

## The Tradition of *Tanom Adoe* in the Krueng Ayoen Community of Aceh Jaya District

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### Abstract

The tradition of *Tanom Adoe* in Krueng Ayoen Society, *Tanom Adoe* is a series of processes carried out by the Krueng Ayoen community to bury the *Adoe* or what is commonly called the placenta after the birth of a baby carried out by the baby's family or *makblin*. The purpose of this study is to answer and analyze the procession of *Tanom Adoe* implementation, the meaning and purpose of its implementation as well as the positive and negative impacts of *Tanom Adoe* in the Krueng Ayoen community. This research is a qualitative descriptive study with interviews, observations, documentation and data analysis to find the necessary information. The results show that the *Tanom Adoe* procession in Gampong Krueng Ayoen uses ingredients such as turmeric, chili and salt as well as other ingredients which are then shrouded like humans, after going through a long series of other things, they are then buried and given advice to *Adoe*. The meaning of this tradition is to express gratitude and thanks to *Adoe* from the baby's parents because *Adoe* plays a very important role during pregnancy until childbirth besides *Tanom Adoe* aims to maintain cleanliness. While the impacts made the baby less likely to get sick and rarely cry and strengthen the social values between the baby's family and *Makblin*.

**Keywords:** *Tanom Adoe* Procession, Meaning of *Tanom Adoe* Tradition, Negative and Positive Impacts

### INTRODUCTION

Aceh, located at the tip of the island of Sumatra, has become a focal point for the Indonesian archipelago and is renowned internationally. Aceh serves as a strategic location for international transportation and served as the starting point for international trade. This phenomenon demonstrates the diverse cultures that thrive in Aceh, just as our ancestors were also comprised of two or more ethnic groups (Hisaan, 2019). Therefore, the diversity of cultures, customs, traditions, and languages in Aceh is the result of the diversity of foreigners who arrived in Aceh through trade routes and were adopted by the local community, and have been practiced for generations to this day. One tradition that remains preserved in Aceh today is the burial of the placenta, commonly known in Aceh as *Tanom Adoe*.

Tradition is contextual in the sense that it is guaranteed by the social combination of rituals as formative truth. Tradition is inconceivable without its guardians, because guardians have the privilege of access to the truth (Setyantoro, 2012). Tradition always distinguishes between "insiders" and "outsiders." Therefore, tradition is a medium of

identity, whether personal or collective (Giddens, 2003). Tradition is an element of culture that reflects the values of local traditions about how society behaves.

The tradition of celebrating the birth of a baby is one of the traditions in Aceh that persists to this day. It is a way for the parents to express their gratitude for the birth of the child (Hisaan, 2019). Acehese culture and traditions are highly respected and practiced from generation to generation, even becoming customs that reflect attitudes and behaviors in daily life. *Tanom Adoe* is one such tradition related to the birth of a baby. The *Tanom Adoe* tradition is a procession carried out by the Acehese people after the birth of a baby. This event is still widely practiced in rural communities, and of course, this gives rise to several taboos and myths about what the baby's parents must follow and obey during this procession. Certain taboos are still believed and adhered to by the Acehese people to prevent undesirable events. Myths surrounding pregnancy and birth are still believed in society, especially in rural areas where they are influenced by their customs (Wibowo, 2012).

These prohibitions regarding taboos have been passed down from generation to generation and are held tightly and are still believed in (Syamsuddin et al., 1984). All forms of prohibitions and taboos must be observed because they can affect pregnancy, childbirth, and the child's development, and some even believe they will influence the child's temperament into adulthood. These beliefs are influenced by the lives of people in the past, whose social and religious life still embraced animism and dynamism.

Acehnese people generally hold their culture and beliefs in high regard, particularly those in the Southwest, who continue to support and preserve local cultures and traditions to prevent them from being eroded by the influence of time and other cultures, given the modern world. In ancient times, pregnant women and women giving birth were closely guarded and confined to their homes. In recent decades, this has undoubtedly been influenced by community beliefs in taboos and myths. However, it is not uncommon to find people living in urban areas no longer believing in such beliefs due to the influence of the times, the rapid advancement of science, and the increasingly rapid advancement of education. This is the main reason they do not believe in taboos. The views of rural communities and urban communities are very different.

