

Internalizing Ukhuwah and Muwatanah through the Seumapa Cultural Tradition: A Framework for Strengthening Social and National Resilience in Digital Era

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Abstract

The oral tradition of Seumapa is an Acehese cultural heritage that functions as a medium for transmitting social and national values. However, its sustainability faces serious challenges in the digital era, particularly due to the low participation of the younger generation. This study aims to analyze the process of internalizing the values of Ukhuwah and Muwatanah in Seumapa culture, examine its contribution to strengthening social and national resilience, and formulate revitalization strategies that are adaptive to the digital era. This research employed a qualitative approach with a case study design in Bireuen Regency, involving in-depth interviews with eight informants, observation, and document analysis. The findings show that Seumapa effectively internalizes the values of brotherhood, social solidarity, and national consciousness, and contributes to social cohesion and conflict resolution based on local wisdom. However, its effectiveness is hindered by a regeneration crisis and limited institutional support. This study further explains that Seumapa represents a local culture-based model of value internalization that has the potential to strengthen social and national resilience when supported by community-based revitalization and digital adaptation oriented toward value preservation.

Keywords: Seumapa; Ukhuwah; Muwatanah; Social Resilience; Acehese Oral Tradition

Abstrak

Tradisi lisan seumapa merupakan warisan budaya Aceh yang berfungsi sebagai media pewarisan nilai sosial dan kebangsaan. Namun, keberlanjutannya menghadapi tantangan serius di era digital, terutama akibat rendahnya partisipasi generasi muda. Penelitian ini bertujuan menganalisis proses internalisasi nilai ukhuwah dan muwatanah dalam budaya seumapa, mengkaji kontribusinya terhadap penguatan ketahanan sosial dan kebangsaan, serta merumuskan strategi revitalisasi yang adaptif terhadap era digital. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus di Kabupaten Bireuen melalui wawancara mendalam kepada delapan orang narasumber, observasi, dan telaah dokumen. Hasil penelitian menunjukkan bahwa seumapa efektif menginternalisasikan nilai persaudaraan, solidaritas sosial, dan kesadaran kebangsaan, serta berkontribusi pada kohesi sosial dan resolusi konflik berbasis

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kearifan lokal. Namun, efektivitas tersebut terhambat oleh krisis regenerasi dan keterbatasan dukungan kelembagaan. Penelitian ini juga menjelaskan bahwa seumapa merupakan model internalisasi nilai berbasis budaya lokal yang berpotensi memperkuat ketahanan sosial dan kebangsaan apabila didukung revitalisasi komunitas dan adaptasi digital yang berorientasi pada pelestarian nilai.

Kata kunci : Seumapa; Ukhuwah; Muwatanah; Ketahanan Sosial; Budaya Lokal

I. Introduction

Indonesia, as an archipelagic nation, possesses an exceptionally rich cultural diversity, including oral traditions that function as vehicles for transmitting values, shaping collective identity, and strengthening social cohesion within communities. Oral traditions not only preserve historical memory and local wisdom but also serve as living channels for the transmission of social, religious, and national values embedded in everyday practices. In the context of Aceh, oral traditions hold a strategic position as they are deeply intertwined with customary law, religious principles, and social structures that shape the character of its society. One such oral tradition that continues to be practiced today is seumapa, a traditional art of reciprocal poetic exchange in the Acehnese language, commonly performed in various customary and social events, such as welcoming guests, wedding ceremonies, and other community gatherings.

Seumapa is an Acehnese oral literary tradition characterized by reciprocal poetic exchange in the Acehnese language, predominantly performed during the customary wedding processions of Intat Linto and Intat Dara Baroe. Beyond its aesthetic expression, this tradition functions as a medium for conveying advice and moral values that regulate social ethics, togetherness, and communal harmony (Mahsa, 2022). Through courteous communication enriched with humor, seumapa serves as a vehicle for internalizing the values of Ukhuwah and Muwatanah, contributing to the strengthening of social and national resilience. However, within contemporary Acehnese society, seumapa is encountered less frequently and is increasingly displaced by technology-based modern entertainment, signaling a serious challenge to the intergenerational transmission of cultural values in the digital era.

Seumapa functions not merely as entertainment or an aesthetic cultural expression, but as a form of social communication rich in moral messages and socio-religious values (Ernita et al., 2024). Through its poetic verses, seumapa conveys advice, encourages the observance of proper conduct (*adab*), and reinforces social solidarity within the community. These values resonate with the concept of Ukhuwah, which emphasizes harmony, mutual respect, and care among individuals and groups, as well as Muwatanah, which fosters a collective awareness of responsibility as members of a community and a nation (Musthafa & Darmawan, 2024). Accordingly, seumapa holds strategic potential as a medium for internalizing Ukhuwah and Muwatanah, contributing to the strengthening of social and national resilience, particularly at the local level.

