

Preservation of Local Genius Culture as Efforts to Maintain Nation Existence

Hasbi Ali, Ratih Candrasari

Abstract: *The preservation of the culture of local wisdom is one of the efforts undertaken to maintain the existence of society so that they are not deprived of their own cultural roots in line with the current globalization and modernization. The pace of globalization and modernization is feared that it will erode the local culture that has long grown and developed in the lives of local people. This research problem (1) Inventory of local wisdom culture (local genius) and (2) Efforts to preserve local wisdom culture. This study uses a qualitative approach and type of descriptive research. The informants in this study were the customary and indigenous communities in Simeulue District, amounting to 10 people. Research results (1) The culture of local wisdom in Simeulue regency consists of such as nandong (humming accompanied by drums), debus (martial arts using sharp weapons), sikambang (dance in pairs), wave dance (dance carried out by many people, both to welcome the bride and to welcome honored guests), marangkul (procession before the groom rises to the house of the bride pelted with yellow rice), crocodile (humming accompanied by a dance to lull the child), and sword dance (martial arts using sharp weapons) and (2) Efforts to culture local wisdom are carried out through socialization into the community. Conclusion: (1) In Simeulue Regency there are still many cultures of local wisdom that need to be preserved so as not to be eroded by foreign culture and (2) Efforts to preserve the culture of local (local genius) wisdom are carried out through sustainable socialization.*

Index terms: *Local Genius, National Existence.*

I. INTRODUCTION

In essence, culture has values that are always inherited, interpreted, and implemented along with the process of social change. The implementation of cultural values is a manifestation and legitimacy of society towards culture. Culture is a system that has a relationship between one another. Symbolic forms in the form of language, objects, music, beliefs, and community activities that contain the meaning of togetherness constitute cultural scope. In this case, Kluchohn and Kelly in [11], (2007), Gorontalo (Changes in Cultural Values and Social Institutions), Jakarta: Indonesian Press argues that: "Culture is a pattern for life created in history that is explicit, implicit, rational, irrational, and non-rational found at all times as a potential guide to human behavior.

Referring to this opinion, all cultural activities intend to fulfill a number of community needs related to the needs of life. In other words, culture cannot be separated from all patterns of community and cultural activity and also has a

vital role in the process of internalizing the values of life to the younger generation. However, along with the times, the existence of culture and cultural values possessed by the Simeulue community until now has not been optimal in the effort to transform the generation afterwards.

Local wisdom according to Wales in Rosidi, (2011), [12] Local Wisdom in the Sundanese Cultural Perspective, Bandung: The Main Book Qibla is interpreted as: "The ability of local culture to deal with foreign cultural influences when the two cultures are related. This is especially important in this day and age, namely the era of information and communication openness which if not addressed properly will result in the loss of local wisdom as national identity and identity. The same thing was conveyed by [9], (2008), Cultural Potential and Local Wisdom as Basic Capital to Build National Identity, Journal of Social Sciences, Volume 9, Number 3, Pages 339-346 that: "Ethnic identity is a cultural character (cultural character)".

As for the local culture in Simeulue District, the Province of Aceh today has experienced a lot of degradation along with the development of Science, Science, Technology and Art (Science and Technology). There are many kinds of Simeulue cultures that have been degraded, even feared that they would become extinct such as naif-nafi (folklore), nanga-nanga (tutor culture), nandong, sikambang traditional dance that tells how the lives of local people in the past, present, and what will come is full of values for human life today.

Much research has been carried out on local wisdom. [6] and Kongprasertamorn, (2007), Local Wisdom, Environmental Protection, and Community Development: Shellfish Farmers in Indonesia TambonBanghunsaiPhetchaburi Province Thailand, Manusa: Humanities Journal, Volume 10.1, page 9 found that "Local wisdom in Bangkhunsai can be observed by way of life traditional such as work, relationships within society, as well as spiritual beliefs and practices that serve to promote the use of natural resources in an honest, fair and sustainable manner".

Furthermore, Syarif et al. (2016), [14] Conservation Value of Local Wisdom in the Traditional Rambu Ceremony of the Toraja Tribe of South Sulawesi as Character Education Efforts, EFL Journal, Volume 1, Number 1, page 22, found that: "The importance of integrating cultural values of local wisdom (Signs Solo) in the learning process as a forum for character formation or student identity".