Aceh Jaya also still practices the *Tanom Adoe* tradition, especially in Gampong Krueng Ayoen. Gampong Krueng Ayoen, located far from urban areas and nestled among large mountains, is one of the areas that still adheres to the *Tanom Adoe* tradition. This tradition is not only performed at the birth of the first child, but also at every subsequent birth. Due to the remoteness of Gampong Krueng Ayoen, traditional practices remain strong and uncontaminated by modern influences. On the other hand, the *Tanom Adoe* tradition has existed since ancient times, but it is not uncommon for people to still practice it. However, the Krueng Ayoen community has its own perception of the *Tanom* tradition, preferring to continue preserving its culture because they consider it important and of high noble value, worthy of being introduced to the public because this tradition contains no religious elements and does not have a negative impact on the local community or others.

The traditions found in rural communities are customs that are closely linked to beliefs, giving rise to symbolic meanings. The meaning and values contained in the *tanom adoe* tradition are that the Krueng Ayoen community believes that the *adoe* plays an important role in the process of pregnancy and childbirth because the *adoe* is the organ that connects the baby and the mother. Because of this important role, the Krueng Ayoen community treats the *adoe* very well, so they are buried in a special way. *Tanom adoe* is not just washed and buried, but there are certain stages and processes that must be

carried out, in this case including inserting objects that are considered to have certain meanings and functions into the *adoe*. Each object inserted certainly has a certain meaning and hope.

In essence, carrying out burial of separate human body parts is permitted in Islam, as is the case with this *tanom adoe* with the intention of honoring humanity as other body parts can be done as long as there are no certain beliefs that deviate from religion.

## METHODS

The method used in this research is a qualitative method. Qualitative research is a comprehensive study of an object, where the researcher is the object and the researcher is the key instrument. Qualitative research is also an approach that explores and understands a central phenomenon (Manan, 2015, 2021). The descriptive approach here aims to describe the relationship between the *tanom adoe* tradition and the beliefs of the Krueng Ayoen community. Researchers identified related data sources. Researchers conducted research identifying data sources closely related to the research object as primary sources. To support primary data, secondary sources are needed to support and develop primary data, thus requiring data collection techniques. The data collection technique used is observation or observing the object to be studied. In addition, interviews are also needed to seek perspectives from people directly involved and understanding the object being studied or using a purposive technique. The data obtained will be collected and documented in the form of documents as supporting data.

The research location is Gampong Krueng Ayoen, Sampoiniet District, Aceh Jaya Regency. This location was chosen not only because it wanted to highlight the region's rich cultural heritage, but also because there are still many pros and cons to the *Tanom Adoe* tradition, which has existed for a long time but is now rarely practiced. Informants in qualitative research are those who understand information about the research object. In this case, the informants are *makblin* (village midwife), the village head (*geuchik*), religious leaders, traditional leaders, *tuha peut*, the village secretary of Gampong Krueng Ayoen, and local residents who are knowledgeable about the research object.

Analysis consists of three simultaneous processes: data reduction, data presentation, and conclusions (Miles & Huberman, 1994). Data reduction is also a form of analysis that sharpens, directs, classifies, and removes unnecessary data, so that it can organize data about the *tanom adoe* tradition. Data presentation is a collection of data arranged in a way that allows for easier understanding, drawing conclusions and taking action and drawing conclusions is done throughout the research process, just like data reduction. After the data is collected and sufficient, the next step is to draw temporary conclusions. Once the data is completely complete, final conclusions are drawn.

## RESULTS AND DISCUSSION

### A. Procession for Implementing the *Tanom Adoe* Tradition

Traditional ceremonies are an integral part of the Krueng Ayoen community's etiquette. This include the usual ceremonies and namely the *tulak bala* ceremony. Among the more common ones are the ward off evil, which involves visiting sacred graves in the Krueng Ayoen mountain valley, and so on. One such tradition, which has existed since ancient times, is the *Tanom Adoe* tradition.

