



PEUSIJUEK LOCAL WISDOM RESILIENCE OF THE ACEHNESE WITHIN THE CULTURAL GLOBALIZATION DISCOURSE

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ARTICLE INFORMATION

Submitted : 31st March, 2022
Review : 12th October 2022
Accepted : 29th October, 2022
Published : 10th December, 2022
Available Online : December, 2022

KEYWORDS

Peusijuek; local wisdom; resilience; Acehese; cultural globalization.

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A B S T R A C T

This research is an effort to explain the experiences of acehnese people in defending local culture from the rapid flow of cultural globalization. Cultural globalization is the dissemination of ideas, meanings, and values that transcend cultural boundaries because they are assisted by the internet, media, and foreign travel so that it becomes a challenge for the local wisdom of the community. The purpose of this study is to see the transformation process carried out by the Acehese people in maintaining the local wisdom of peusijuek as a cultural heritage of the Acehese people in the past. The method used in this study is qualitative research with an anthropological approach to identify indicators used by the Acehese people in maintaining the existence of local wisdom. This research was carried out in Aceh Barat Regency by considering the locus that was very supportive to be observed by the author. The results of the study show that the transformation process of peusijuek local wisdom involves various dimensions such as educational institutions, traditional institutions, and also the level of public awareness of the importance of the value of local wisdom.

A. INTRODUCTION

The local wisdom is very important to study, considering that local wisdom is an inseparable part of the activities of a community's life. Communities in various corners of the archipelago are rich in the value of local wisdom. Every life activity that is carried out always has the meaning of local wisdom which is always practiced sustainably and generally binds a community group. Local wisdom contained in a community ethnicity that was born from a long process in the form of community habits which later became an agreement both written and unwritten (Noviana, 2019: 30).

Habits that form a local wisdom value in a community ethnicity then crystallize so that it becomes a legal form that must be obeyed and fulfilled by the community members. When this local wisdom becomes a legal value that is practiced and held as a living value in life that indirectly binds the community, then those who do not implement or violate the community, they

will receive a social sanction from their community group. The social sanctions given can be in the form of payment of fines or exclusion from the community.

Affandy said the local wisdom can be interpreted as ideas and knowledge about wisdom, containing good values, virtuous, owned, and implemented by all members of the community (Affandy, 2017). Local wisdom is a wise idea, full of intelligence, noble values that are inserted and taken by the community members from the process of life. The closest shrewdness is influenced by the culture of each local. The closest intelligence is born from values and behavior in people's lives in preparations that are not short and last from age to age (Noviana, 2019).

The value of local wisdom in the community needs to be preserved to maintain the existence and sustainability of life values as cultural heritage from the predecessors to the younger generation. Preservation of the value of local wisdom in the younger generation can be done through the transformation of habits that are displayed in various forms of activity through

traditional institutions and arts institutions or the educational process in schools and other educational environments.

One of the values of local wisdom that has an important meaning contained in a society such as the people of Aceh is the value of local wisdom of *peusijuek*. The value of *peusijuek* local wisdom as a customary value also has a religious meaning. Aceh, which is an area that is given special privileges by the government, is the freedom to implement Islamic law in Aceh. The implementation of Islamic law in practice is very relevant in accommodating various community values, making local wisdom values continue to develop and be actualized in various activities of Acehese people's lives. Therefore, it can be understood that the culture and traditions of the Acehese people do not conflict with the implementation of the existing Islamic Shari'a. The culture and values of Islamic Shari'a have been integrated and permeated Acehese society hundreds of years ago. The real form of local wisdom and Islamic Shari'a found in the lives of the Acehese people has been internalized in all aspects of social, cultural, political, and legal life, all of which have become a harmonization of the values of life in the Acehese people (Nurdin, 2013).

Along with the development of human life in all dimensions, Acehese people need to develop according to the times. This fact makes people's needs change in all dimensions of life, from lifestyle, values, to broader social changes. This condition is mainly experienced and developed in the younger generation, including the younger generation in Aceh so local values and traditions are starting to be abandoned by adopting new values as a feature of the millennial generation and forming a new identity for modern life and the contemporary generation.

