

## CLASSIFICATION AND FUNCTIONS OF ACEHNESE RIDDLES

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### Abstrak

This study investigated the classification and functions of Acehese riddles used among Acehese community in Bireuen District, Aceh, Indonesia. The interviews were held with 8 people from 2 two different villages in Bireuen district, Aceh province, Indonesia. Data were collected from participants as Indigenous Acehese and Acehese language is their mother tongue. The youngest participant is 33 years old and the oldest one is 85 years old. All participants are resided in Bireuen district. Since they did not travel much (except for occasional holidays with families and Hajj pilgrimage), they are deemed untainted native speakers of Acehese. For analysis, grounded by the Conceptual Riddle Theory, this study found that the classification of Acehese riddles and the functions of the riddles among Acehese community use animals' concept, living beings, human beings, inanimate entity, and plants. The functions of riddles are for entertaining, educational purpose, and logical reasoning. Most of the Acehese riddles post the questions use living beings but undetected whether the living beings are human being or other kinds of living entities; animals or plants for example: ta ikat pijut, tapeuleuh tumbon (Tiep up thin, Released fat). The riddle is referred to mosquito net however, the entity is unpredictable until the answer is revealed.

**Keywords** - classification, function, riddles, Acehese culture

### Abstrak

Penelitian ini mengkaji klasifikasi dan fungsi teka-teki Aceh yang digunakan dalam komunitas masyarakat Aceh di Kabupaten Bireuen, Provinsi Aceh, Indonesia. Wawancara dilakukan terhadap delapan orang dari dua desa yang berbeda di Kabupaten Bireuen. Data dikumpulkan dari partisipan yang merupakan penutur asli Aceh dengan bahasa Aceh sebagai bahasa ibu. Partisipan termuda berusia 33 tahun dan yang tertua berusia 85 tahun. Seluruh partisipan berdomisili di Kabupaten Bireuen. Karena mereka tidak banyak melakukan perjalanan (kecuali liburan keluarga sesekali dan ibadah haji), mereka dianggap sebagai penutur asli bahasa Aceh yang tidak terpengaruh oleh bahasa lain. Berdasarkan analisis yang berlandaskan Conceptual Riddle Theory, penelitian ini menemukan bahwa klasifikasi teka-teki Aceh serta fungsinya dalam masyarakat Aceh mencakup konsep hewan, makhluk hidup, manusia, benda mati, dan tumbuhan. Fungsi teka-teki tersebut adalah sebagai hiburan, sarana pendidikan, dan pengembangan penalaran logis. Sebagian besar teka-teki Aceh mengajukan pertanyaan dengan menggunakan konsep makhluk hidup, namun tidak secara jelas menunjukkan apakah makhluk hidup tersebut adalah manusia atau jenis makhluk hidup lainnya, seperti hewan atau tumbuhan. Sebagai contoh: ta ikat pijut, tapeuleuh tumbon (diikat kurus, dilepas gemuk). Teka-teki ini merujuk pada kelambu, namun entitas yang dimaksud tidak dapat diprediksi sampai jawaban diungkapkan.

**Kata kunci** - klasifikasi, fungsi, teka-teki, budaya Aceh

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## INTRODUCTION

Indonesia is a country with a high diversity of cultures and languages. This diversity leads to a variety of Indonesian literary works. Each region in Indonesia has its own literary works that reflect the local culture and language. One of the cultural richness of Indonesia that needs to be preserved is folklore. Folklore is literature passed down from generation to generation. Folklore plays an important role in the lives of Indonesian people, serving as entertainment, education, and a means of conveying moral messages. The cultural diversity in Indonesia is also reflected in its rich folklore, which includes oral folklore, semi-oral folklore, and non-oral folklore. Each region in Indonesia has different types of folklore, ranging from folktales, traditional expressions, traditional puzzles (riddles), folk poetry, folk songs, folk beliefs, and even traditional houses. Oral folklore in Indonesia is known as oral literature literature.

