

**MEUGANG TRADITION OF ACEH SOCIETY FROM THE PERSPECTIVE OF HADITH:
An Analysis of Social and Religious Values in Shaping Communal Life**

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Abstrak: Tradisi *Meugang* merupakan warisan budaya masyarakat Aceh yang digelar menjelang Ramadan, Idul Fitri, dan Idul Adha. Kegiatan utamanya adalah menyembelih hewan dan memasak daging secara massal sebagai ungkapan syukur serta persiapan menyambut hari besar Islam. Tradisi ini tidak hanya mencerminkan nilai sosial dan budaya, tetapi juga berkaitan dengan aspek keagamaan yang diyakini berlandaskan ajaran Islam. Penelitian ini bertujuan menganalisis pelaksanaan tradisi *Meugang* di Mata Ie, Kecamatan Darul Imarah, Kabupaten Aceh Besar, dengan perspektif hadis untuk menilai kesesuaian nilai-nilainya dengan prinsip-prinsip Islam. Penelitian menggunakan metode kualitatif-deskriptif melalui pendekatan living hadis dan analisis tahlīlī. Hasil penelitian menunjukkan bahwa tradisi *Meugang* memiliki landasan kuat dalam ajaran Islam, khususnya hadis-hadis tentang anjuran berbagi makanan, menyambut hari raya dengan suka cita, serta pentingnya mempererat silaturahmi. Meskipun tradisi ini tidak secara eksplisit disebutkan dalam hadis, namun nilai-nilai yang terkandung di dalamnya sejalan dengan semangat ajaran Nabi Muhammad. Implikasi penelitian ini menegaskan bahwa pelestarian *Meugang* dapat memperkuat nilai Islam dalam kehidupan sosial, menjaga identitas budaya religius, serta menjadi contoh harmonisasi kearifan lokal dengan ajaran agama.

Kata Kunci: Tradisi Meugang, Kepedulian Sosial, Living Hadis

Abstract: The Meugang tradition is a cultural heritage of the Acehnese people, held before Ramadan, Eid al-Fitr, and Eid al-Adha. The main activities involve the slaughtering of animals and the mass cooking of meat as an expression of gratitude and preparation for the arrival of these significant Islamic holidays. This tradition not only reflects social and cultural values but is also closely tied to religious aspects believed to be rooted in Islamic teachings. This study aims to analyze the implementation of the Meugang tradition in Mata Ie, Darul Imarah District, Aceh Besar Regency, from a hadith perspective to assess the alignment of its values with Islamic principles. The study employs a qualitative-descriptive method using the living hadith approach and tahlīlī analysis. The findings reveal that the Meugang tradition has a strong foundation in Islamic teachings, particularly hadiths regarding the encouragement of sharing food, welcoming festivals with joy, and the importance of strengthening social bonds. Although this tradition is not explicitly mentioned in the hadith, the values contained within it align with the spirit of the teachings of the Prophet Muhammad. The implications of this research emphasize that the preservation of Meugang can strengthen Islamic values in social life, maintain religious cultural identity, and serve as an example of harmonizing local wisdom with religious teachings.

Keywords: Meugang Tradition, Social Awareness, Living Hadith

INTRODUCTION

The *Meugang* tradition is a cultural heritage that has long been rooted in the lives of the Acehnese people, especially in Mata Ie, Darul Imarah District, Aceh Besar Regency. This activity is generally carried out ahead of Islamic holidays such as Ramadan, Eid al-Fitr, and Eid al-Adha. The main form of this tradition is the purchase, slaughtering, and processing of meat collectively as a form of preparation for welcoming religious holidays (Al Maududdy & Fatianda, 2024). This tradition is not only interpreted as a consumption activity, but also a social media that strengthens relationships between community members. The presence of the *Meugang* tradition reflects the spiritual, social, and economic aspects of the Acehnese people which originate from the understanding of Islamic values that develop locally (Gusmanto & Denada, 2023). In fact, within the framework of local law, the Government of Aceh has provided space for the preservation of customary values and Islamic traditions such as *Meugang* through Aceh Qanun Number 8 of 2014 concerning Principles of Islamic Sharia, which emphasizes the importance of maintaining local culture that does not conflict with Islamic teachings as part of Aceh's special identity (Daud & Sakti, 2010).