Revised Manuscript Received on December 22, 2018.

Hasbi Ali, Department of PPKn FKIP Unsyiah, Indonesia

Ratih Candrasari Lecturer at Universitas Malikussaleh, Indonesia

asbysagita@yahoo.co.id

[5] Dhana, et al (2014), Jatiluwih Community Local Wisdom: The Potential of World Cultural Heritage, Research Report, page 38, found that: "The culture of local wisdom owned by the Jatiluwih community is closely related to efforts to preserve culture and preserve the environment".

[17] Yunus, (2014), Local Genius Values as Nation Character Strengthening: Empirical Study of Huyula, Sociology of Society, Yogyakarta: Deepublish, found that: "Huyula's local wisdom culture contains Pancasila values which form the basis for character building nation".

[13] Sartni (2014), Exploring the Local Wisdom of the Archipelago: A Philosophical Study, Journal of Philosophy, Volume 37, Number 2, page 118, says that: "Local wisdom can be approached from values that develop in it such as religious, ethical, aesthetic, intellectual, economics, technology, and others".

Alfian (2013), The Potential of Local Wisdom in the Formation of Identity and National Character, Proceeding the 5th International Conference on Indonesian Studies: "Ethnicity and Globalization, said that:" Indeed the Indonesian people already have the qualities they have such as mutual cooperation, tolerance, mutual respect and hard work which is reflected in the local wisdom of the ethnic groups in Indonesia.

[2] Agustin (2017) Community Efforts to Preserve the Nandong Tradition in Teluk Dalam District Simeulue District found that: "In the Nandong tradition contains a number of values in people's lives, its preservation by the community is still partial, and the younger generation are less fond of nandong arts with less active training".

Furthermore, Nubli (2017) Smong Local Wisdom Value in Tsunami Disaster Mitigation in Simeulue District, Aceh Province found that: "The culture of local wisdom about smong has saved the Simeulue people a lot from the 2004 tsunami disaster".

Meanwhile, [6] Husaini and Hasbi Ali (2016) Customary Assembly Efforts to Preserve Local Wisdom Culture in Simeulue District found that: "There is still some culture of local wisdom that is still preserved by people in Simeulue District such as nandong (humming with drums), debus (martial arts using sharp weapons), sikambang (dance in pairs), dance waves (dances performed by many people are carried out both to welcome the bride and to welcome honored guests), embrace (procession before the groom rises to the house the bride is pelted with yellow rice), crocodile (humming accompanied by a dance to lull children), and sword dance (martial arts using sharp weapons). All the cultures of local wisdom are practiced in almost all regions, but there is no one area that has remained under the guidance of the Aceh Customary Council of Simeulue District."

Local wisdom according to Law No.32 / 2009 concerning the protection and management of the environment CHAPTER I Article 1 point 30 is "noble values that apply in the life system of society to, among others, protect and manage the environment in a sustainable manner".

This research was conducted as an effort to preserve the culture of local wisdom in order to remain preserved in the lives of local people by conducting inventory, socializing, and re-internalizing the culture of local wisdom that had grown and developed in the lives of people in Simeulue District as a manifestation of its existence.

II. RESEARCH METHODS

This study uses a qualitative approach with a type of descriptive research. Subjects in this study consisted of 10 customary assemblies, traditional leaders, and indigenous peoples who were taken in purpose according to the purpose of this study (purposive sampling). Data collection techniques were carried out through in-depth interviews with informants (indepth interviews), observation, and documentation. The collected data were analyzed by triangulation, both holistically and partially to check the validity of the research data.

This research was conducted in Simeulue District. The information you want to know in this study relates to the identification and efforts to preserve the culture of local wisdom that has grown and developed in the community in Simeulue District. The focus of this research is on preserving the culture of local wisdom as an effort to maintain the existence of the nation in Simeulue Regency. Simeulue Regency is one of the districts in Aceh Province which is 150 KM² from off the west coast of Aceh with a coordinate point of 2036 LU-9605BT and 2.60LU-96.0830BT. Simeulue District was established on 4 October 1999, consisting of 10 sub-districts, namely Simeulue Timur, Simeulue Barat, Simeulue Tengah, Simeulue Cut, Teupah Barat, Teupah Selatan, Teupah Tengah, Teluk Dalam, Salang, and Alafan consisting of 138 villages. Simeulue Regency with an area of 2,125.02 KM² is inhabited by 82,648 people with a density per kilometer 38 people (BPS Simeulue District, 2016).