The continuity of the Seumapa tradition in Aceh, particularly in Bireuen Regency, faces increasingly complex challenges in the context of globalization and digitalization. Shifts in social interaction patterns, the penetration of global popular culture, and the dominance of digital media in the lives of younger generations have reshaped how local traditions are perceived and practiced. According to preliminary data from the Aceh Majelis Adat Aceh (MAA) Bireuen Regency (2024) indicate that the number of active seumapa practitioners in Bireuen Regency has declined significantly, with only around ten individuals remaining. This condition signals a serious threat to the sustainability of the seumapa tradition, which in turn may weaken the mechanisms through which social and national values embedded within it are transmitted across generations.

Several previous studies have examined Acehese oral traditions and local culture from diverse perspectives. Simatupang, Purba, dan Siringo-ringo (2024) emphasizes that tradition functions as a form of cultural transmission that reinforces collective identity and sustains the continuity of cultural values. Arismunandar and Zaki (2024) analyze seumapa from the perspective of character education, finding that its poetic verses contain moral values, social ethics, and religious teachings relevant to students' character formation. Meanwhile, Arismunandar and Andiko (2023) focus on the linguistic aspects and poetic structure of seumapa as an expression of Acehese language and cultural aesthetics.

Other studies have also highlighted the relationship between local culture and the formation of national character. Wibowo (2021) underscores the importance of integrating local culture into formal education as a means of strengthening national character and fostering a sense of patriotism. From a more contemporary perspective, Sarah (2022) demonstrates that the digitalization of local culture can enhance the visibility of traditions, broaden audience reach, and attract younger generations when managed creatively and contextually. In line with this, Syarkawi et al. (2024) show that local wisdom values can be integrated into the hidden curriculum through religious activities, character development programs, extracurricular activities, and school partnerships to foster students' empathy, self-control, cooperation, effective communication, digital literacy, cultural identity, and psychological well-being. In addition, Li, Li, and Xiao (2025) emphasize that the sustainability of intangible cultural heritage depends on the continuity of practitioners, the vitality of its cultural habitat, institutional conservation support, and the ability of traditions to adapt to changing social contexts.

Although these studies have made important contributions, existing scholarship still tends to position seumapa primarily as a cultural artifact, a medium for character education, or a linguistic phenomenon. There remains a lack of research that specifically and comprehensively frames seumapa as a space for internalizing the values of Ukhuwah and Muwatanah, and directly links it to the strengthening of social and national resilience

in the digital era. Moreover, contemporary issues-such as declining youth participation, the limited number of cultural practitioners, and the opportunities and challenges of digitizing seumapa-have not yet been analyzed in an integrated manner within a coherent conceptual framework.

The research gap lies in the absence of studies that explicitly analyze how the values of Ukhuwah and Muwatanah are internalized through the cultural practice of seumapa, and how these values contribute to strengthening social and national resilience amid digital transformation. Unlike previous studies that primarily emphasize aesthetic, linguistic, or general character-education aspects, this study offers a novel perspective by positioning Seumapa as a culturally strategic medium. In this view, seumapa not only preserves tradition but also reinforces social cohesion, civic consciousness, and societal resilience through the contextual internalization of brotherhood and citizenship values in the digital era.

This study aims to (1) analyze the process through which the values of Ukhuwah and Muwatanah are internalized within the Seumapa cultural tradition in Bireuen Regency, (2) examine how these values contribute to strengthening social and national resilience, and (3) formulate strategies for the revitalization and digitalization of seumapa to ensure its relevance, adaptability, and sustainability in the digital era. This study is expected to contribute to the development of scholarship on oral traditions and local culture, enrich the discourse on fostering religious moderation and national cohesion grounded in local wisdom, and serve as a reference for policymaking in the preservation of intangible cultural heritage that is responsive to contemporary social and technological dynamics.

II. Research Method

This study employed a qualitative case study design with a phenomenological orientation to explore participants' perceptions and obtain an in-depth understanding of the seumapa tradition within its natural socio-cultural context in Bireuen Regency. This design was selected because it is suitable for examining the complexity of social and cultural values, lived experiences, and meanings embedded in oral traditions (Creswell & Creswell, 2018). Through this approach, the study sought to understand how the values of ukhuwah and muwatanah are internalized through customary practices and social interactions in community life.

The study was conducted in Bireuen Regency, Aceh Province, which was purposively selected as one of the areas where the seumapa tradition is still actively practiced. The research participants consisted of eight key stakeholders selected through purposive sampling. They included the Head of the Majelis Adat Aceh (MAA) in Bireuen, the Head of the Cultural Preservation Division at the relevant local agency, two

community members who actively perform seumapa, one seumapa cultural advocate, and three youths representing the younger generation.