Several research has been conducted previously on Indonesian (Armayunita, et.al, 2017; Naumi, et.al, 2019; Fonna, 2021; Irfan Hasyim & Adek 2022). However, the research focusing on the use of riddles among Acehese community in Bireuen District is still underexplored. This research is urgent because of several reasons. *First*, an inventory of *h'iem* (traditional puzzle) type oral literature has not been carried out in Bireuen Regency, so it is feared that the existence of *h'iem* in the community will be endangered. Therefore, an inventory effort is needed. *Second*, in this sophisticated era, traditional culture has begun to be forgotten, including oral literature. Digital technology, such as gadgets and the availability of many social media platforms, has penetrated all life interaction, including children. Therefore, further research needs to be done to reintroduce oral literature that has begun to be forgotten, especially *h'iem* in the Bireuen community. Having said so, the following set of research questions are: (1) what are the classification of riddles that are actively used by Acehese community in Bireuen District? (2) what are the social functions illustrated in the riddles?

The study aims to highlight the empirical contribution by providing the systematic inventory of riddles in types and functions from Acehese community in Bireuen District, Indonesia. In addition, the study aims to provide the theoretical understanding of oral literatures of riddles in particular, that reflects the object-based analogies and material culture shaped in metaphorical reasoning in Acehese community that reflect the socio-cultural and ecological context of Bireuen District.

## LITERATURE REVIEW

One of the well-known types of oral literature in Aceh is *h'iem* (traditional riddles). Riddles are traditional questions with traditional answers, crafted in such a way that the answers are difficult to discern and often can only be answered after knowing the answer beforehand (Danandjaja, 2002). Therefore, the person who poses the *h'iem* is a clever individual and the one who answers must also think hard to find the correct answer the riddles.

*H'iem* in Acehese society developed among the elders and functioned as a means of entertainment as well as to train reason. In addition to these two basic functions, puzzles also have another very important function, namely puzzles that serve to educate. In line with the opinion of Armayunita, et al., (2017) there are three functions of puzzles in society, namely 1) puzzles to educate, 2) puzzles to hone reasoning, and 3) puzzles as entertainment. Traditional puzzles also have a wide variety of types. The grouping is also based on different references. Taylor (in Danandjaja, 2002:16) classifies puzzles based on the properties described in the question, namely (a) similarity to living things, (b) similarity to animals, (c) similarity to some animals, (d) similarity to humans, (e) similarity to several people, (f) similarity to plants, and (g) similarity to objects. Examples of *h'iem* (riddles) that have similarities with some people;

The content or meaning of a riddle is not expressed directly but is hidden for the listener or reader to guess or interpret (Samsudin, 2014:149). Furthermore, Riddles are not merely descriptions whose references must be guessed or revealed, but are conventional questions of various kinds that require answers (Green & Pepicello, 1979), so that enigmatic questions and answers, such as "When is

coffee like the soil? When it is ground," are just as much "true riddles" as those defined by Taylor (1943). Although the present example relies on a cause-and-effect relationship rather than a descriptive model, it fits within our interrogative format, is transmitted orally (like most riddles), and is categorized as a riddle by informants. Simultaneously, Taylor (1943) classifies riddles based on the characteristics described in the questions, namely: Resemblance to living beings such as "What creature walks on four legs in the morning, two legs at noon, and three legs in the evening?" Answer: "A human!"; Resemblance to animals, Resemblance to several animals, resemblance to humans to several people, Resemblance to plants, Resemblance to objects. The riddles have the following functions for education, sharpening reasoning skills, and for entertainment (Hamnett, 1967).

The research conducted by Armayunita, et.al (2017) regarding Minangnese riddles show the structures of the riddles involves the human, animals, objects, and plants and the riddles have functions to educate, train intellectual abilities, and entertainant. In line with this, the research conducted by Naumi, et.al, (2019) also shows the the riddles among Minangnese community have connection to the objects. Likewise in terms of the functions, the riddles conducted previously also prevailed that the riddles function for entertainment, education, and enhancing logical reasoning.

Hasyim & Adek (2022) examined examines the classification and function of puzzles in society.. As a result, the structure of traditional questions in Nagari Tandikat Padang Pariaman Regency consists of two types, namely: (1) traditional questions that are contradictory, and (2) traditional questions that are not contradictory. The traditional question category consists of 5 categories, namely: (1) similarity with humans, (2) similarity with animals, (3) similarity with plants, (4) similarity with inanimate objects, and (5) similarity with color. The function of traditional questions is to test one's intelligence and as entertainment.