Figure 2. Map of Simeulue District (Source: Wikipedia)

The source of the data in this study were the customary stakeholders in Simeulue Regency, where the data was collected through in-depth interviews, observation, and documentation. From the results of the study it was found that the cultural values of local wisdom that grew and developed in the daily lives of the people in Simeulue Regency were inseparable from the character of the Indonesian people based on Pancasila.

III. RESULTS AND DISCUSSION

The results show that there are many kinds of Simeulue cultures that have been degraded, even feared that they would become extinct such as nafi- nafi (folklore), nanga-nanga (tutur culture), nandong, sikambang traditional dance that tells the lives of local people both in the past now and in the future is full of values for human life today.

Furthermore, it was also found that the variety of local wisdom cultures has a number of values related to the character of the Indonesian nation. The character of the Indonesian nation is inseparable from culture, in this case the culture of local wisdom from Simeulue district is a building element of the nation's character. For example, a living or inafi which is a folklore tells about the twists and turns of human life in it full of values and advice that speakers want to instill, especially related to humility and social care. Furthermore, writing tells about life's journey and the lamentation of fate as the speech culture is almost the same as breathing or inafi, but the speech is delivered rhythmically by the speaker.

Meanwhile, from the Shandong poem that researchers obtained from Simeulue cultural activists that Shandong can be known to tell the life journey of a person or group of people, in which there is a character of hard work and surrender to God Almighty. Then, sikambang dance is a wise and wise attitude by a group of cultural supporters in honoring the guests who visit their area accompanied by respect.

The results of the observation showed that the culture of nandong local wisdom was still being developed by some people in Simeulue District such as in Sambay Village, TelukDalam District. Although not all people are skilled at playing it, some people still preserve it. This can be seen from the existence of some people who are still doing nandong training and at every wedding and circumcision program in some community groups there is still a nandong art activity that is done all night long.

The culture of Shandong wisdom by the government has been recognized as one of the cultural heritages of local wisdom in Aceh Province by the government. The results of interviews with 10 (ten people) informants also showed that in the culture of the nandong local wisdom tells about the life and life of the local community. In ancient times, this nandong art was widely known by the public as an entertaining medium in both circumcision and marriage events which contained the values of local wisdom. Poems in Shandong arts according to M. Yasir contain a number of advice that is very useful for people in living their lives and lives. Nandong has levels in its poetry, namely: dendang, samba, for, rantau, love, tolan, promise, lenggang, screen, bird, carai, permission, from gandang, siri-siri, bungo, tonjong, tolibun, tabor barikunyiik , manyarang, and hadith.

Based on the above research findings, it can be concluded that in the culture of Nandong local wisdom there are many values that can be applied in order to strengthen national character such as: cooperation, democracy, tolerance, discipline, hard work, national spirit, patriotism, peace love and social care. Character is defined as typical good values (knowing the value of goodness, willing to do good, real good life, and have a good impact on the environment) which is deeply embedded and translated in behavior (National Policy Book for National Character Development 2010-2025).

For more details, it can be seen from the following notes.

Table of Nandong Relations - National Character

No	Nandong component	National Character Relations
1	Instrument: Shandong art is accompanied by a drum. The basic ingredients of the drum are made from selected wood taken from the forest.	The choice of drum material which accompanies nadong art is related to the character of love for the environment, where not all wood is cut down and utilizing forest wood in accordance with the interests
2	Poetry: Shandong artistry tells the story of human life that must be lived patiently and full of struggle	Poetry about life and surrender is closely related to religious character
3	Player: Shandong art players consist of a number of people according to needs who understand the poems to be sung	Determination of the number of players and clear division of tasks according to needs is closely related to the character of discipline
4	Demonstration: Playing nandong arts requires collaboration between players to produce harmonious rhythms	The demand for cooperation to create rhythm harmony is closely related to the nation's character of cooperation