#### 1. Materials used in the process of carrying out the *Tanom Adoe* Tradition

After the mother gives birth to the baby, the placenta (*adoe*) is also born after the baby is born, where after the umbilical cord is cut, the placenta must immediately be implanted. This is usually done by the father or the baby's family or it can also be done by

someone else. Of course, this should not be done by other people to avoid unwanted things. The procedures and materials used in implanting the *adoe* are:

Materials and tools needed in the *tanom adoe* process

a. Shroud

The shroud is used as a base cloth to cover the *adoe* so that it does not directly touch the ground, the shroud itself certainly has a meaning behind it besides symbolizing the purity and cleanliness of a person returning to the creator of the shroud is also used because it follows the time of the Prophet, likewise the shroud used for *tanom adoe* is no more and no less the same as the corpse because the *adoe* is also one of the human body parts that must also be glorified. The shroud used is adjusted to the size of the *adoe*, usually 10 cm to 15 cm in diameter, which is wrapped to follow the shape of the *adoe*, and only one layer of cloth is used.

b. Garlic

The garlic used in the *tanom adoe* procession is ordinary garlic which is also used for cooking, the purpose and meaning of using this garlic is to avoid the *adoe* that will be planted from the disturbance of spirits such as *jinn*s and so on. The garlic used for the *adoe* ceremony is 5 to 10 cloves, each of which must be an odd number. They are then placed one by one into the *adoe* package, followed by the other ingredients. The garlic's function and significance in this ceremony are crucial, as it not only provides a pungent odor but also wards off the supernatural.

c. *Abee dhapu*

*Abee dhapu* or ash that comes from charcoal burned in the kitchen or called *dapu kayee* which is usually only found in old houses, the purpose of using ash is to prevent *adoe* from soil animals, such as worms, caterpillars and others so that the *adoe* does not rot easily. Basically, ash is also a cleaning tool from mucus that replaces soap. There is no special meaning to the use of this ash but it is only used as a cleaning agent and keeps away from resistant animals.

d. Turmeric

The turmeric used in this ceremony is powdered turmeric, intended not for the baby but for the baby itself. Turmeric's bright color symbolizes prosperity and joy. The parents hope that the baby will grow up to be a child filled with grace, reflecting the striking color of turmeric, which is its primary color. Turmeric itself has numerous benefits, not only as a traditional medicine ingredient but also for its cooling, cleansing, and drying properties (Yankes.kemkes.go.id). Turmeric is put into the *adoe* after the ashes are put in and after the turmeric is put in, the *adoe* is immediately wrapped and tied properly before finally being buried.

e. Red chili pepper

Red chilies are believed to symbolize courage and valor, with their bright red color and strong, spicy flavor. People believe that adding chilies to the *adoe* planting process will bring success and so on. Red chilies are placed into the *adoe* package after the turmeric. The chilies are added whole, usually around two or three chilies.

f. Old coconut skin

Coconut shells are used as fuel on the ground during the *tanom adoe* procession until it is finished for 7 days and 7 nights, besides coconut shells, they can also be replaced with regular firewood, but coconut shells burn faster and the embers last longer, therefore many Krueng Ayoen people use coconut shells as fuel.

g. *Adoe* Package

Once the above ingredients have been prepared and placed in the *adoe* in the correct order, the next step is to wrap them securely into a bundle, as shown in the picture. The

next step is burial.

## 2. Procedures carried out in the *Tanom Adoe* process

### a. Clean by washing the *adoe* with plain water and salt

Washing the *adoe* is the first thing and the most important part that must be done in the *Tanom Adoe* Tradition, the purpose of washing the *adoe* is to clean the *adoe* from dirt, especially blood and strong fishy odors. Not only is it washed with plain water, the *adoe* is followed by rubbing salt on the *adoe* which is then rinsed with clean water, the purpose of using salt is to neutralize the mucus from the *adoe*.