Similarly, Tumba et al., (2022), conducted the study on the values of local wisdom in the Karume puzzles of Toraja oral literature. The results work of Tumba' (2022) showed that in Karume there are values including, 1) Social values such as honesty, willingness to sacrifice, mutual cooperation, togetherness and never giving up. 2) The value of education is sharing and never giving up. 3) Moral values, namely mutual respect and sincerity. 4) Aesthetic values, namely togetherness in arranging the social environment.

## METHODE

This study used a qualitative approach to critically examine the classification and function of Acehese riddles that present in Acehese culture. It aimed to uncover the underlying meanings embedded in the Acehese riddles frequently used within this cultural context. Through this critical analysis, the study seeks to deconstruct the language and expressions that are used in the riddles the reflects the culture of Acehese. Creswell (2014) states that qualitative research methods are used to explore and understand the meanings experienced by individuals or groups arising from social or human issues. Through this qualitative approach, researchers can present detailed findings to understand the classification and functions of *h'iem* in the Acehese community in Bireuen.

In order to acquire data, the methodology involved the utilization of interviews. The interviews were conducted based on semi-structure interview to facilitate open conversation with the participants. The participants of the research are the individuals from two different villange in Biruen districts, Aceh province, Indonesia. The involvement of representatives from these villages, is crucial for obtaining a comprehensive dataset of Acehese riddles that are used in the villages. These representatives, typically the youngest one is 33 years old and the oldest one is 85 years old with the total 8 participants, speak Acehese as their native language. Due to their limited travel experiences they are considered as authentic native speakers of Acehese. All participants come from Desa Alue Krueb and Desa Cot Aneuk Bate of Peusangan Siblih Krueng sub-district.

In the examination of the recorded data, the procedures outlined by Creswell (2014) were adhered to. The initial stage involved the arrangement of the unprocessed data (i.e., the recorded data)

through transcription. Subsequently, the data were arranged and readied for analysis. Following the completion of transcriptions, the responses or clarifications provided by the participants were classified according to the emerging themes, which were allegories derived from the notions of fauna, in-animate and animate objects, and flora. The third phase entailed a thorough re-reading of the data to ensure their accuracy. Coding the data into the three designated categories constituted the fourth step. Ultimately, the concluding step involved the interpretation of the themes' significance for their narrative presentation in the research paper.

## DISCUSSION

The findings shows that Acehese riddles are actively used by Acehese community in Bireuen District. The types of riddles found in several classification, based on the answers embedded in riddles' questions, and the analogy and resemblance of living things is the central of rhetorical strategy of the riddles. Overall, the data of the types of riddles found in this study can be illustrated in the following tables:

**Tabel 1.**

The riddles with analogies with living beings

No	H'iem (Riddles)	Answers
1.	<i>Keu jih putèh</i> <i>Likôt jih mirah</i> <i>So ilallah gereubam-geurebum</i> ( Front is white, Back is red, It makes a noise when shaken)	<i>Situek</i> (the frond of a betel palm)
2.	<i>Sihah han trôk</i> <i>Situmbôk alang</i> <i>Sithon sigo ji trôn u blang</i> (Not reached by hitting, Not reached by punching, Once a year goes to the rice field)	<i>Arèe</i> ( Measuring the length of a bamboo stalk. )
3.	<i>Ba teuduk</i> <i>U meutamoen</i> <i>La tereubang</i> (Ba sits down U is stacked La flies )	<i>Bangke meuulat idong lalat</i> ( A corpse with maggots infested by flies )
4.	<i>Ulèe jih na, ulèe jih tan</i> <i>Jaroe jih dua, aki jih lapan</i> ( It has a head, but it doesn't have a head, It has two legs, but it has eight legs)	<i>Bieng</i> (craps)
5.	<i>Saboh badan dua iku</i> (One body, two tails)	<i>Timphan</i> (Timphan= Acehese traditional food)
6.	<i>Aki na, ulèe na</i> <i>Badan jih hana</i> ( It has legs, it has a head, but it has no body)	<i>Glée</i> (Hills)
7.	<i>Di seumajoh sara ji plueng</i> <i>Èk ret rueng meubura-bura</i> ( Running while eating, Waste spills out the back)	<i>Nyèh</i> ( a traditional wood planer)
8.	<i>Pha jih dua</i> <i>Paroh jih saboh</i> <i>Sigoe ji coh meuribè lasa</i> ( Two thighs, One beak, Once pecked, thousands are affected )	<i>Jeungki</i> (The Acehese traditional tool used to thresh rice)