Data were collected through observation, in-depth interviews, and document analysis. Observations were conducted ten times, consisting of five observations during wedding ceremonies, three observations of seumapa activities in schools, and two observations during guest-welcoming ceremonies. In all observations, the researcher directly witnessed the seumapa performances at the respective locations. In-depth interviews were conducted with customary leaders, cultural practitioners, community members, youth participants, and relevant stakeholders to explore their interpretations of seumapa, the process of value internalization, and the relevance of ukhuwah and muwatanah in strengthening social and national resilience. Document analysis was used to examine written sources, cultural archives, and relevant literature related to seumapa and socio-national values.

The collected data were analyzed using qualitative data analysis procedures supported by NVivo Pro 12. NVivo was used as a computer-assisted qualitative data analysis tool to support data organization, coding, categorization, and thematic interpretation (Allsop et al., 2022). The analysis began with repeated reading of interview transcripts, observation notes, and relevant documents to gain a comprehensive understanding of the data. This familiarization stage is important in thematic analysis because it enables the researcher to identify patterns of meaning across the dataset before developing initial codes and broader themes (Byrne, 2022). Initial codes were generated inductively based on recurring statements, cultural expressions, and meanings related to seumapa, ukhuwah, muwatanah, social resilience, and national resilience.

Following the initial coding process,, similar codes were grouped into broader categories and developed into major themes. The coding results and emerging themes were reviewed through discussions with the research team to ensure analytical consistency, strengthen shared interpretation, and reduce subjective bias. This procedure is consistent with recent qualitative research debates emphasizing that team-based coding discussions can enhance transparency and trustworthiness in qualitative analysis (Clarke et al., 2023; Halpin, 2024). Data interpretation was then conducted to uncover patterns of value internalization and their implications for strengthening social and national resilience.

To ensure the credibility of the findings, this study applied data triangulation by comparing observation results, interview data, and document analysis. In addition, the interpretation of cultural meanings was confirmed with customary leaders and seumapa practitioners as a form of member-checking to ensure that the themes accurately reflected the socio-cultural context of Bireuen society (McKim, 2023). When certain cultural values or expressions were difficult to interpret, follow-up clarification was conducted with relevant informants. Thus, NVivo Pro 12 functioned as an analytical

support tool, while the final interpretation remained grounded in the researcher's qualitative analysis and field-based cultural understanding.

III. Result and Discussion

A. Research Findings

Based on qualitative data collected through in-depth interviews with seven key informants representing customary leaders, youth, cultural advocates, and community members, complemented by direct observation of seumapa practices in social settings and a review of relevant supporting documents, this study identified several principal findings that reflect the current condition of the seumapa tradition in Bireuen Regency. The triangulation of these data sources enabled a comprehensive understanding of how seumapa is practiced, interpreted, and transmitted within contemporary community life. Beyond capturing the continuity of the tradition, the analysis also reveals internal dynamics, including shifts in the roles of practitioners, changing patterns of youth participation, and challenges related to adapting to the rapid development of digital technology.

The findings indicate that seumapa is currently in a transitional state, where the values of Ukhuwah and Muwatanah embedded within it remain normatively acknowledged but face obstacles in achieving sustained internalization. Accordingly, the presentation of findings in the following section is organized to systematically illustrate these patterns, while also revealing the relationship between the seumapa tradition, social resilience, and the strengthening of national consciousness amid the socio-cultural transformations of the digital era.

The results of data coding and mapping using NVivo revealed the following findings:

Hierarchy Chart NVivo – Seumapa Analysis

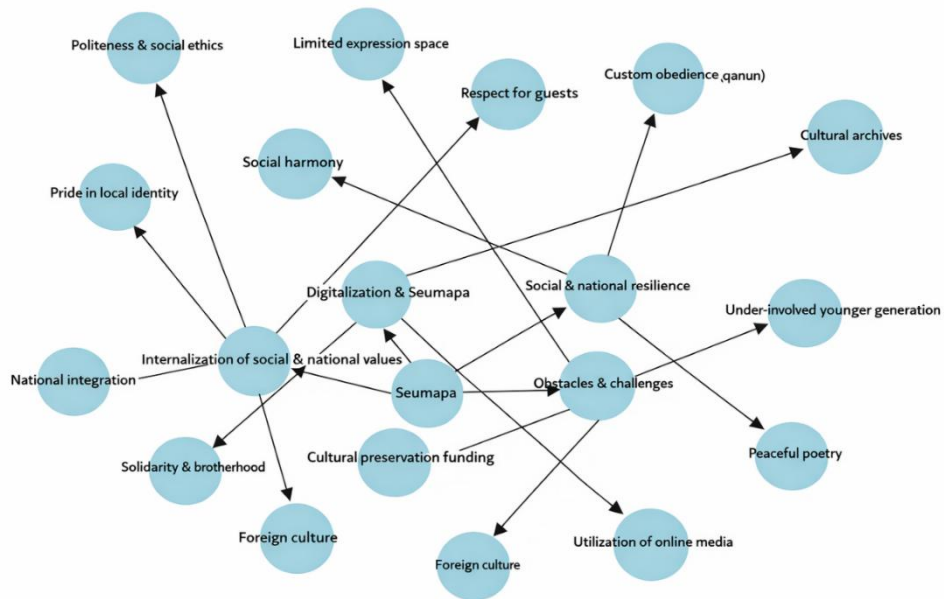


Figure 1. *Seumapa* Hierarchy Chart

The figure above illustrates the various values of Ukhuwah and Muwatanah internalized within the cultural practice of seumapa in Aceh. These values are reflected through social interactions, customary norms, and symbolic expressions embedded in the performance of seumapa, thereby contributing to the strengthening of social resilience and national consciousness within the community. This mapping also demonstrates how the internalization of these values adapts to the dynamics of the digital era, both through opportunities for utilizing digital media and through the challenges faced in cultural preservation, particularly among younger generations. A deeper analysis of the emerging values is presented in the following figure.

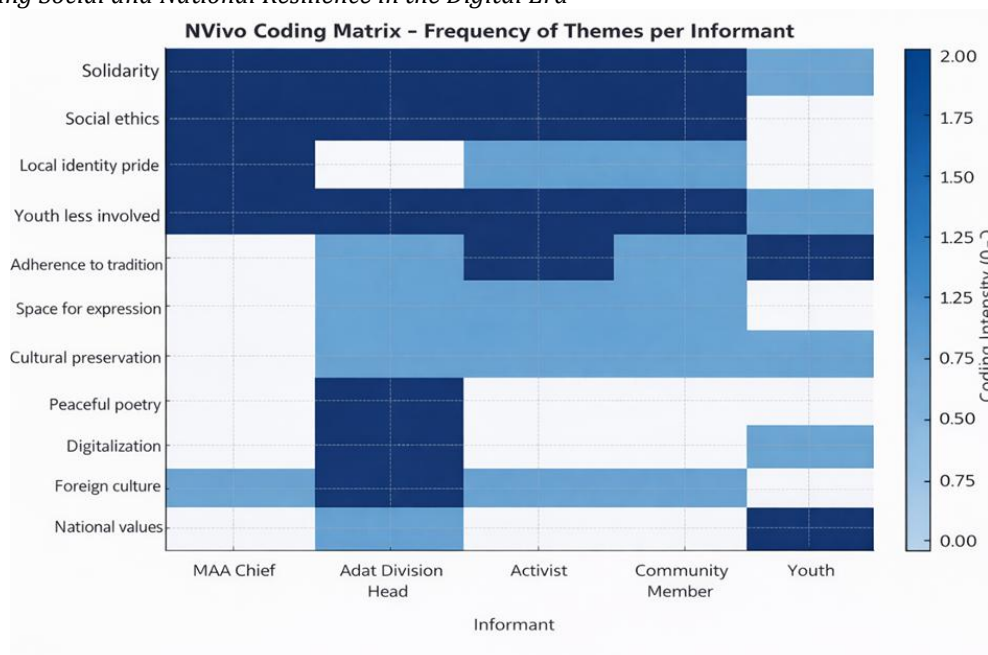


Figure 2. Coding Matrix Theme Frequency by Participant

The coding matrix reveals variations in thematic emphasis among the participants. The Head of the Majelis Adat Aceh (MAA) predominantly highlights Ukhuwah-related values associated with social solidarity, social ethics, and the reinforcement of local identity as the foundation of social harmony. Meanwhile, the Head of the Cultural Affairs Division demonstrates the broadest thematic coverage, with strong emphasis on adherence to customary norms, cultural preservation, and responses to digitalization, reflecting their structural role in managing and developing customary practices.

Meanwhile, cultural advocates and community members both place strong emphasis on resource limitations, particularly financial constraints and the lack of cultural spaces, which are perceived as obstacles to the sustainability of seumapa. In contrast to the other groups, the youth participants focus more on issues of identity and digitalization, while also acknowledging the low level of youth engagement in traditional cultural practices. This pattern indicates a clear intergenerational contrast: younger participants view digitalization as an opportunity for cultural revitalization, whereas older generations interpret the declining youth participation as a primary challenge to the internalization of Ukhuwah and Muwatanah values.

Based on data processing using NVivo Pro 12, the findings indicate that seumapa functions not only as an oral artistic expression but also as a medium for internalizing the values of Ukhuwah and Muwatanah, contributing to the strengthening of social and national resilience. The coding matrix analysis further reveals differences in thematic emphasis among participants, reflecting generational and institutional variations in how seumapa is understood and interpreted in the digital era.