### b. Preparing the Equipment for the *Tanom Adoe* Tradition

The people of Krueng Ayoen village generally still maintain the *Tanom Adoe* tradition. When a baby is born, this tradition is performed as a form of gratitude and safety, as well as a sign of gratitude to the father during the pregnancy and delivery. The preparations used in the *Tanom Adoe* tradition include shrouds, ash, turmeric, garlic, and other materials.

### c. Digging the Ground

After the washing process, it is now time to enter the planting process. The first thing that must be done is to dig the soil to a depth of half a meter or 20 cm – 01 meter or it can also be estimated by predicting that animals cannot dig the soil or the smell caused by the *adoe* when it rots cannot be smelled. The process of digging the soil should not be done in just any place, the excavation should not be on the road that is passed because it can have a bad effect on the baby.

### d. Bury *Adoe*

After some of the equipment is ready and the *adoe* is ready to be put in the above ingredients, the next step is to bury the *adoe*, usually from the family's side the father. Prayers like Al-Fatihah are recited up to 7 times and given advice to the *adoe* "*assalamu'alaikum adoe*. Hopefully that baby *yang lahe nibak uronyoe jeut ke aneuk yang shaleh*, devout to Allah, *mudah raseki, payang umu*, good faith, *pateh haba ureng chik*" Which means *Assalamu'alaikum o adoe*. May the baby be a pious child, obey Allah's commands, be made easy for his sustenance, long life, safe in his faith and obedient to both parents. Because it is believed that if the advice is reflected then the baby will obey, then followed by covering the ground.

### e. The process of burning with *tapeh*

After the *adoe* is covered with soil, the final process is to burn *tapeh* (old coconut husk) on the ground where the *adoe* is buried for 7 days and nights without being extinguished. This is intended to keep the *adoe* away from the licking of *jinns*. And then given another advice, but the advice is the same as when the *adoe* was placed in the ground. However, the community also believes that the *adoe* should not be buried too deep because it will cause "the child to have difficulty speaking, be late in speaking, and even take a long time to walk".

However, there is something unique about the *Tanom Adoe* Tradition. The burial place of a baby boy in the Krueng Ayoen community has its own meaning. If the *adoe* of a baby boy is buried on the right side of the house, while for a baby girl, it is on the left side of the house. The meaning of the one placed on the right side of the house is that the man is of higher status than the woman, meaning the man is the breadwinner and someone who will be responsible for his family. Meanwhile, for the woman, it is the well, or in other words, the woman's job is to work in the household, such as washing and so on. Besides that, women are more dominant with weak cattle.

## **B. The Meaning Contained in the *Tanom Adoe* Tradition**

The meaning contained in the *Tanom Adoe* Tradition is a form of human gratitude to the ari-ari who have looked after the baby for 9 months in the mother's womb. What this means is that burying the *adoe* can bring good things to the baby until he grows up, which brings blessings and signs of good and bad behavior for the baby until he grows up. Like the belief that occurs in life, if *adoe* is not planted properly, bad behavior will arise in him, both when he is a teenager and when he becomes an adult, and other bad behavior is always associated with the process of burying *adoe*. The tradition itself is not far removed from the etiquette established by the ancestors of the Krueng Ayoen community, which is based on faith and preserves traditions that have been deeply ingrained and passed down through generations. Although there are no regulations mandating this tradition, the community is fully aware of the unintended consequences. For example, by not burying the deceased, it feels as if they are eliminating an existing tradition.

Apart from the meaning of burying *adoe* as a form of gratitude and thanks, this tradition is also intended to show the wealth of the region so that the people and their successors do not forget what has actually been well maintained since ancient times. *Tanom adoe* it also has another significant social significance, namely, that this tradition fosters a strong sense of community among the people. The *Tanom Adoe* tradition must be continuously practiced to ensure its continued exposure to the outside world and to inform others that this unique tradition originates from the village of Krueng Ayoen.