LOCAL WISDOM AND VALUE OF NATION CHARACTERS

No	Local Wisdom	Value of Character	
		General	Special
1	Nandong	Religious, tolerance, discipline, hard work, democratic, and love for the homeland	Praise to the creator, telling about life, and love of the homeland
2	Inafi	Tolerance, nationalism, patriotism, social care, and responsibility	Telling about past events, providing lessons in the future, planting the values of life, and advising the next generation
3	Nanga nanga	Religious, honest, nationalistic spirit, patriotism, friendship / communicative, peace-loving, and socially caring.	Tells about the life journey of human beings who can be given lessons in arranging the next life
4	Marangkulmarapulai	Religious, disciplined, creative, hard working, independent, love the homeland, friendly / communicative, love peace, care for the environment, social care, and responsibility	Providing learning to the two brides about how to live their lives and life and pedaling the household ark responsible for creating a sakinah family, mawaddah, warahmah
5	Silek	Honest, disciplined, hard work, national spirit, and responsibility	Describe the struggle for life and heroism and the effort to establish friendships of mankind
6	Dabui	Religious, honest, disciplined, hard work, national spirit, and responsibility	Describe the spirit of heroism and courage in facing life's challenges
7	Sikambang	Tolerance, creative, democratic, friendly / communicative, peaceful, and socially caring	Tells about the spirit of friendship and loyalty and cooperation in life
8	Galombang	Discipline, hard work, the spirit of nationality, love of the homeland, respect for achievement, friendship / communicative, and social care	Describe respect for older people and establish friendships and glorification of guests who come to our area
9	Buai	Religious, love of peace, national spirit, love of the homeland, friendship / communicative, peace-loving, social care, and responsibility	Describe the love of a mother for her child by always praying for happiness to her children in the future
10	Taripedang	Honest, tolerance, discipline, creative, hard work, the spirit of nationality, love of the homeland, and responsibility	Describe the spirit of heroism and courage in facing various life challenges

In addition, people living in Simeulue Regency are also like the Acehnese in general. Where, the culture of local wisdom which has become part of the customs and habits of local people is inseparable from religious values because the majority of the people are Islamic. This can be seen for example in the marriage procession in the community in Simeulue Regency which is influenced by the teachings of Islam. The marriage procession of the Simeulue community has been regulated in the Qanun on Indigenous Marriage.

In the viewpoint of customary law there are two important elements that must be contained by marriage customs, namely elements of customs or customs in

indigenous peoples and elements of marital conditions. This combination of elements of adat with elements of religion is known in three theories of incorporation, namely the theory of receptive in complex (the law of a society is a unanimous

acceptance of the religion espoused by the group), receptio theory (religious law cannot be said as law if it has not been accepted by customary law), and the



receptio a contrario theory (customary law can only apply and be carried out in the social life of the community if the customary law does not conflict with Islamic law).

This can be seen in the culture of local wisdom of the people in Simeulue Regency, such as Shandong which contains values that can be applied in order to strengthen the character of the nation. Nandong art (the drum-lined poem) in Simeulue Regency is an effective medium to express feelings that are being experienced by both individuals and groups. This is as seen in the Nandong poem obtained by researchers. Shandong art is included in one type of speech art that has long grown and developed in the daily lives of people in Simeulue District. This Shandong art when compared to the culture of local wisdom in Simeulue Regency is one of the favorites of the people.

Shandong art can be played by individuals or groups with chants that have a separate level from one another. In general, if the Shandong art is played by the group, it begins with Saramo (hitting together) which is the beginning to find the appropriate tone. After Saramo, the nandong arts players begin to enter the stages according to their level, namely pantun (reciprocated rhymes), hoarse (irregular), samba (respect), rantau (telling about living abroad), love (as a form of longing for someone or desire for something), and permission (end of the procession of Shandong arts).

Besides nandong, the culture of local wisdom that has grown and developed in the life of the Simeulue community is inafi or nafinafi. Inafi or nafinafi are hereditary stories from one generation to another about life in the past, so that young people are not forgotten and become collective memory. This folklore can be said to store a number of information on cultural systems such as philosophy, values, norms, community behavior. Efforts to save themselves from the devastating disaster of the earthquake and tsunami in 2004 were precisely obtained from this folklore. The collective memory of the Simeulue community about the great Tsunami in 1907 known by the local community as Smong has been proven to save the Simeulue people from the Tsunami disaster.