1. Ukhuwah As a Foundation of Social Resilience

Solidarity, togetherness, and social ethics emerged as high-intensity codes in the statements of the Head of the Majelis Adat Aceh (MAA), cultural advocates, and community members. The Head of the MAA emphasized that seumapa serves as a social adhesive by conveying advice in a courteous and culturally acceptable manner, noting that seumapa teaches “politeness, brotherhood, and mutual respect among people” (interview, April 2025). A seumapa practitioner reinforced this view by stating that “through seumapa, I experience togetherness and can offer advice without causing offense” (interview, Mei 2025). These statements indicate that seumapa is not merely a form of oral performance, but a cultural mechanism through which moral advice, social etiquette, and interpersonal harmony are transmitted within the community.

The internalization of Ukhuwah through seumapa occurs culturally, emotionally, and performatively through the repeated enactment of customary practices in everyday community life. In this context, Ukhuwah is not taught as an abstract religious concept, but embodied through shared participation, respectful speech, collective presence, and socially accepted forms of advice. This finding suggests that social resilience in Bireuen society is strengthened not only through formal institutions, but also through oral traditions that cultivate emotional bonds, mutual respect, and ethical communication. Thus, seumapa functions as a cultural foundation for maintaining social cohesion, especially in communities where customary values continue to shape patterns of interaction and conflict prevention.

2. Internalization of Muwatanah Values

A sense of national consciousness is strongly reflected among the youth participants. In the NVivo matrix, codes related to national values appear more frequently in the statements of young participants than in those of other groups. This suggests that younger generations perceive seumapa not merely as a local tradition, but as an integral part of national identity. One youth participant stated that “local culture aligns with the values of Pancasila and the Unitary State of the Republic of Indonesia because it upholds unity and mutual cooperation” (interview, Juni 2025). Another added that “local culture is the foundation of Indonesia’s national culture” (interview, Juni 2025). These statements show that young participants are able to connect local cultural practices with broader national ideals.

The internalization of Muwatanah in seumapa demonstrates that national consciousness can be formed through local cultural experience rather than solely through formal civic instruction. In this regard, seumapa becomes a cultural bridge between Acehese identity and Indonesian nationhood, where values such as unity, mutual cooperation, respect, and collective responsibility are understood as both local and national values. This finding is significant because it challenges the assumption that local identity and national identity exist in opposition. Instead, the case of seumapa shows that

local traditions can contribute to an inclusive national narrative by embedding civic values within familiar cultural expressions.

3. Social Resilience Through Conflict Resolution Mechanism

The Head of the Majelis Adat Aceh (MAA) explained that seumapa is often employed in resolving social issues at the village level, noting that “customary leaders, in addition to applying village and religious regulations, also convey guidance through seumapa” (interview, April 2025). This statement indicates that seumapa functions as a complementary mechanism in customary conflict resolution. Its poetic verses carry messages of anti-conflict, brotherhood, mutual assistance, and moral reflection, thereby allowing sensitive advice to be delivered in a polite and non-confrontational manner. Through this mechanism, seumapa helps reduce social tension while preserving the dignity of individuals and groups involved in social disputes.

Analytically, the conflict-resolution role of seumapa reflects the capacity of oral tradition to maintain social order through symbolic, ethical, and communicative means. Unlike formal sanctions that may create distance or resistance, advice delivered through seumapa is embedded in cultural language and communal memory, making it easier to accept. This shows that social resilience is not only built through institutional regulation, but also through culturally rooted communication systems that promote reconciliation, mutual understanding, and collective responsibility. Therefore, seumapa can be understood as a soft cultural mechanism that reinforces peacebuilding and social cohesion within Acehnese village communities.

4. Low Participation of Younger Generation

The code “low youth involvement” appears with high intensity across nearly all participant categories. A cultural advocate stated that “there is very little, almost no participation from the younger generation” (interview, Juni 2025). The Head of the Majelis Adat Aceh (MAA) further emphasized that “it is already difficult to find individuals, let alone expect broader community participation” (interview, April 2025). These statements reveal a serious concern regarding the declining number of young people who are willing and able to learn, perform, and preserve seumapa. Although youth participants demonstrate conceptual appreciation of seumapa as part of local and national identity, their practical involvement in performance and transmission remains limited (interview, Juni 2025).

This condition indicates a disruption in intergenerational value transmission, which may potentially weaken social resilience in the future. The decline of youth participation does not only threaten the continuity of seumapa as a cultural performance, but also affects the transmission of Ukhuwah, Muwatanah, social ethics, and customary wisdom embedded within it. If younger generations remain positioned only as passive observers rather than active cultural actors, seumapa may gradually lose its social function in

community life. Therefore, revitalization efforts must prioritize youth engagement through education, cultural training, school-based activities, and digital platforms that allow young people to participate meaningfully without disconnecting the tradition from its customary roots.

5. The Potential of Digitalization

Digitalization emerged as one of the most contrasting themes among participants, particularly between the youth and customary groups. Young participants view digitalization as a strategic opportunity to broaden the internalization of seumapa values. One youth suggested that seumapa could be “recorded and shared on YouTube or social media, even turned into short content to make it more appealing to young people” (interview, Juni 2025). This perspective indicates that young people tend to see digital media as a space for cultural dissemination, creative adaptation, and wider public engagement. For them, digital platforms can make seumapa more accessible, especially to younger audiences who are increasingly connected to online cultural consumption.