## **C. The Impact of the *Tanom Adoe* Tradition**

Based on interview in the field that there are various benefits that arise from this tradition, both for babies and for the continuation of the customs of the Gampong Krueng Ayoen community.

### **1. Positive impacts**

#### **a. The impact on the baby**

The impact on the baby is that by burying the baby's womb, the *adoe* will not cry, will not get sick easily and can even play with the *adoe*, where people believe that when a baby laughs alone or talks to himself, it means he is talking to the *adoe*. Apart from that, the good impact is that burying the *adoe* does not pollute the environment and does not cause a bad smell from the *adoe*.

#### **b. Positive impact on customs**

This tradition fosters harmony within the community, especially between the baby's family and the midwife, also known as *makblin*. The midwife's role in the pregnancy and delivery of the baby and the mother is paramount. Some even consider the *makblin* to be like their own mother, demonstrating the closeness of the *makblin* to the community. Typically, on the seventh month of a baby's birth, the *makblin* receives special warnings and special treatment from the baby's family.

#### **c. Positive impact on society**

This tradition fosters community ties. Neighbors often come to help the baby's family, such as gathering materials for the baby's burial or even helping wash the birthing clothes. This demonstrates that the arrival of a baby can strengthen family ties.

### **2. Negative impacts**

#### **a. The negative impacts s that if the *adoe* is not buried, the baby will be fussy, have stomach aches, and suffer from various other illnesses. Furthermore, if it is not buried properly, it can be exploited by irresponsible individuals for their own**

gain.

b. Negative impact on society

The negative impact arises when religious understanding and traditional understanding are at odds. According to Islam, it is not permissible to believe in things that have no basis in Islam, but traditionalists strongly believe in mystical things or beliefs they learned from their ancestors. Another impact is the lack of practitioners of this tradition. New communities or mothers who have just had one child prefer to give birth in a medical home and no longer practice this tradition. It is now rarely seen, some even immediately throw the *adoe* into the trash. This proves that the *Tanom Adoe* tradition is no longer popular. Although supporters are still numerous due to medical reasons.

## CONCLUSION

The process of implementing *tanom adoe* is after the baby is born, the *adoe* comes out, after leaving the cervix, the umbilical cord is immediately cut and buried by the baby's family. Then the *adoe* is washed clean and shrouded with the inclusion of ingredients such as garlic, turmeric, chili, *abee dapu* then wrapped, and ready to be buried next to the house, before being covered with soil, the *adoe* is first given advice in the form of prayers and other good words, then followed by covering the dug earth and burning *tapeh*.

The meaning of the *tanom adoe* tradition is a form of human gratitude in honoring the body parts and the gratitude of the baby's parents to the *adoe* who has played a vital role during the baby's time in the womb until the birth process. The implementation of this tradition also preserves the etiquette of the Krueng Ayoen village that was formed by ancestors first based on beliefs and preserves local customs that have been passed down from generation to generation to the community even though there is no specific reason that requires this tradition to be carried out. However, most people choose to bury the baby not only for the kindness of the *adoe* but also for reasons of maintaining cleanliness. However, this tradition also forms familiarity between one another, especially with *mablin* and neighbors.

The effect of *tanom adoe* is to protect babies from harm during infancy and into adulthood, both positive and negative. This effect is achieved through burial. Often, babies' crying or laughing alone is believed to be caused by *adoe*. The influence of *adoe* extends beyond infancy to adulthood, affecting their temperament. This tradition further preserves the richness of regional traditions. However, if the *adoe* is not buried properly, it can cause the baby to cry or become susceptible to other illnesses due to improper burial. A mismatch between the beliefs and the meaning of *adoe* and religious beliefs is also detrimental, as it can reduce the number of people practicing the *tanom adoe* tradition. From the conclusions above, we can gain some insight into preserving and sustaining local wisdom to prevent it from being lost to the changing times. Therefore, the role of millennials and future generations is crucial to pass it on to future generations. The *tanom adoe* tradition, while detrimental to any party, benefits the community and its surroundings.

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