The Aceh tsunami in 2004 killed 170,000 people (Reuters, 10/28/08). Starting from an earthquake measuring 9.3 on the Richter scale that triggered a tidal wave with a speed of 2.5 km / sec which hit 13 countries. Looking at other perspectives, the tsunami that occurred in Aceh proved Smong's local wisdom as a local wisdom that managed to survive and be effective in dealing with natural disasters. Smong is an understanding of past culture that has been collectively embedded in Simeulue society. There is also a piece from Smong which is a poem which is told as a bedtime story by the people of Simeulue (a bedtime story).

Smong is an oral culture that is vulnerable to being lost in the current era of globalization. The collective memory of Smong survives collectively with deep understanding within the individual community. The Smong phenomenon is a speech story that is delivered orally from generation to generation. Oral tradition (speech) can be interpreted as: "All discourses spoken / passed on from generation to generation include verbal and literary" and interpreted also as "a system of discourse that is not literate includes everything related to literature, language, history, biography, and various other knowledge and types of art delivered by word of mouth. (Tim Wacana Nusantara, 2011).[15]

Smong is an oral tradition in the form of literature containing law. Smong is told every night to the children of the Simeulue community in the past, so that it is not only an oral culture, but also a command and commandment that is formed with a deep understanding of the community and individuals collectively. Smong (another name for a tsunami in Simeulue) is a form of cultural understanding that has undergone decades of process in the collective memory of the Simeulue Island community. Smong story because it has become a collective memory, it has become part of the identity (character) of the Simeulue community. Poetry pieces about that can be found in the bedtime of children on Simeulue Island.

The term smong is known to the Simeulue community after the tsunami tragedy on Friday, January 4, 1907. The earthquake accompanied by a powerful tsunami that occurred in the Simeulue waters was still in the era of the Dutch East Indies. This tsunami event was recorded in the Dutch book S-GRAVENHAGE, MARTINUSNIJHOF in 1916 which was translated into Indonesian. At that time the Simeulue community did not know about this tsunami, the sea that suddenly receded after the earthquake became an attraction for coastal communities because many fish were found stranded. Most of the coastal population ran towards the beach and fought for the stranded fish, but surprisingly suddenly there came a tsunami that rushed from the open sea, so most of the people died of the incident. Some survivors were eyewitnesses of the smong incident and told it to future generations to be careful of similar incidents. (Armidin, 2011).[3]

The word Smong (tsunami) is a password that is understood jointly by the entire community of Simeulue Island to describe the occurrence of the most powerful waves after a major earthquake. They not only understand the word, but they also understand what actions should be taken if the event occurs. In the absence of an adequate tsunami early warning system, the collective memory of the smong event is a form of local genius in the Simeulue District community that has taken over the functions of communication technology today. This proved to have saved the people of Simeulue Regency from the 2004 tsunami disaster. The world community that also knows the weakness of the tsunami early warning system along the west coast of Sumatra was amazed to see the miracle that happened on Simeulue Island.

The word Smong (tsunami) is a password that is understood jointly by the entire community of Simeulue Island to describe the occurrence of the most powerful waves after a major earthquake. They not only understand the word, but they also understand what actions should be taken if the event occurs. In the absence of an adequate tsunami early warning system, the collective memory of the smong event is a form of local genius in the Simeulue District community that has taken over the functions of communication technology today. This proved to have saved the people of Simeulue Regency from the 2004

tsunami disaster. The world community that also knows the weakness of the tsunami early

warning system along the west coast of Sumatra was Island.
amazed to see the miracle that happened on Simeulue