In contrast, the Head of the Majelis Adat Aceh (MAA) expressed practical limitations, stating that “it is not yet possible to develop this specifically due to many constraints, especially financial ones” (interview, April 2025). This divergence reflects a tension between the need for digital adaptation and concerns over resources, cultural authenticity, and the potential distortion of traditional values. Digitalization, therefore, should not be understood merely as the technical process of recording and uploading performances, but as a cultural strategy that requires ethical guidelines, institutional support, and community involvement. If managed carefully, digitalization can strengthen the sustainability of seumapa by expanding its audience while preserving its moral, social, and customary meanings.

6. Shifting Cultural Meanings

Concerns over shifting cultural meanings also shape the discourse on digitalization. A youth participant expressed apprehension that digitalization might “actually undermine the values embedded in the tradition” (interview, Juni 2025). This concern shows that young people are not entirely uncritical of digital transformation; they recognize that online dissemination may simplify, commercialize, or detach seumapa from its original social context. A cultural advocate similarly argued that any digital approach should begin with strengthening community engagement, ensuring that the internalization of Ukhuwah and Muwatanah remains grounded in lived experience rather than mere visual consumption. These statements suggest that the main issue is not whether seumapa should enter digital space, but how it can do so without losing its cultural depth.

The possibility of shifting cultural meanings indicates that digitalization should be positioned as a supportive medium, rather than a substitute for direct cultural practice. seumapa gains its social meaning from the presence of performers, audiences, customary settings, ceremonial contexts, and emotional interaction among community members. If

digital content removes these elements completely, the tradition may be reduced to entertainment rather than remaining a medium of ethical education and social cohesion. Therefore, digital revitalization should be designed as an extension of cultural practice, not as a replacement for it. This requires collaboration between customary institutions, cultural practitioners, educators, and youth communities to ensure that digital forms of seumapa continue to represent its core values of brotherhood, respect, harmony, and national consciousness.

7. Gotong Royong as a Manifestation of Social Ukhuwah

A seumapa practitioner noted that “whenever there is an event, everyone gets involved, so the values of cooperation and mutual assistance become more tangible” (interview, Mei 2025). This statement demonstrates that seumapa is closely connected to the broader practice of gotong royong in community life. In traditional ceremonies, seumapa is not performed in isolation, but is embedded in collective activities involving families, customary leaders, neighbors, cultural performers, and community members. Through this collective involvement, the values of cooperation, mutual assistance, and shared responsibility become visible and socially experienced.

This finding reinforces the role of seumapa as a collective space that fosters social resilience through shared participation, even though its scope of practice is becoming increasingly limited. Gotong royong within the context of seumapa reflects the practical dimension of Ukhuwah, where brotherhood is expressed not only through words, but also through action, presence, and communal support. The tradition therefore contributes to social resilience by strengthening trust, reciprocity, and collective belonging among community members. However, the declining frequency of seumapa performances may also reduce opportunities for these values to be practiced collectively. This highlights the need to preserve seumapa not only as an oral tradition, but also as a social arena where communal ethics and solidarity are continuously reproduced.

These findings indicate that the seumapa tradition remains effective as a medium for internalizing the values of Ukhuwah and Muwatanah, contributing to the strengthening of social and national resilience. However, this effectiveness faces serious challenges in the digital era, particularly in relation to practitioner regeneration, institutional support, and strategies for technological adaptation. Without systematic efforts that integrate customary values with digitally informed approaches sensitive to cultural meanings, the potential of seumapa to reinforce social cohesion and national identity risks continued decline.

B. Discussion

Internalization of *Ukhuwah* and *Muwatanah* within The *Seumapa* cultural traditionThe pattern of Ukhuwah value internalization within the seumapa tradition is evident in how this practice strengthens social relationships among community

members. The solidarity, togetherness, and social ethics embedded in seumapa are internalized through continuous social interaction, gradually becoming part of the community's social structure. This is consistent with the NVivo coding matrix, which shows a high intensity of codes related to solidarity and social ethics across various participant groups. When the Head of the Majelis Adat Aceh (MAA) stated that seumapa teaches "politeness, brotherhood, and mutual respect among people" (interview, April 2025), it underscores the role of this cultural practice as a powerful medium for moral and social value learning.

These findings resonate with studies on the preservation of local culture as a strategy for maintaining social solidarity, which suggest that youth involvement in cultural practices extends beyond sustaining tradition to embodying social values such as cooperation and mutual respect (Suryani & Purnama, 2020). Culturally, seumapa plays a role in nurturing social bonds, which constitute one of the primary dimensions of community social resilience. Moreover, the internalization of Ukhuwah values is closely related to cultural value education within the broader societal context, where the habituation of values through cultural practices contributes to preserving local cultural heritage and shaping a community character that upholds social harmony (Mutria Fahreni & Sri Martini, 2023).