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**Tabel 2.**

The riddles with analogies with only one animal

No	H'iem (Riddles)	Answers
1.	<i>Manok puteh jilop pageu</i> (A white chicken enters the coop)	<i>Tapaso beuneung lam punggong jaroem</i> ( Threading a needle)

**Tabel 3.**

The riddles with analogies with several animals

No	H'iem (Riddles)	Answers
1.	<i>Na saboh cicem jipoe u laot</i> <i>Jinging u likot aneuk jih kana</i> <i>Jijak ngon jiwoe eumpeun lam reugam</i> <i>So utoh pham cuba boh makna</i> (A bird flies to the sea, Looking back, its young are already there, Goes and returns with food in its grasp, Who understands, please provide the meaning)	<i>Ureung teumuléh</i> (a person is writing)
2.	<i>Leumoe mirah ilih punggông leumoe itam</i> ( A red cow licks the rear of a black cow )	<i>Apui ngon beulangong</i> ( Fire and a pot during cooking. )
3.	<i>Naleung panyang leumo pijut</i> <i>Aneuk dalam prut jumeuhei ma</i> <i>Lhèe buleun siplôh uroe</i> <i>Meukumat bak talo ka maté ma</i> ( Long grass, a skinny cow, The child in the womb calls for its mother, Three months and ten days, Hanging on the rope, the mother is dead	<i>Boh pik</i> (Luffa Gourd)

**Tabel 4.**

The riddles with analogies with a person

No	H'iem (Riddles)	Answers
1.	<i>Sidroe ureung geutrôn ilangèt</i> <i>Keupiyah geuh singèt tampôk suasa</i> ( Someone descends from the sky, Wearing a slanted cap made of gold )	<i>Boh pineung</i> (Betel nut)
2.	<i>Sidroe ureung geutrôn u bumoe</i> <i>Sara geujak sara geumoe</i> ( Someone descends to the earth, Crying while walking )	<i>Ujeun</i> (Rain)
3.	<i>Nèk tuha meupèp-pèp</i> ( An old grandmother chatting)	<i>Ôn meuriya</i> (Rumbia leaves )
4.	<i>Ék glé trôn glé</i> <i>Meutumè ayah meukudé</i> ( Climbing a hill and descending a hill, Meeting a father with scabies)	<i>Boh panah</i> (Jackfruit)
5.	<i>Nèk syiek tijik ija broek</i> (An old grandmother carries a torn cloth)	<i>Ôn gurusong</i> ( Dry banana leaves )
6.	<i>Sidroe raja di dalam uteun</i> <i>Parang ngon peudeung di seulingka</i> ( A king in the forest, With machetes and swords surrounding him )	<i>Boh aneuh</i> (pineapple)

7.	<i>Na sidro ureung geutrôn di Grông-Grông</i> <i>Dua krèk ija han teutôp punggông</i> ( A king descended in Grông-Grông, Two pieces of cloth not covering the buttocks )	<i>Lalat</i> (Flies)
8.	<i>Na sidroe ureueng geutrôn di gunung</i> <i>Geuyak teumanyöng bak kayè raya</i> ( A person descends the mountain, Intending to ask the big tree )	<i>H'ueug</i> ( Wooden bee )
9.	<i>Sidroe ureung rumoh cèt putéh</i> <i>Ureung teungëh èh tengeut han jaga</i> <i>Bruh tekejot ka geutrom binteh</i> <i>Ureung teungoh éh teubit u luwa</i> ( A person's house is painted white, A person is sleeping deeply, not waking up, Startled by a bang against the wall, The sleeper also comes out)	<i>Boh manok</i> (Chicken egg)
10.	<i>Nèk geumè manèk</i> ( Grandmother carries bead )	<i>Bungong puték</i> (Papaya flower)

**Tabel 5.**

The riddles with analogies with several persons.