The practice of *Meugang* is usually characterized by increased meat buying and selling activities in local markets. People will simultaneously buy meat to be cooked with family, neighbors, or distributed to relatives and the poor. This activity has strong spiritual nuances because it is associated with efforts to purify themselves and their

families ahead of the holy month or feast day (Budisatria et al., 2019). On the other hand, this activity shows the community's collective awareness of the importance of sharing, helping others, and strengthening family ties (Gusmanto & Denada, 2023). However, behind the apparent positive values, there are also social dynamics that need to be analyzed more deeply, especially from the perspective of Islamic teachings as stated in the Prophetic traditions.

Acehnese society in general is known as a community that makes Islam the main basis in shaping social norms and behavior (Mulia et al., 2024). The preservation of traditions such as *Meugang* is inseparable from religious values that are lived for generations. The meaning of this tradition is often associated with the sunnah of sharing and providing food to people in need. In several traditions, the Prophet encouraged his followers to give food as a form of social affection and a means of getting closer to God. This is reflected, for example, in the Hadīth on the virtue of feeding others, which states that it is one of the most beloved deeds by Allah (Al-Ṭabrānī, 1994). It is therefore important to explore the extent to which the *Meugang* tradition reflects the spirit of these traditions, and how the people of *Mata Ie* understand and apply these values in their social practices.

The practice of *Meugang* in *Mata Ie* shows a collective awareness of the importance of maintaining Islamic traditions that contain social and spiritual values. However, in practice, it is not uncommon to find deviations from Islamic values such as the emergence of consumptive behavior,

wastefulness, and even feelings of envy or social pressure towards those who are unable to carry out the tradition (Rahayu, 2022). This is an irony in itself considering that the spirit of the Prophet's traditions is to prioritize simplicity, sincerity, and social care. The discrepancy between the ideal goal and the actual implementation of the *Meugang* tradition is what encourages the importance of a deeper study from the hadith perspective. This study not only reveals how this tradition is practiced, but also how the Prophetic traditions are used as normative references or even just cultural justifications for its preservation.

Some previous studies on the *Meugang* tradition in Aceh have shown diverse focuses and findings, but have not touched on the normative aspects of hadith in depth. Pakpahan & Anggriawin's (2022) study focuses more on the socio-economic dimension of *Meugang* as a means of strengthening solidarity and meat distribution for the poor, without discussing its relationship with the teachings of hadith. Al Maududdy & Fatianda (2024) reviewed the cultural value of *Meugang* in the context of preserving Acehnese ethnic identity, but ignored the religious dimension derived from the hadith text. Prasetyo et al. (2024) looked at *Meugang* as a ritual to welcome Ramadan and Eid al-Adha, but only touched on religious aspects in general without in-depth analysis of the Prophet's hadith. Meanwhile, Gusmanto & Denada's (2023) study focuses on symbols of togetherness and social relations, without placing hadith as a normative reference. This study is different because it examines the *Meugang* tradition

comprehensively with the hadith approach as a source of Islamic values and law, to explore the harmony between local cultural practices and the normative principles of the teachings of the Prophet Muhammad. This distinction provides scientific novelty through the integration of cultural studies and textual and contextual analysis of hadith.

The problem studied in this research is how the *Meugang* tradition in Mata Ie, Darul Imarah District, Aceh Besar Regency is practiced and understood by the community from the perspective of hadith, especially related to the value of worship, social solidarity, and meat distribution to the poor. On that basis, this study aims to reveal the meaning of *Meugang* by the local community in the normative frame of hadith and its relevance to Islamic values. The initial argument underlying the importance of this research is that the *Meugang* tradition is often interpreted as a local culture, even though this practice has the potential to become a medium for actualizing Islamic teachings, especially the spirit of sharing and togetherness as reflected in the hadith related to meat alms and supporting the poor. This research is expected to contribute to the enrichment of contextual hadith studies, strengthening people's religious understanding, and becoming a reference for the development of social religious values in Acehnese local culture.

METHODS

This research uses a qualitative-descriptive method with a living hadith study approach. This approach was chosen because it is able to connect the hadith text with the

cultural practices of the Acehnese people, especially the *Meugang* tradition, so that the harmony of Islamic teaching values with the implementation of local traditions can be revealed. The focus of the research is directed at understanding the practice of *Meugang* in Mata Ie, Darul Imarah District, Aceh Besar Regency, both from social and religious aspects, in the frame of the hadith perspective.