Furthermore, the internalization of Muwatanah, or national consciousness, within the context of seumapa is particularly evident among the youth participants. NVivo findings indicate that codes related to national values appear with greater intensity in youth responses compared to other groups. This suggests that local traditions can be understood not only as expressions of community identity but also as components of a broader sense of nationhood (Febrianty et al., 2023). A youth participant's statement that local culture "aligns with the values of Pancasila and the Unitary State of the Republic of Indonesia because it upholds unity and mutual cooperation" (interview, Juni 2025), reflects the transformation of seumapa's cultural meaning within the framework of modern national consciousness (Hidayat et al., 2025).

This finding aligns with the concept of strengthening Pancasila values as explained by Kurniawan and Fitria (2021), which shows that the internalization of local cultural values through education and community engagement can reinforce national awareness and identity among younger generations. The integration of cultural values into school education further promotes students' understanding of fundamental principles such as unity and tolerance, which constitute the essence of Muwatanah.

The reinterpretation of local culture within a broader context underscores that Muwatanah is not merely about adherence to national norms, but also about how local traditions become part of an inclusive national narrative. In the context of seumapa, this study argues that local oral traditions can function as cultural spaces where communal identity, moral values, and national consciousness are negotiated and transmitted across

generations. This argument is supported by studies on Acehese oral traditions, which show that oral cultural expressions serve not only as aesthetic performances but also as media for transmitting religious, ethical, social, and identity-related values within Acehese society (Yusuf et al., 2023). Therefore, the contribution of this study lies in demonstrating how seumapa specifically extends this function by internalizing Ukhuwah and Muwatanah as values that connect local Acehese identity with a broader Indonesian national narrative. This indicates that the internalization of Muwatanah through seumapa can strengthen national identity while simultaneously maintaining the relevance of local culture in the global era.

The Contribution of *Ukhuwah* and *Muwatanah* Values to Strengthening Social and National Resilience, The internalization of Ukhuwah and Muwatanah values through the seumapa tradition contributes significantly to strengthening both social and national resilience within the community. The value of Ukhuwah, reflected in solidarity, togetherness, and social ethics, functions as a social adhesive that reinforces social cohesion. This finding is consistent with studies on the preservation of local culture, which indicate that community engagement in cultural practices embodies values of cooperation and mutual respect as the foundation of social solidarity (Suryani & Purnama, 2020).

Seumapa also functions as a locally grounded conflict-resolution mechanism. The Head of the Majelis Adat Aceh (MAA) explained that in addressing social issues at the village level, “customary leaders, in addition to applying village and religious regulations, also convey guidance through seumapa” (interview, April 2025). The poetic verses of seumapa carry messages of anti-conflict, brotherhood, and mutual assistance, thereby serving as a medium of peaceful communication that strengthens social cohesion within the community. This mechanism demonstrates that social resilience is not only built through formal structures but also through living cultural practices that are collectively recognized and embraced.

The value of gotong royong as a manifestation of social Ukhuwah is also reflected in the organization of seumapa events. A practitioner noted that “whenever there is an event, everyone gets involved, making the values of cooperation and mutual assistance more tangible” (interview, Mei 2025). This practice reinforces the role of seumapa as a collective space that fosters social resilience through shared participation, even though the scale of its practice is becoming increasingly limited.

In the national context, the internalization of Muwatanah through seumapa contributes to the formation of an inclusive national identity. The reinterpretation of local culture within a national framework suggests that Muwatanah is not only related to adherence to national norms, but also to how local traditions become part of a national narrative that adapts to changing times (Aswasulasikin et al., 2020). seumapa fosters a

sense of patriotism, as reflected in a youth participant's statement that "the more we understand local culture, the stronger our love for our homeland becomes" (interview, Juni 2025). These findings indicate that the internalization of local values through seumapa strengthens national resilience by reinforcing identity and a sense of belonging to the nation.

Challenges and revitalization strategies for *Seumapa* in the digital era, Although *Seumapa* functions as a medium for internalizing *Ukhuwah* and *Muwatanah* values, this study identifies serious challenges to the sustainability of the tradition in the digital era. Low youth participation emerges as a fundamental issue, appearing with high intensity across nearly all participant categories. A cultural advocate noted that "there is almost no participation from the younger generation," while the Head of the Majelis Adat Aceh (MAA) emphasized that "it is already difficult to find individuals, let alone expect broader community involvement" (interview, April 2025). This condition reflects a dysfunction in the intergenerational transfer of values.