No	H'iem (Riddles)	Answers
1.	<i>H'iem h'oep</i> <i>Ma ku ruh'iep</i> <i>Ku ku ruh'oep</i> ( <i>H'iem h'oep</i> Mother is wrinkled, Father is also wrinkled)	<i>Boh kruet</i> (Kaffir lime)
2.	<i>Ma meuguncang</i> <i>Aneuk meunari</i> (a mother shake A child dance)	<i>Batè seumeupéh</i> (grinding stones)
3.	<i>Thieng geureding cawan</i> <i>Mate ma aneuk meulawan</i> ( <i>Thieng geureding cawan</i> Mother dies, the child rebels )	<i>Batè peunypéh</i> ( grinding stones )
4.	<i>Ma idong, aneuk i poe</i> (Ibu berdiri, anak terbang)	<i>Budé</i> (Senapan)
5.	<i>Ureung bloe hana geupakèk</i> <i>Ureung pakèk hana geutupu</i> (The person who buys it does not use it, and the person who uses it does not know it)	<i>Ija kafan</i> (Shroud)
6.	<i>Aneuk ta gidong, ma tagusuk</i> ( Child is stepped on, mother is caressed)	<i>Rinyeun</i> (Ladders)

**Tabel 6.**

The riddles with analogies with plants

No	H'iem (Riddles)	Answers
1.	<i>Boh segala boh</i> <i>Pu boh yang idalam syurga iluwa nuraka?</i>	<i>Boh drien</i> (durian fruit)

	( The fruit of all fruits. What fruit contains paradise inside and hell inside?)	
2.	<i>H'iem malem tunong</i> <i>Awai boh dudo bungong</i> ( <i>H'iem malem tunong</i> First fruit, then flower)	<i>Bak jôk</i> (Palm tree)
3.	<i>H'iem malèm tunong</i> <i>Dalam bak urat tamong</i> ( <i>H'iem malem tunong</i> Inside the tree enters the vein)	<i>Aneuk jaröe</i> (Fingers)
4.	<i>Boh meuatô</i> <i>Di lua ijô</i> <i>Di dalam ek kameng rô</i> (Well-ordered fruit Outside green Inside goat droppings scattered)	<i>Boh puték</i> (Papaya)
5.	<i>U saboh culék</i> <i>Jimudék saboh nanggroe</i> (A bit of coconut Spreads across the entire land)	<i>Buleun</i> (Moon)
6.	<i>Bak dih sa nan</i> <i>Ôn dih sa nan</i> <i>Bak ujông boh ka laén nan</i> (The stem has the same name The leaf has the same name But at the tip the fruit has a different name)	<i>Boh jantung</i> (Banana Blossom)
7.	<i>Bak jih sibak</i> <i>Ôn jih siôn</i> <i>Meuapôg-apông samatengoh paya</i> (One stem One leaf Floating in the middle of the brackish water)	<i>Aweuk</i> (Ladle)
8.	<i>Ôn rincông peudeung</i> <i>Boh han ek tabileung</i> (Leaf of the dagger The fruit is countless)	<i>Bak jôk</i> (Palm tree)

**Tabel 7.**

The riddles with analogies with several things

No	H'iem (Riddles)	Answers
1.	<i>Arah seugala arah al-Quran</i> <i>Pu arah yang paléng geuhon?</i> ( Among all the letters of the Quran, Which letter is the heaviest? ?)	<i>Ta</i> (Ta-ت)
2.	<i>Arah seugala arah al-Quran</i> <i>Pu arah paléng phui?</i> ( Among all the letters of the Quran, Which letter is the lightes ?)	<i>'Ain</i> ( 'ain-ع)
3.	<i>Ta culok ijô, ta ulèe mirah</i> <i>Lillah kh'op-kh'op</i>	<i>Ranup</i> ( betel leaf )

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	( Inserted when green, taken out when red <i>Lillah kh'op-kh'op</i> )	
4.	Teubit jurong tamong meunasah Tameh tujuh blah padim boh banja ( Exit the corridor of Meunasah, enter the prayer room. With seventeen columns, how many rows )	( <i>Limoeng watè semayang</i> ) (Praying five time a day)
5.	<i>Rhoem meugampreu</i> <i>Kareu meugampét</i> ( Throw spreads out, pull narrows)	<i>Jeu</i> (Fishing net)
6.	<i>Dua nyang lhèe-lhèe</i> <i>Lhèe nyang dua-dua</i> <i>Siplôh nyang saboh-saboh</i> <i>Peut blah soh nyag hana sapu na</i> (Dua yang tiga-tiga Tiga yang dua-dua Sepuluh yang satu-satu Empat belas kosong tidak ada apa-apa)	<i>Huruf hijayyah \</i> (Huruf hijayyah Alphabetical)