STRUKTUR BAHASASMONG			
DEVAYAN	SIGULAI	INDONESIA	INGGRIS
<i>Enggelmonsaocurito</i>	<i>Longolaambacurito</i>	Dengarlahsuatucerita	Listen to a story
<i>Inangmasosemonan</i>	<i>Padozamannafe'e</i>	Padazamandahulu	In ancient times
<i>Manoknopsaofano</i>	<i>Tobanamambadesa</i>	Terbenamsatutempat	One place
<i>Wiyelah da sesewan</i>	<i>Nakdayafeiladacuritokan</i>	Begirulahmerekaceritakan	So they tell
<i>Unen- unenaleklinon</i>	<i>Yalunenafedulu</i>	Diawaliolehgempa	Beginning with
<i>Besangbakat ne malli</i>	<i>Lentukbakatyuekhieba</i>	Disusulombak yang besar	the earthquake
<i>Manoknopsaohampung</i>	<i>Tobanamambahampung</i>	Tenggelamsatunegeri	Followed by
<i>Tibo- tibomawi</i>	<i>Tibo- tiboamak</i>	Tiba- tibasaja	big waves
<i>Angalinton ne malli</i>	<i>Bo duluniabe le</i>	Kalaugempanyadahsyat	Sink one
<i>Uweksuruiksahuli</i>	<i>Idaneyuata'a</i>	Disusul air surut	country
<i>Maheyamihawali</i>	<i>Rongkapakhuli</i>	Carilahsegera	Suddenly
<i>Fanomesingaatai</i>	<i>Banuamiyualawa</i>	Tempat kalian yang tinggi	If the
<i>Soedekahannesmong</i>	<i>Nakdayaemongdaini</i>	Itulahnamanyasmong	earthquake is
<i>Tureang da nenekta</i>	<i>Curitonenekmoyang ta</i>	Ceritapendahulukita	terrible
<i>Miredemteher ere</i>	<i>Enugeekhi- ekhi</i>	Kenanglahbenar- benarini	Followed by
<i>Pesandannavi da</i>	<i>Amanahafenasehatla</i>	Pesandannasehatnya	low tide
			Look soon
			Your place is
			high
			That's the name
			Smong
			The story of our
			predecessors
			Remember this
			really
			Message and
			advice

Table 1.Smong's Speech Language that the author has perfected. (Source: Armidin (Devayan), Odank Smile (Sigulai)

Nanga-nanga (about the life of the local community) contains religious values, honesty, national spirit, love for the country, friendly / communicative, peaceful, and socially caring. Marangkulmarapulai (procession before the groom rises to the house the bride is pelted with yellow rice) contains religious value, honesty, tolerance, hard work, creative, independent, nationalistic spirit, love of the homeland, respect for achievement, friendship/communicative, peace love, social care, and responsibility.

Silek (fighting in the form of silat movements, both individuals and groups) contains the values of honesty, discipline, hard work, national spirit, and responsibility. Dabui (martial arts using sharp weapons) contains religious values and the spirit of nationality / patriotism, in which the implementation begins with praise to the creator with respect for the audience. In addition, the readings that accompany it with rampano (such as rebana) contain a lot of religious values. All dabui participants submit themselves fully to the creator so that they are protected and avoid harm that can be harmful. In its implementation, it is led by a halifah (people who are considered to have advantages and are qualified). It is this halifah that has the role of controlling the course of the event and is fully responsible

for all participants. Without the presence of this halifah, it is feared that it will endanger the participants. Halifah can be composed of one or several people, in accordance with the agreement. The existence of halifah is needed because the equipment used is sharp weapons and objects that are harmful to themselves such as swords, knives, pointed bamboo, iron chains, even sawing machines. All of these objects are used to torture themselves, but it is very pleasant for the participants because they are not hurt at all.

Sikambang (dance in pairs) contains the value of tolerance, creative, democratic, friendly / communicative, peaceful, and socially caring. Galombang (dance performed by many people is carried out both to welcome the bride and to welcome esteemed guests) contains the value of discipline, hard work, the spirit of nationality, love of the homeland, respect for achievement, friendship / communicative, and social care. Buai (which is accompanied by a dance to lull children) contains religious values, love for peace, national spirit, love for the homeland, friendship / communicative, peace-loving, social care, and responsibility. Sword Dance (martial arts using sharp weapons) contains the values of honesty, tolerance, discipline, creative, hard work, the spirit of nationality, love of the homeland, and responsibility.