The research data sources consisted of primary and secondary data. Primary data was obtained through in-depth interviews with religious leaders, traditional leaders, and the community of *Meugang* tradition actors. Direct observation was also conducted to record the details of the implementation of the tradition, starting from the slaughtering process, meat distribution, to the social interactions that occur. Secondary data included literature reviews in the form of hadith commentaries, books, scientific articles, and relevant supporting documents to enrich the understanding of the *Meugang* cultural context.

Data collection techniques used three main methods: (1) participatory observation of *Meugang* activities, (2) semi-structured interviews to explore people's perceptions and understanding of hadith values, and (3) documentation studies from written and digital sources.

Data analysis was conducted using the *tahlili* method, which connects the field findings with the interpretation of the hadith text. This approach is used to draw in-depth conclusions about the relevance of the *Meugang* tradition to the teachings of the Prophet Muhammad, while illustrating the

harmonization between local culture and Islamic normative values.

RESULTS AND CONCLUSIONS

Description of *Meugang* Tradition in Gampong Mata Ie

The *Meugang* tradition in Gampong Mata Ie, Darul Imarah District, Aceh Besar Regency, is one of the cultural heritages that is still maintained from generation to generation and is a special moment for the local community. This tradition is carried out three times a year, namely before the holy month of Ramadan, Eid al-Fitr, and Eid al-Adha. Its implementation has become part of the community's social system and is not just a seasonal activity. *Meugang* before Ramadan usually occurs two days before fasting begins, this is considered a form of physical and mental preparation to welcome the holy month. Similarly, *Meugang* before Eid al-Fitr is held a day or two before the Eid prayer, which is intended as a form of celebration and gratitude after a month of fasting. Meanwhile, *Meugang* before Eid al-Adha is held before the Eid prayer and slaughtering of sacrificial animals. These three moments have an almost uniform time, usually lasting from morning to evening (Budisatria et al., 2019).

According to a community leader named Mr. Ahmad, the *Mata Ie* community looks forward to *Meugang* day because it has high religious and social significance. He stated that residents have been accustomed to preparing funds in advance to buy meat during *Meugang* because the price of meat usually rises dramatically before the implementation of the tradition. People from

all walks of life, whether they work as farmers, traders or employees, participate in the *Meugang* celebration, making it a collective tradition that involves almost all elements of society. Some residents also use the *Meugang* opportunity to go home to their hometowns and gather with extended family.

The main activity in the *Meugang* tradition is the slaughter of animals, especially cows and buffaloes, which is carried out by local butchers in the courtyard of the mosque or *meunasah*. The slaughtering process is done in mutual cooperation, where adult men work together to take care of the slaughtered animals, from dropping, slaughtering, skinning, to cutting the meat. Women usually help in preparing the cooking utensils, collecting firewood, or cleaning the innards of the animals to be cooked. According to Mrs. Rahmah, a 50-year-old housewife, *Meugang* activities are a place for friendship and cooperation between residents. She adds that it is not uncommon for neighbors who cannot afford to buy meat to still get a share of *Meugang* meat through voluntary sharing from those who can afford it.

The distribution of meat is an integral part of *Meugang* activities and reflects the social solidarity values of the *Mata Ie* community. Those who are better off usually buy a cow collectively and then distribute the meat to relatives and neighbors. This process not only targets close family but also distant family who come from outside the area. This was revealed by Mr. Usman, a farmer who often contributes to the *Meugang* meat distribution. He said that in this tradition, there is no such thing as "not getting any"

because all residents will definitely get a ration of meat even if it is small. The spirit of sharing is a moral and social force that strengthens relationships between residents and reduces social jealousy.

The *Meugang* tradition also reflects sacredness in the form of family meals. After the process of slaughtering and distributing meat is complete, people immediately process the meat into various types of Acehese dishes, such as meat curry, Acehese rendang, or curry. This food is then served in a large family gathering that lasts until the evening. This activity not only aims to eat food together, but also to strengthen the bond between family members who rarely meet. An informant named Mrs. Salmah, a grandmother who often hosts *Meugang* banquets, mentioned that children and grandchildren who migrate will usually take the time to return to the village on *Meugang* day because the moment is warmer than even the holidays.