### 1. The classification of i *H'iem* in Acehese Community

#### a. The similarities with living things

The following is the example of the riddles resemble to the living things

*Ulèe jih na, ulèe jih tan*

*Jaroe jih dua, aki jih lapan*

(It has a head, it does not have a head

It has two hands, it has eight legs)")

The living being referred to in this riddle is a crab. "*Ulèe jih na, ulèe jih tan*" describes the crab's head condition. Anatomically, crabs do not have a separate head like vertebrates (animals with a backbone). Instead, crabs have a cephalothorax, which is a fusion of the head and thorax (chest) under a hard shell. The carapace is the hard shell that protects the cephalothorax and houses the crab's internal organs. "*Jaroe jih dua, aki jih lapan*" refers to the crab having two claws and eight legs. The two claws, or pincers, are used for grabbing and cutting food, as well as for defense. The remaining four pairs of legs are used for movement, both in water and on land.

#### b. The similarity with one only one animal

*Manok putéh jilop pageu*

(A white chicken enters the fence)

The meaning of "*Manok putéh jilop pageu*" is a white chicken entering a fenced area where the fence has a very small entrance. The correct answer to this riddle is "threading a needle." The thread here is likened to the white chicken, and the needle's eye is likened to the small entrance in the fence.

#### c. The similarity with several animals

*Leumoe mirah ilih punggông leumoe itam*

(A red cow licking the backside of a black cow)

The riddle refers to "fire licking a pot." Here, the red cow represents the fire, and the black cow represents a pot, which usually turns black from the soot. 'Lembu merah menjilat

pantat lembu hitam' adalah gambaran api yang menjilat bagian bawah panci. The flame appears to move and flicker around the bottom of the pot, giving the impression of licking the pot. Traditionally, the Acehese people in the past used wood-fired stoves for cooking, so the imagery in the riddle is very clear. The 'red cow' is depicted as the flame, and the 'black cow' as the pot. The bottom of the pot, which was initially white, turns black due to cooking over a wood-fired stove. This is caused by soot or carbon residue formed from the combustion of fuels such as wood or charcoal.

d. *The similarities with one person*

*Sidroë ureung geutrôn ilangèt  
Keupiyah geuh singèt tampôk suasa*

(Someone descends from the sky,  
Their hat tilted, adorned with gold)

The answer to the riddle is the betel nut, which in Acehese is called 'bôh pineueng' (betel nut). The betel nut is round to oval in shape, about 4-5 cm long. When young, it is green, and when ripe, it turns orange or red. This answer fits the description in the riddle: "someone descending from the sky, wearing a tilted hat made of gold." The tilted hat represents the yellowish crown or top of the mature betel nut.

e. *The similarities with one person*

*Ma meuguncang  
Aneuk meunari*

(Mother shakes, Child dances)

The answer is "batèë seumeupéh" (grinding stone). A grinding stone is a traditional tool used to grind food or spices. It consists of two main parts: a flat base stone and a cylindrical or round grinding stone. To use it, food or spices are placed on the base stone. Then, the grinding stone is rubbed back and forth or rotated over the material. This process is done with consistent pressure and movement to achieve the desired result. In this context, "Ibu berguncang" (Mother shakes) refers to the base stone shaking when the "child dances, refers to the smaller grinding stone than the base stone, shaped in long round that moves back and forth on the base stone.

f. *The similarities with plant*

*Bak jih sibak  
Ôn jih siôn  
Meupôg-apông samatengoh paya*

(One stalk, One leaf, Floating in the brackish water)

In this riddle, "Meupôg-apông" means "floating." The riddle describes a single stalk with one leaf floating in brackish water (payau). The answer to this riddle is a "spoon" (canca) or "ladle" (aweuk/irus) in a pot of soup or oil. The spoon or ladle resembles a single-stalked tree with one leaf, and the brackish water represents the soup or oil in the pot.

g. *The similarities with things*

*Silapéh puta tapéh  
Silapéh puta buso  
Silapéh puta pirak  
Ie meugumbrak dalam asoe*

