islamic law reflected in *Qawa'id Fiqhiyyah*. Principles such as recognition of customs and facilitation of convenience in the concept of *Qawa'id Fiqhiyyah* are reflections of the manifestation of dialogue and mutual contact between Islamic law and customs. The *Qawa'id Fiqhiyyah* approach contributes to its theological, ethical, and practical implications within the framework of the dynamic construction of Islamic law, so that the preservation of cultural heritage can promote the principles of justice, equality, and compassion enshrined in Islamic legal jurisprudence through the *Qawa'id Fiqhiyyah* approach.

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