The value of mutual cooperation contained in the *Meugang* tradition is very strong and can be seen in every stage of implementation. Starting from the process of collecting funds to buy animals, preparing for slaughtering, processing meat, to serving food, everything involves cooperation between residents. There is no age limit or social status in this activity, everyone has their own role. Children and teenagers are usually in charge of helping clean up the surrounding area, carrying buckets of water, or delivering meat to neighboring houses. The youth are also active in helping the butchers and ensuring safety during the slaughtering process. This spirit of

togetherness shows that *Meugang* is not just a private affair, but a shared responsibility.

Based on an interview with Mr. Jalil, a gampong youth leader, the *Meugang* tradition has transformed into a forum for social education for the younger generation. He mentioned that parents indirectly instill moral values such as honesty, responsibility and social care to their children through active participation in *Meugang*. For example, when children are asked to deliver meat to neighbors' houses, they learn about the importance of sharing and respecting others. These values become part of the collective character of the *Mata Ie* community that is consistently preserved through this tradition.

Meugang also serves as an indicator of social welfare in the *Mata Ie* community. People who cannot afford to buy meat are still empowered through the solidarity system that has been deeply embedded in the local culture. According to Ibu Nurlela, an elderly widow who lives with her grandchildren, every time *Meugang* arrives, she does not have to worry because there are always families or neighbors who deliver meat to her house. She feels that the community's concern for the underprivileged is immense and not contrived. This shows that *Meugang* is not just about meat consumption, but also about building social justice through empathy and togetherness.

This tradition also shows how the *Mata Ie* community still maintains local wisdom in the midst of modernization. Although some residents already have jobs in the city or outside the region, they still maintain a schedule of leave or return home

to attend *Meugang*. This shows that traditional values still have the power to bind the community in an emotional and spiritual bond. According to Mr. Razali, a civil servant who works in Banda Aceh, he is willing to travel long distances in order to participate in *Meugang* with his family. He feels that *Meugang* is not only a tradition but also part of the Acehnese identity that should not be ignored.

The religious aspect is also incorporated into *Meugang*. People believe that welcoming Ramadan or Eid with meat is a form of respect for the great guest, the holy month and Islamic holidays. *Meugang* is considered as a form of self-purification, especially physically, so that when entering Ramadan a person is physically clean and not disturbed by the needs of the stomach. This opinion was expressed by Tgk. Sulaiman, a gampong imam, who explained that the Prophet also encouraged Muslims to welcome holidays with joy and readiness. According to him, *Meugang* is a local manifestation of this teaching.

Social relations between residents have also been significantly strengthened by the *Meugang* tradition. Conflicts or disagreements that previously existed between residents usually subside at this moment because everyone visits each other and forgives each other. *Meugang* is an informal but effective means of social reconciliation. According to Mr. Ismail, a former *keuchik*, the *Meugang* atmosphere can melt even long-standing tensions. He mentioned that several times peace between residents was mediated naturally in the *Meugang* banquet atmosphere without the

need for formal intervention by village officials.

The importance of the role of women in the *Meugang* tradition cannot be ignored. Housewives play an important role in the success of this moment by preparing dishes, cleaning the house, and welcoming guests. Their participation is not just a complement but a pillar of the continuity of the tradition. Mrs. Aminah, a small caterer in the gampong, stated that *Meugang* gives her the opportunity to promote her cooking services and share her sustenance with the community. She usually cooks in large quantities and donates some of the produce to neighbors who cannot afford it.

Although the *Meugang* tradition has faced some challenges such as fluctuating meat prices and the busy lives of city dwellers, its values remain an important foundation of the *Mata Ie* community. This tradition teaches that happiness does not come from luxury, but from the sincerity of sharing and togetherness. *Meugang* is clear evidence that local culture has the power to shape solidarity, social justice, and strengthen the Islamic and national identity of the people of Aceh. As long as the spirit of gotong royong and caring is still alive in the hearts of the people, the *Meugang* tradition will continue to survive and become an invaluable legacy for future generations.