(One layer of husk,  
One layer of iron,  
One layer of silver,  
Water spilling within the flesh)

The description of the riddle above illustrates the structure of a coconut. *One layer of husk* represents the outermost layer of the coconut, which is the husk. The husk is a coarse, fibrous layer that protects the coconut on the outside. *One layer of iron* is a metaphor for the second layer, the coconut shell. It is likened to iron because the shell is hard and sturdy, protecting the inner contents. *One layer of silver* describes the third layer, the white flesh of the coconut, which resembles silver (pirak) in color. Finally, *Water spilling within the flesh* refers to the coconut water inside the flesh of the coconut.

## 2. The Function of Riddles in Acehese Community

### a. For Educational Purpose

*Dua nyang thoe, peut nyang basah  
Meunyo hana tatupu lage bui pök birah*

(Two are dry, four are wet If we do not know them,  
it is like a pig trampling on taro plants)

This is a religious education riddle. The answer is the pillars of wudu. Wudu is a term in Islam referring to the process of purification before performing acts of worship, such as prayer. There are six pillars of wudu. "*Dua nyang thoe, peut nyang basah*" means that out of the six, two are dry (not washed) and four are wet (must be washed). The two dry pillars are intention and order. The four wet pillars are washing the face, hands up to the elbows, part of the head, and feet. The second line depicts an insult to a Muslim who does not know the pillars of wudu, comparing it to a pig trampling on taro plants."

### b. The riddle to sharpen the logical reasoning.

*Boh manok saboh eumpung  
Tacok saboh karu mandum*

(One nest of chicken eggs,  
If one is taken, all are disturbed)

*Boh manok saboh eumpung* meaning one nest of chicken eggs referring to the collection of eggs laid by a hen. This describes the calmness of the eggs in the nest. '*Tacok saboh karu mandum*' means that if one egg is taken from the nest, it disrupts the arrangement of all the eggs. The appropriate answer to this riddle is "*ie dalam moen*" water in a well. Water in a well remains calm until a bucket is lowered and raised, causing waves or ripples that disturb the previously calm water.

### c. The riddle function as entertainment

*Meupèh bulè ngon bulè  
Alahai kè mangat raya*

(Touching feathers with feathers, Oh, how delightful it is)

*Meupèh bulè ngon bulè* refers to the meeting of upper and lower eyelashes, which provides a sense of pleasure. The answer to this riddle is 'a person feeling drowsy or falling asleep'. Being in a state of drowsiness or sleep affects one's emotional state, often bringing feelings of calmness and peace, along with happiness and satisfaction due to the exceptional comfort experienced, which helps alleviate stress and tension.

### 3. Discussion

From the 80 data that have been analyzed, the most dominant classification found is 'analogies with objects,' which accounts for 22 data points. This is consistent with the research conducted by Naumi, et.al, (2019). Naumi's study also shows that the most dominant classification in Minangkabau riddles is 'analogies with objects.'

Traditional riddles often use analogies with familiar objects from everyday life to convey hidden meanings or to illustrate a concept. For example, in Bireuen community, many riddles describe abstract things using physical object analogies, such as "*h'iem Abdôs Salam, baje mirah keupiyah itam*" (Abdus Salam's riddle, red shirt, black hat) to describe something that is red with a bit of black. The answer is 'saga seeds.' This approach not only makes riddles more engaging but also helps in developing logical and creative thinking skills, as well as preserving the local wisdom passed down through generations. Analogies with real objects make it easier for listeners to visualize and understand the riddle, adding both entertainment and educational value to oral culture. Analogies with animals are the least common, influenced by the culture and social context of Bireuen, where direct interaction with animals is limited.

There are three functions of riddles in the Acehese community Bireuen: to educate, to train reasoning skills, and for entertainment. Educational riddles contain educational values and knowledge for the listener. These riddles are often used by adults to impart knowledge to children. Riddles encompass education and knowledge in various aspects such as religion, science, social issues, and culture. Furthermore, riddles can train reasoning skills for those who seek to find the answers. This is because riddles found in this study use analogies and metaphors that have their own unique appeal. These riddles do not rely on a literal interpretation of the questions. Instead, they require listeners to uncover the hidden meanings contained within them. Answers to these riddles often involve a deep understanding of language and culture, as well as the ability to think creatively and analogically. By using metaphorical and comparative language, these riddles encourage listeners to go beyond the literal meaning of the questions, seeking more abstract and symbolic answers. All the data obtained shows that they all function to enhance reasoning skills.