The intersection of these cultural values resulted in the collapse of the resilience of local wisdom values because they were considered primitive and out of date. Such conditions ultimately make people, especially the younger generation, tend to choose and adopt new values that are more modern and follow the development of the times.

The increasing use of information technology and internet tools by the public has given birth to a disruptive era for life activities in various aspects. These conditions indirectly encourage the formation of changes in mindset and patterns of community action so as to cause social dynamics that vary in the community. Fulfillment of personal, social, learning and career needs for

every element of society is certainly an important concern in order to be able to survive physically and psychologically in this disruptive era. Social dynamics in a disruptive era have the opportunity to bring about positive change when confronted properly. One effort to support the fulfillment of needs is the resilience of community thinking based on the value of local wisdom (Kurniawan, 2020).

Over time, the value of local wisdom as a regional cultural heritage was abandoned and lost, which eventually gave birth to a new generation with new values and these values contradicted the original cultural values of the Acehese people. In the current swift current of cultural globalization, the value of local wisdom has been degraded both in knowledge, attitudes, and orientation of the Acehese people.

Seeing this reality, there is a concern that must be watched out for and anticipated about the negative impact of new values from outside that is adopted by the young generation of Aceh. This anticipation is so that the young generation in Aceh does not lose their Acehese identity.

B. METHOD

This study uses a qualitative research method with an anthropological approach. This study will analyze the transformation of the value of *peusijuek* local wisdom in Acehese society in cultural globalization. This research was conducted in West Aceh district which is considered a very possible place for the researcher to reach. Research subjects are informants who are used as sources in obtaining research data. Informants in this study consisted of school teachers, religious leaders, and traditional institutions in the West Aceh district.

The data collection method was carried out through observation, namely observing the phenomenon of society in preserving local culture, interviews, namely by interviewing informants by asking questions related to the transformation of the value of *peusijuek* local wisdom in Acehese society in globalization, and documentation as a source of physical data in the form of supporting documents such as photos, archives, and other documents.

Analysis of research data using source triangulation, namely through the data reduction process which is the organization of important data and supporting data to make it easier to verify research results, display data, which refers to the process of presenting research data after

reducing the data found in the study, and finally doing the research. verification as an effort to conclude as a whole on the results of the field findings after going through the process of reducing and displaying research data.

C. RESULTS AND DISCUSSION

1. *Peusijuek* an Acehnese Local Wisdom

P*Peusijuek* is a wisdom in the people of Aceh which continues to be implemented and maintained until today (Marzuki, 2011). *Peusijuek* is carried out in various activities that encourage the growth of the life spirit of the Acehnese people. Usually, this procession is held against objects or people hoping for blessings, safety, or good conditions.

Peusijuek is done when someone gets happiness or grace, and when someone is free from the calamity that befell him, such as at a wedding, a new house entrance ceremony, a ceremony for leaving or returning from wandering, on a pilgrimage, or returning from a pilgrimage, succeeds in graduating from a bachelor's degree or getting a high position in the government and community, at the ceremony to welcome guests and change leadership. In addition, *peusijuek* is also carried out for people who are involved in fights or hostilities to be invited to make peace (Khairunnisak, 2020: 2).

The essence of local wisdom values contains moral values that are important for human life, as we know that humans live a life in the socio-cultural aspect as well as being faced with the social dynamics of society. The Acehnese as an ethnic community by upholding the values of local wisdom have been tested in dealing with social conflicts and disasters. Therefore, moral values derived from local wisdom values will become a barometer and filter for humans in dealing with and solving problems that occur in society

The implementation of *peusijuek* varies from one region to another, but in general, there are three important points from the implementation of *peusijuek*: First, the materials used consist of leaves, grass, rice, flour, water, rice, *ketang*, and *tumpoe*. The two movements are carried out in the implementation of *peusijuek*. The three prayers are read at the *peusijuek* event, and the fourth is *teumuteuk*, or giving money (Marzuki, 2011).