Analysis of *Meugang* Tradition in Hadith Perspective

The *Meugang* tradition, which is marked by feeding others, connecting families and neighbors, and glorifying the moment before the holy month of Ramadan and Eid, is a concrete form of hadith, for

example the Prophet's words which read: "O people, spread the greetings, give food, connect the ties of friendship, and pray at night when people sleep, then you will enter Paradise safely." (Al-Tirmizī, 1975). Al-Mubārakfūrī (1993) in *Tuhfah al-Aḥwāzī* explains that "*ī'āmu al-Ṭa'ām*" is not just giving food to the poor, but also sharing happiness with fellow Muslims in various forms, including collective meals.

Al-Nawawī (1976) in *al-Minhāj* considers the command to feed as part of social worship that has high virtues. Ibn Hajar al-'Asqalānī(1970) in *Fath al-Bārī* mentions that feeding can be a cause of Allah's mercy and avoidance of a person from the narrowness of life. Al-Khaṭṭābī (1997) in *Ma'ālim al-Sunan* emphasizes that feeding at special times such as Ramadan has a dual spiritual and social value.

Al-'Aynī (1993) in *'Umdat al-Qārī* states that community feeding can extinguish the fire of malice. Ibn Rajab al-Ḥanbalī (2007) in *Laṭā'if al-Ma'ārif* considers that giving food before Ramadan is one of the sunnahs of the salaf passed down from the Companions. Al-Qaṣṭalānī(1996) in *Irsyād al-Sāri* sees this aspect as an expression of faith rooted in community tradition. Likewise, Ibn Baṭāl (2003) in *Syarḥ Ṣaḥīḥ al-Bukhārī* links the activity of feeding with efforts to maintain social stability and minimize social gaps between individuals.

In the *Meugang* tradition, family meals and the reception of guests from outside the gampong who return home symbolize the great respect for guests. This is in line with the hadith which reads, "Whoever believes in Allah and the Last

Day, let him honor his guests" (Al-Bukhārī, 1993). Al-Kirmānī(1981) in *al-Kawākib al-Darāri* explains that honoring guests is a sign of faith and part of the Prophet's character. Ibn Hajar (1970) adds that this form of honoring includes providing food and a pleasant atmosphere. On the other hand, al-Nawawī (1976) views it as a practice that illustrates the maturity of faith.

Ibn Rajab (2008) emphasizes that the glory of Islam is seen in the culture of receiving guests. Al-Qurṭubī (1964) interprets this Hadīth in terms of the Arab culture that made entertaining guests a part of family honor. Al-Sakhāwī (2017) mentions that honoring guests is a clear form of generosity. Al-Suyūṭī(1993) calls this act a horizontal act of worship that perfects faith. Likewise, al-Munāwī (1994) considers the honoring of guests as a tradition that strengthens the social network of Muslims.

The distribution of meat to neighbors and underprivileged families reflects the deep compassion and empathy taught by the Prophet. This is in line with the hadith that reads, "One of you does not believe until he loves his brother as he loves himself" (Al-Naisābūrī, 1955). Ibn Hajar(1970) explains that the love in this Hadīth is not passive, but is realized in the form of concrete actions such as giving. Likewise, al-Nawawī (1976) states that the standard of true faith in this hadith is manifested in efforts to make others happy.

The Meugang tradition also shows the collective empathy of citizens towards others, especially those who are deprived. In the hadith, the Prophet said: "The example of the believers in terms of compassion, love,

and empathy among themselves is like one body. If one member of the body is sick, the whole body feels it" (Al-Naisābūrī, 1955). Al-Nawawī (1976) explains that this hadith emphasizes the importance of social sensitivity. Likewise, Ibn Hajar(1970) views that this Hadīth shows that the unity of the Ummah is not only spiritual but also social. Al-'Ayni(1993) even emphasizes that the suffering of others is a collective responsibility.

The Meugang tradition is also a means of easing the burden of the poor so that they can experience the glory of Ramadan and Eid. In a hadith the Prophet said: "Whoever eases one difficulty of a believer, Allah will ease one of his difficulties in this world and the next" (Al-Naisābūrī, 1955). Al-Nawawī (1976) calls this hadith a strong encouragement to be actively involved in social activities. In fact, al-Khaṭṭābī(1997) emphasizes that relieving hardship is not limited to debt but also in the need for food.