Riddles that function as entertainment are regular riddles that do not carry any special meaning. These riddles are simply for fun and amusement. Such riddles are commonly used during leisure time and to alleviate boredom. This aligns with . Armayunita, et al. (2017), who state that entertainment riddles are usually used during gatherings, such as at a cafe or while keeping watch at night, with the aim of entertaining, dispelling boredom, and overcoming drowsiness. Riddles that do not have educational value are categorized as entertainment riddles."

Both the riddles from Desa Alue Krueb and Desa Cot Aneuk Batee contain the same three values. No village dominates in producing any particular function of riddles. This is because both villages are geographically close, and thus their cultures are similar. In this regard, Dorson (as cited in Endraswara, 2013:40) refers to this as 'folk-cultural,' which means folklore related to the culture of the people. The concept of folk-cultural or people's culture refers to cultural elements that originate from or are related to the traditions and practices of a community. It encompasses all aspects of daily life shaped by history, customs, and local values passed down through generations. A similar function of riddles was also discussed by Fonna (2021) in her research in the Aceh Utara community. Fonna mentioned that the functions of riddles in Aceh Utara are for education, training reasoning skills, and entertainment. Previous research by Vagori et al. (2021) noted that the functions of riddles in Pulau

Sapaken, Kabupaten Semenap, include testing others' cleverness, divination, being part of wedding ceremonies, filling time while waiting for a corpse to be buried, surpassing others, bedtime stories, and entertainment."

Although *h'iem* (riddles) are widely known among the Acehese community, especially in Bireuen, their existence in present times is becoming increasingly concerning. This is undoubtedly influenced by the the changing of digital technology and community attitude toward their cultures. Many people, particularly the younger generation, do not know or have never heard of riddles. Traditional riddles are primarily known only by elderly individuals. However, riddles have many important functions in life. They are not just entertaining games but also contain educational values. Riddles can train reasoning skills, creativity, and critical thinking abilities. Unfortunately, many parents no longer introduce riddles to their children. This is due to several factors, such as a lack of knowledge about riddles, parents' busy schedules, the allure of gadgets for children, and the decreasing use of Acehese language within families (Idaryani & Fidyati, 2022, 2023). As a result, the use of Acehese riddles in the Acehese language is becoming increasingly rare among Acehese children. Therefore, it is paramount to analyse the function and classification of riddles in Acehese society because the riddles are evolving among Acehense poeple. Moreover, Acehese riddles also provide the conceptual cultures of Acehese people as stated by Amery (2019) that heritage language function to serve the culture, complex language system, the herb plantation that are passed down from generations to generations.

## CONCLUSION

Based on the research and discussion above, it concludes that from riddles found in the Bireuen District, they can be categorized into seven types based on the characteristics. These characteristics include: Analogies with living creatures, one animals, several animals, a human, some people, plants, and objects. The most dominant type is analogies with objects. This is because riddles in the Bireuen community frequently use analogies with familiar objects from daily life to convey hidden meanings or illustrate concepts. Analogies with real objects make it easier for listeners to visualize and understand the riddle. The least common type is analogies with animals, influenced by the cultural and social context of Bireuen, where direct interaction with animals is limited.

Riddles in the Bireuen community serve to educate, train reasoning skills, and provide entertainment. Among the two research locations, Desa Alue Krueb and Desa Cot Aneuk Batee, both contain these three functions equally. No village dominates in producing any particular function of riddles. This is because the two villages are geographically close, and thus their cultures are similar. Consequently, the values embedded in the riddles are also similar.

Despite the insights demonstrated in this study, several limitations should be highlighted from the study. The riddles were only obtained from two villages with eight participants and all of them are older villagers. Therefore, the finding can be generalized for all entire community of Bireun District that may have different ecological and socio-cultural background. Moreover, the study acknowledged the research topic only focus on classification and functions of the riddles in general therefore, the further research is recommended to find out how the actual reality of riddles values in Acehese community and how the intergenerational transmission and variations of riddles used among young Acehese generation.

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