Riezal, et al. revealed that the *peusijuek* equipment consisted of one tray, one bowl of

rice, one large plate of white/yellow sticky rice, confectionery in the form of cakes made from flour and bananas, red coconut, plain flour, white water, leaves specially used for the *peusijuek* tradition procession, types of leaves, a type of grass that has strong roots, a place for washing hands, and a serving hood (Riezal et al., 2018: 147).

The people of Aceh strongly believe in *peusijuek* as a result of local cultural wisdom inherited by those who came before them, therefore local and religious wisdom must be preserved and must live side by side with all the benefits that come with it. So that local wisdom must be respected and maintained and preserved. The implementation of *peusijuek* has become a pearl of local wisdom that is continuously implemented. *Peusijuek* contains religious values which have deep meaning, therefore *peusijuek* is considered sacred.

So it is very important to preserve the value of local wisdom of *peusijuek* in the younger generation as a living legacy from their predecessors. The preservation of the value of *peusijuek* local wisdom is carried out through a process of transforming the knowledge and living habits of the previous people, where the values grow and develop through a long natural selection so that the values of local wisdom of *peusijuek* in the existing community have been tested for resilience and can direct human life is more meaningful and more harmonious.

The local wisdom of a community that is owned by a community is not born suddenly and is claimed as local wisdom, but is the result of a selection from community behavior that is continuously and practiced in the form of action. The results of the selection of these behaviors form a pattern of thought that in the end becomes universal cultural knowledge. Over a long period, the value of local wisdom found in the community in a region has become a social order that concerns the ethics of living together and is firmly held and becomes a principle in the practice of life. The value of local wisdom in a community is extracted from the cultural values that exist in the community regarding the way of life and the life of its ethnic groups such as value systems, religious beliefs, and work ethic (Amala & Gafur, 2020: 82).

The value of *peusijuek* local wisdom becomes a recognized form of community culture and even has sanctions for people who do not implement the agreed local wisdom values. Social sanctions are given in the form of payment

of fines in the form of money or exclusion by the community if the value of wisdom is not implemented or violated by members of the community. In the context of national culture, the local wisdom of an ethnic community becomes the local identity of an area, a community will be identically known through the cultural values of its community so that there is an expression to know an area, then recognize the value of local wisdom that exists in the community.

In Acehese society, *peusijuek* as a form of community wisdom grows in tandem with the implementation of Islamic sharia religious values. In its development, local wisdom has been integrated and has become an important part of the application of Islamic law in Aceh. This fact indicates that the practice of local cultural values does not conflict with the values of Islamic law prevailing in Aceh (Hariadi et al., 2020: 132). Due to the value of local wisdom in general which is practiced by the Acehese people in life activities, both those carried out seasonally and those carried out daily, they do not conflict with the values of Islamic Shari'a because in each implementation of local wisdom values such as local wisdom, *peusijuek*, in addition to containing customary values, also contains values. - religious value when giving plain flour by reciting prayers based on the Koran and the Prophet's blessings.

The implementation of *peusijuek* local wisdom in the practice of community cultural values does not conflict with religious values. The values of local wisdom and religious values unite in building the strength of local resilience so that the community is more mature in facing various challenges of life as well as growing civilization. People who have a high value of civilization will be more polite in carrying out their life activities in society, more able to respect others, and also more respect for the environment because humans and the environment need each other and must take care of each other so that there is a balance in human life (Agus, et. al, 2017: 146).

Education occupies an important role in building human civilization. Education was other than a medium for transforming knowledge and transforming values, attitudes, and morals. In addition, education also plays a role in the process of developing and extracting local wisdom values in people's lives. There are so many local pearls of wisdom in the community, but when this local wisdom seems increasingly lost and forgotten in people's lives. Today's society tends to ignore the values of local

wisdom that their predecessors struggled to explore as a cultural heritage.

To realize this, education providers must believe that programs and learning processes can lead students to be able to use everything that has been obtained during the learning process so that it is useful in the future, both academically and in everyday life (Yuristia, 2018).