IV. CONCLUSION



1. Local wisdom in Simeulue Regency that is still alive and underdeveloped consists of nandong, inafi, nangananga, marangkulmarapulai, silek, dabui, sikambang, wave, buai, and sword dance.
2. Local wisdom that grows and develops in the Simeulue community serves as a living guide for the local community because it contains many values that can be used as a reference in behaving.
3. The preservation of the culture of local wisdom in Simeulue District needs to be done in order to strengthen the character of the nation and at the same time as a form of appreciation for ancestral culture along with the increasingly strong current of globalization and modernization.

REFERENCE

1. Alfian, Magdalia. (2013). Potensi Kearifan Lokal dalam Pembentukan Jati Diri dan Karakter Bangsa. *Proceeding The 5th International Conference on Indonesian Studies: "Ethnicity and Globalization*.
2. Agustin, Wenny. 2017. *Upaya Masyarakat Melestarikan Tradisi Nandong di Kecamatan Teluk Dalam Kabupaten Simeulue*. Skripsi. Banda Aceh: FKIP Universitas Syiah Kuala.
3. Armidin. 2011. *Tsunami Mentawai dan Kearifan Smong Simeulue*. Jakarta: Kompasiana.
4. Depdikbud RI. *Buku Induk Kebijakan Nasional Pembangunan Karakter Bangsa 2010-2025*. Jakarta: Depdikbud.
5. Dhana, I Nyoman, dkk. (2014). Kearifan Lokal Masyarakat Jatiluwih: Potensi Warisan Budaya Dunia. *Laporan Penelitian*. halaman 38.
6. Husaini dan Hasbi Ali. 2016. *Upaya Majelis Adat Melestarikan Budaya Kearifan Lokal di Kabupaten Simeulue*. Laporan Penelitian. Banda Aceh: LPPM Universitas Syiah Kuala.
7. Kamonthip dan Kongprasertamorn. (2007). Kearifan Lokal, Perlindungan Lingkungan, dan Pengembangan Masyarakat: Petani Kerang di Indonesia Tambon Banghunsai Propinsi Phetchaburi Thailand. *Manusya: Jurnal Humaniora*. Volume 10.1. halaman 9.
8. Leiden, S-Gravenhage dan Martinus Nijhoff. Jefta Samuel (Penerj). *Ensiklopedia dari Hindia Belanda*. Cetakan kedua. Bagian ketiga. Jakarta: TP.
9. Lubis,B.Z. (2008). Potensi Budaya dan Kearifan Lokal sebagai Modal Dasar Membangun Jati Diri Bangsa. *Jurnal Ilmu Ilmu Sosial*. Volume 9. Nomor 3. Halaman 339-346.
10. Majelis Adat Aceh Kabupaten Simeulue. 2014. *Buku Panduan Adat dan Rasam Perkawinan Kabupaten Simeulue*. Sinabang: Majelis Adat Aceh (MAA) Kabupaten Simeulue.
11. Niode.(2007). *Gorontalo (Perubahan Nilai Nilai Budaya dan Pranata Sosial)*, Jakarta: Pustaka Indonesia Press.
12. Rosidi. A. (2011). *Kearifan Lokal dalam Perspektif Budaya Sunda*, Bandung: Kiblat Buku Utama.
13. Sartni. (2014). Menggali Kearifan Lokal Nusantara: Sebuah Kajian Filsafati. *Jurnal Filsafat*. Jilid 37. Nomor 2. halaman 118.
14. Syarif, Erman, dkk (2016) Nilai Konservasi Kearifan Lokal Upacara Adat Rambu Solo Suku Toraja Sulawesi Selatan sebagai Upaya Pendidikan Karakter. *Jurnal EFL*. Volume 1. Nomor 1. halaman 22.
15. Tim Wacana Nusantara, 2011 *Tim Wacana Nusantara. (12 November, 2011). Tradisi Lisan Kian Tak Didengar. Wacana Nusantara. 7 Juni, 2013. <http://wacananusantara.org/tradisi-lisan-tulisan-di-lidah-yang-kian-tak-didengar/>*.
16. UU No.32/2009 tentang *Perlindungan dan Pengelolaan Lingkungan Hidup*. BAB I. Pasal 1. butir 30.
17. Yunus, Rasid. (2014). *Nilai Nilai Kearifan Lokal (Local Genius) sebagai Penguat Karakter Bangsa: Studi Empiris tentangHuyula*. Sosiologi Kemasyarakatan. Yogyakarta: Deepublish.