Meugang is a place to strengthen family relationships through banquets and the gathering of relatives. This is in line with the hadith that reads: "The best among you is the one who is best to his family" (Al-Tirmizī, 1975). Al-Munāwī (1994) emphasizes that care for the family, both in economic aspects such as providing livelihood and meeting the needs of life, as well as in emotional aspects such as showing affection, educating with tenderness, and maintaining household harmony, is a reflection of the perfection of one's faith. Kindness that starts from the family sphere is

the main foundation in shaping a noble person and a prosperous society.

The *Meugang* tradition carried out by the *Mata Ie* community is not only a symbol of local culture but is a form of real practice of the teachings of the Prophet Muhammad as reflected in various traditions and reinforced by the explanation of the scholars who state that social solidarity, food sharing, empathy, and friendship are important elements in building a strong Islamic society. *Meugang* shows that the values taught in the hadith do not stop at the theoretical level but are rooted in the practice of community life and passed on as a social and spiritual heritage across generations.

Social and Religious Values of *Meugang* Tradition in Mata Ie, Darul Imarah District, Aceh Besar Regency

The *Meugang* tradition carried out by the *Mata Ie* community contains various social and religious values that are very significant in building the order of community life. One of the main values reflected in this tradition is the increase in social solidarity between residents. The process of slaughtering animals, distributing meat, to cooking and eating together is a tangible form of cooperation that penetrates the boundaries of social, economic and age status. The interactions built during the implementation of the *Meugang* tradition strengthen the sense of togetherness and care between community members. This tradition is also a lively communication space among residents, reuniting relationships that may have been strained due to busyness or geographical distance. According to Emile

Durkheim (2022), social solidarity is the foundation of traditional community integration that can strengthen collective cohesion. *Meugang* can be categorized as a form of mechanical solidarity that strengthens value homogeneity through collective rituals.

This solidarity value is also evident in the social concern for vulnerable groups in society, such as the poor, widows, orphans, and the elderly. When people who have the economic ability to slaughter animals and then distribute the meat to those in need, there is a fulfillment of social rights and restoration of the dignity of the lower class who have been living in limitations. Pierre Bourdieu's(2020) view of "social capital" can be used to explain that this activity strengthens networks of trust, increases the value of the social status of the giver, while creating a system of reciprocity that strengthens social relations in the local community. This tradition demonstrates that in societies with high social capital, the redistribution of resources is done without pressure or bureaucratic systems, but through social norms and ethics passed down through generations.

The distribution of *Meugang* meat also has a direct impact on reducing social inequality, especially in the psychological and symbolic dimensions. In a society with high economic disparity, *Meugang* celebration allows the underprivileged to share in the festivities of religious holidays without feeling inferior. According to Amartya Sen (2005) in *capability* theory, poverty is not only material limitations but also limited ability to participate in social

life. The *Meugang* tradition indirectly expands the capability of the poor to participate in the broader social structure by providing access to status symbols in the form of meat consumption and attendance at banquets. This suggests that collective celebrations such as *Meugang* can transcend symbolic functions and become concrete instruments in mitigating larger social symptoms such as alienation, envy and class tensions.

The religious value inherent in the *Meugang* tradition is also very strong, especially in the context of strengthening the Islamic identity of the Acehnese people. *Meugang* is not just a culinary activity or local custom, but is part of the way the community honors the arrival of the holy month of Ramadan and other Islamic holidays (Al Maududdy & Fatianda, 2024). The process of slaughtering animals with sharia procedures, the spirit of sharing meat with fellow Muslims, and strengthening friendship are a tangible manifestation of the implementation of Islamic values in cultural space. This is in line with Clifford Geertz's idea (1973) which explains that religion can merge with local cultural structures and create a strong meaning system. The Islamic identity of the Acehnese community is not only visible in formal symbols such as clothing or religious institutions, but also in cultural practices such as *Meugang* which integrates Islamic ethics with social reality. This tradition is proof that Islam in Aceh is not merely a dogma, but a living praxis that is grounded in daily life.

The concept of worship in Islam is not merely vertical between humans and

God, but also horizontal in the form of service to others (Harahap et al., 2025). *Meugang* represents the value of social worship very clearly. Al-Ghazālī (2009) in *Iḥyā' 'Ulūm al-Dīn* emphasizes the importance of making morals an expression of faith, where feeding others, extending help, and establishing good relations with neighbors are among the most important acts of worship. The *Meugang* tradition is a tangible manifestation of the Prophet's traditions that recommend feeding, keeping in touch, and honoring guests. Therefore, the religious values contained in this tradition cannot be separated from the social values that support it. These two aspects come together in a space of praxis called society.