Education is an effort to form attitudes, skills in a society so that the community can take roles according to their respective social positions and roles in the life of society. Indirectly, this pattern becomes a process of preserving local wisdom values. Through education, we can form an advanced, modern, peaceful and peaceful society based on the values of local wisdom.

2. Resilience of The Local Wisdom in Acehese

Globalization is a necessity that is experienced by every nation today along with all the changes it brings. Globalization is a challenge for cultures other than the economic and political sectors (Haji Mohamed, 2017: 35). So there is no other choice but to maintain the local culture or wisdom of the community. Education is considered one of the most effective human civilizing processes so education and culture cannot be separated. Education aims to build the totality of human abilities, both as individuals and members of society. As a vital element in civilized human life, culture takes its constituent elements from all sciences that are considered vital and indispensable in interpreting everything in their lives (Adrianto, 2019).

The basic value of local wisdom is everything in the form of values, attitudes and behavior, beliefs, life orientation, and various general assumptions that grow and develop during society and have a real impact on life from the community. Attitudes towards life and these values can also be seen in the form of symbols, actions of daily behavior, institutions, and typical social systems that develop in a society (Fauzi, 2018).

Process to the younger generation. Culture is the basis of educational practice, so the process does not only contain national cultural values but also accommodates all elements of culture throughout the archipelago that must be introduced in the education process. To build humans through culture, the values of wisdom must become one with themselves, for that it takes time and is sustainable so that the

transformation of local wisdom values can be realized the process of transforming local wisdom can be done by introducing culture, including cultural aspects in the learning (Ashif Az Zaf, 2018).

Inevitably, the rapid current of cultural globalization has become a threat to the existence of local culture. The erosion of local cultural values is a risk to Indonesia's position as part of the global community. Globalization is a necessity that cannot be prevented, but its effects that can kill local culture should not be left unchecked. Local cultures need to strengthen their resilience in order to face globalization of foreign cultures.

Helplessness in dealing with it is tantamount to allowing the elimination of the source of local identity which begins with a local identity crisis. Globalization must be addressed wisely as a positive result of modernization that encourages people to progress. However, local cultural actors should not be careless and complacent because the era of openness and freedom also creates negative influences that will damage the nation's culture. Rejecting globalization is not the right choice, because it means hindering the progress of science and technology. Therefore, what is needed is a strategy to increase the resilience of local culture in dealing with it. The following are strategies that can be implemented (Mubah, 2011).

First, maximizing the role of traditional institutions as a cultural platform that has the function of preserving a local culture or local wisdom, in the process of preserving the culture of Acehese traditional institutions called the Aceh Customary Council (MAA) which has an important role in maintaining the existence of local Acehese culture which is the cultural identity of the community. Aceh. Customary institutions are institutions formed by indigenous peoples themselves, therefore the position of the state institutions is very strategic to accommodate the aspirations of members of indigenous peoples (Supian, Selfi Mahat Putri, 2017).

Customary institutions play a role as a forum for local culture which is expected to be the spearhead of local cultural resilience amidst the onslaught of foreign cultures through the door of modernization. The progress of globalization is a serious challenge to the resilience of local culture today. The condition of the value of local wisdom is at a critical point, many people are starting to

leave the local wisdom that becomes their identity.

Even the younger generation today are competing to adopt and make lifestyles of foreign cultural values obtained from the media contained in the community for fostering, developing, and preserving local wisdom, in the role of fostering traditional institutions to carry out regeneration of the younger generation. These coaching activities can be done by forming a cultural studio, conducting local cultural events, and conducting training and socialization.

The second process is the enculturation of local wisdom values, namely the process of learning values, norms, and customs as well as cross-generational local culture both through formal educational institutions and traditional institutions or other cultural institutions in certain community localities (Oktosiyanti MT. Abdullah, 2016).

Thus, education and culture must be directed at the transformation of life values passed down by previous people to the current generation, the purpose of the process is as a form of preservation so that the values of local wisdom, including *peusijuek*, are expected to be maintained in existence in the world during the current tidal wave of cultural globalization.

