

ABSTRAK

Tradisi Khanduri Laot merupakan tradisi masyarakat nelayan di Kuala Bangka Jaya sampai Kuala Bungkaih, Kecamatan Dewantara, Kabupaten Aceh Utara, yang dilaksanakan sebagai bentuk rasa syukur kepada Allah SWT dan doa untuk keselamatan dalam aktivitas melaut. Penelitian ini bertujuan untuk mengetahui praktik dan perubahan praktik Tradisi Khanduri Laot pada masyarakat nelayan. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi serta dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan. Penelitian ini menggunakan Teori Perubahan Sosial William F. Ogburn. Hasil penelitian menunjukkan bahwa pelaksanaan Khanduri Laot meliputi musyawarah, pengumpulan dana, persiapan konsumsi, prosesi membawa kerbau keliling Kuala, malam Khanduri, penyembelihan kerbau, santunan anak yatim, dan makan bersama. Perubahan praktik terlihat pada prosesi membawa kerbau yang dahulu dilakukan selama tujuh hari dengan pawang dan pembakaran kemenyan, sedangkan saat ini hanya dilakukan satu hari oleh panitia tanpa pembakaran kemenyan. Pelepasan tulang dan isi perut kerbau ke laut juga telah ditinggalkan dan digantikan dengan penguburan tulang kerbau di kawasan pantai. Pelaksanaan Khanduri Laot saat ini lebih menekankan nilai keagamaan dan sosial, seperti pembacaan Al-Qur'an, doa bersama, santunan anak yatim, dan silaturahmi. Perubahan tersebut dipengaruhi oleh meningkatnya pemahaman keagamaan masyarakat terhadap praktik lama yang dianggap tidak sesuai dengan ajaran Islam. Berdasarkan teori Ogburn, perubahan tersebut menunjukkan adanya perubahan unsur kebudayaan material dan nonmaterial dalam Tradisi Khanduri Laot.

Kata Kunci: Perubahan Praktik, Tradisi Khanduri Laot, Masyarakat Nelayan, William F. Ogburn.

ABSTRACT

Khanduri Laot is a traditional practice of fishing communities in Kuala Bangka Jaya to Kuala Bungkaih, Dewantara District, North Aceh Regency, conducted as an expression of gratitude to Allah SWT and a collective prayer for safety during fishing activities. This study aims to examine the practice and changes in the Khanduri Laot tradition among fishing communities. This study uses a qualitative method with a descriptive approach. Data were collected through observation, interviews, and documentation and analyzed through data reduction, data presentation, and conclusion drawing. This study uses William F. Ogburn's Theory of Social Change. The results show that Khanduri Laot consists of several stages, including deliberation, fundraising, food preparation, the procession of carrying a buffalo around the Kuala, the Khanduri ceremony, buffalo slaughtering, assistance for orphans, and communal meals. Changes in practice can be seen in the buffalo procession, which in the past was conducted for seven days with a pawang and incense burning, whereas it is now conducted for only one day by the committee without incense burning. The practice of releasing buffalo bones and internal organs into the sea has also been abandoned and replaced by burying the buffalo bones in the coastal area. The current implementation of Khanduri Laot emphasizes religious and social values, such as Qur'an recitation, collective prayer, assistance for orphans, and social ties. These changes are influenced by the community's increasing religious understanding of former practices considered inconsistent with Islamic teachings. Based on Ogburn's theory, these changes indicate transformations in the material and non-material cultural elements of the Khanduri Laot tradition.

Keywords: *Changes in Practice, Khanduri Laot Tradition, Fishing Community, William F. Ogburn.*