However, like any other cultural practice, the *Meugang* tradition is not free from potential deviations that can harm its original meaning. One potential deviation that has begun to emerge is wasteful consumption. Some families who want to show their social status buy large quantities of meat, cook excessively, and serve abundant dishes but end up wasting food. This consumptive lifestyle is contrary to Islamic principles that emphasize simplicity and efficiency. Allah in Surah al-A'raf verse 31 has warned Muslims not to be excessive in eating and drinking because Allah dislikes those who are excessive. Extravagance in *Meugang* not only deviates from religious values but also has the potential to undermine the spirit of social solidarity that is at the core of this tradition.

Another deviation is the emergence of an attitude of showing off wealth or *riya'* in the process of buying and serving meat.

There is a tendency for some residents to use *Meugang* as a show of wealth by buying the best quality meat, slaughtering cattle in large numbers, and showing off the results of their cooking on social media. This can lead to social jealousy and harm the original meaning of *Meugang* as a form of empathy and simplicity. According to Ibn Qayyim al-Jawziyyah (2019), *riya'* is the most dangerous disease of the heart because it destroys sincerity and turns worship into an exhibition. If *Meugang* is lived with the intention of showing worldly advantages, then its value becomes useless in the eyes of Allah.

Efforts to correct these deviations need to be carried out collectively by religious leaders, village officials, and traditional elders. The socialization of *Meugang's* noble values must be reaffirmed through sermons, community meetings, and recitation activities. Imams and teungku can remind them that *Meugang* is a means of worship and not an arena for social competition. The reaffirmation of *maqāṣid al-Shāri'ah* as the basis for thinking that traditions aim to maintain the benefits of individuals and society is very important to avoid the formalization of rituals that have lost their spirit. According to Wahbah al-Zuhaylī (2019), customs that do not contradict the Shari'ah can be part of Islamic law, but if they create harm, they must be reformulated. In this context, *Meugang*, which originally had the value of worship, must be guarded so that it does not deviate into a symbol of pseudo-luxury.

Moral education in the family and school environment also needs to be

involved to reinstate the basic values of *Meugang*, such as sincerity, simplicity, and a sense of caring for others. Children should be made to understand that the meat they enjoy comes from the sincere intention of adults to share and not just a delicious menu before fasting. Involving children in the meat distribution process, delivering it to poor people's homes, and explaining the meaning of social worship is part of tradition-based character education. This is in line with Ki Hadjar Dewantara's view that education should be rooted in the culture of the community and reflect the life lived by learners (Fuadi et al., 2025).

The *Meugang* tradition carried out by the *Mata Ie* community can be used as an example of how social and religious values can be integrated harmoniously in a cultural practice. This tradition is a space for the articulation of Islamic ethics which is full of the spirit of togetherness, social justice, and obedience to God. By avoiding potential deviations and strengthening the understanding of the true meaning of *Meugang*, the community can continue to maintain this tradition as a noble heritage that not only unites hearts but also fosters collective piety in the frame of local wisdom. Through these values, *Meugang* is not only an annual event but also a mirror of a solid value system in building a civilized and caring Islamic society.

CONCLUSION

The *Meugang* tradition in Mata Ie is a concrete manifestation of local wisdom that contains noble values in line with the spirit of the Prophet's traditions, especially in

terms of sharing sustenance, strengthening friendship, and preparing themselves physically and mentally to welcome Islamic holidays such as Ramadan, Eid al-Fitr, and Eid al-Adha. The practice of distributing meat to the needy, family meals, and the active involvement of all levels of society reflect the implementation of Islamic teachings in a living and dynamic social context. This tradition is an important medium in strengthening social solidarity and the Islamic identity of the community. However, it is still necessary to strengthen religious education to prevent deviations such as extravagance and showing off, so that the tradition does not lose its spiritual meaning and remains grounded in Islamic values that encourage sincerity, simplicity, and concern for others. The implications of this research show that the *Meugang* tradition can be used as a model of integration between Islamic teachings and local wisdom in building social harmony. In addition, the findings of this research can be a reference in efforts to preserve religious culture, strengthen tradition-based Islamic education, and formulate customary preservation policies that are in line with the principles of Sharia.

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