Although *seumapa* functions as a medium for internalizing *Ukhuwah* and *Muwatanah* values, this study identifies serious challenges to the sustainability of the tradition in the digital era. Low youth participation emerges as a fundamental issue, appearing with high intensity across nearly all participant categories. A cultural advocate noted that "there is almost no participation from the younger generation," while the Head of the Majelis Adat Aceh (MAA) emphasized that "it is already difficult to find individuals, let alone expect broader community involvement" (interview, April 2025). This condition reflects a dysfunction in the intergenerational transfer of values.

Digitalization emerged as the most contrasting theme in the NVivo analysis. Youth participants view digital media such as YouTube, TikTok, and other platforms as strategic opportunities to broaden the internalization of *seumapa* values. Social media is seen as playing an important role in enhancing youth engagement with cultural heritage without necessarily sacrificing the depth of its values (Febrianto et al., 2025). However, customary authorities highlighted limitations in implementing digital initiatives, particularly regarding financial constraints, technical capacity, and concerns over the potential distortion of cultural values when *seumapa* is reduced to mere visual entertainment.

The revitalization of *seumapa* in the digital era should be directed toward an inclusive, community-based approach. Strengthening customary communities and directly involving younger generations are essential prerequisites before broader digital initiatives are undertaken (Lestariwati, 2025). Participatory approaches have been shown to sustain cultural practices while simultaneously reinforcing community social resilience (Usmaedi et al., 2024; JATI, 2024). Digitalization, therefore, should be positioned as a supportive medium for the internalization of *Ukhuwah* and *Muwatanah*

values rather than as a substitute for cultural practice, ensuring that seumapa remains relevant, adaptive, and sustainable amid the dynamics of the digital era.

The discussion above demonstrates that the seumapa tradition functions as a powerful medium for internalizing the values of Ukhuwah and Muwatanah, while simultaneously facing challenges arising from social change in the digital era. The internalization of social values, their integration with national identity, and the opportunities and risks associated with digitalization emerge as central themes in understanding the dynamics of social and national resilience within an evolving local cultural context.

The internalization of ukhuwah and muwatanah through Seumapa is also supported by recent studies in Islamic education. Syarkawi et al. (2024) demonstrate that local wisdom values can be integrated into the hidden curriculum, religious activities, character-building programs, extracurricular activities, and school partnerships to foster empathy, self-control, cooperation, effective communication, digital literacy, cultural identity, and students' psychological well-being. In line with this, Nata (2020) argues that Islamic Religious Education should not only produce individual piety but also social piety, peace, harmony, humanity, and welfare. Meanwhile, Syafri et al. (2022) show that religious character education can be connected with the Pancasila Student Profile through school-based programs. These studies strengthen the argument that Seumapa can serve as a cultural-pedagogical framework for integrating Islamic brotherhood, local identity, and national belonging in response to the challenges of the digital era.

The findings of this study have important implications for formal Islamic education, particularly Islamic Religious Education (Pendidikan Agama Islam/PAI) and madrasah curriculum development. The values of Ukhuwah and Muwatanah embedded in seumapa can be integrated into PAI learning as contextual teaching materials for strengthening Islamic character, social brotherhood, religious moderation, and national commitment. In this regard, seumapa functions not only as a local oral tradition, but also as a pedagogical medium through which students learn Islamic ethical values in culturally meaningful ways. Recent studies show that Islamic education becomes more transformative when religious values are connected with local wisdom, students' lived experiences, and culturally rooted character formation (Erawati & Rahmayanti, 2021; Hamami et al., 2022). This is also relevant to the need for PAI and madrasah education to promote tolerance, fairness, non-violence, and inclusive national identity as part of religious moderation in schools (Mulyana, 2023). Therefore, seumapa can be developed through local-content curriculum, project-based learning, extracurricular cultural activities, or contextual modules. This integration shapes learners who are religiously committed, socially responsible, culturally rooted, and nationally oriented.

IV. Conclusion

Based on the findings and analyses, this study concludes that the seumapa tradition plays a significant role as a medium for internalizing Ukhuwah and Muwatanah values in the community life of Bireuen Regency. This internalization occurs culturally through customary practices, social interaction, and moral messages embedded in seumapa, enabling brotherhood, togetherness, social ethics, and national consciousness to develop naturally within society. The internalized values contribute to strengthening social and national resilience, as reflected in social cohesion, local conflict-resolution mechanisms, gotong royong, and the formation of an inclusive national identity rooted in local culture. Thus, seumapa is not only an oral artistic expression, but also a socio-cultural instrument that strengthens communal bonds and nationhood. However, its sustainability faces serious challenges in the digital era, particularly low youth participation, weak practitioner regeneration, and limited institutional support. Digitalization offers opportunities for revitalization, but may also distort cultural values if managed without community guidance. Therefore, revitalization should be integrative, community-based, and sensitive to cultural meanings, positioning technology as a supporting medium rather than a substitute for cultural practice. This study proposes seumapa as a local model of value internalization for strengthening social and national resilience in Aceh amid ongoing social and technological change today.

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