3. Education an Alternative Approach The Local Wisdom Resilience

Education occupies an important role in building human civilization. Education is not only a medium for transforming knowledge and transforming values, attitudes, and morals. In addition, education also plays a role in the process of developing and extracting local wisdom values in community life.

The local wisdom contained in the community is so much but when the local wisdom seems to be increasingly lost and forgotten in people's lives. Today's society tends to ignore the values of local wisdom that are difficult for predecessors to unearth as a cultural heritage, the insight of local wisdom should be the basis for the development of character and cultural education of our nation (Ronald Tambunan, 2021).

To realize this, education providers must believe that programs and learning processes can lead students to be able to use everything they have gained during the learning process so that they are useful in the future, both

academically and in everyday life (Yuristia, 2018).

Education is an effort to form attitudes, and skills in a society so that the community can take a role in their respective social positions and roles during community life. Indirectly, this pattern becomes a process of preserving the values of local wisdom. Through education, we can form a developed, modern, peaceful and peaceful order of community life based on the values of local wisdom.

Education is considered one of the processes of human cultivation that is effective so that education and culture cannot be separated. Education aims to build the totality of human abilities, both as individuals and as members of society. As a vital element in the life of a civilized human being, culture takes its constituent elements from all the sciences that are considered vital and indispensable in interpreting everything in his life (Adrianto, 2019).

So that the transformation of local wisdom can be done by introducing culture, and including cultural aspects in the learning process to the younger generation. Culture is the basis of educational practice, so the process is not only charged with national cultural values but also accommodates all cultural elements throughout the archipelago that must be introduced in the educational process.

The teacher in guiding students without leaving the values of local wisdom that exist in the community. Teachers are actors of change who can make students better, more advanced in thinking, and have a wise nature. The teacher is an education warrior who continues to devote his knowledge to the progress of a nation through the world of education. In this case, the teacher must also understand the environment in his society (Susilo & Irwansyah, 2019). The values of local wisdom, which are often forgotten must be continuously taught by the teacher and society.

Local wisdom often gets a development challenge because it is associated with religion, part of assessing religion and culture as opposed. However, if examined further, these two things should not have clashed because they have their paths and arguments. If religion comes from the divine while local wisdom is a human initiative that can both be appreciated simultaneously. To form the character of students, the basis of religious education and local wisdom becomes an alternative that can be chosen (Ayu Budi Pratiwi et al., 2017).

The relationship between religion and the accommodation of local wisdom has a place in

the latest developments that are strengthened by the approach of religious moderation, that local wisdom must be bridged so as not to clash with religion (Ikhwan, 2021).

Even local wisdom is considered to be an entity that is quite important for children in obtaining character education so that values are embedded; godliness, kindness, togetherness, heroism, and intelligence are established in him (Samad, 2015).

D. CONCLUSIONS

The practice of translating the local wisdom of the *Peusijek* into the cultural values of the community does not contradict religious values. The combination of indigenous wisdom values and religious values builds the strength of indigenous resilience and enables communities to be mature to face the challenges of life and an evolving civilization. The *Peusijek* parade needs to do three important things, namely: The first, the materials used are leaves, grass, rice, flour, water, rice, keta and tumpoe. The second, actions performed in *peusijek's* implementation are in the form of spraying water and inserted material. The third, prayers in the *peusijek* activity, the fourth is *teumuteuk* or giving money.

The transformation of the value of *peusijek* local wisdom in the community is carried out with various approaches. The approach taken includes optimizing the role of education in internalizing the value of the local wisdom of *peusijek* in the educational process within the school or educational institution both through the learning process in the classroom and outside the classroom by holding things that can attract students' interest in the value of local wisdom of *peusijek*, besides that it also the transformation of the value of the local wisdom of *peusijek* is carried out by increasing the role of the Aceh Traditional Council in preserving the values of local wisdom through the formation of cultural studies and socialization to the younger generation in Aceh.

Local wisdom often gets a development challenge because it is associated with religion, part of assessing religion and culture as opposed. However, if examined further, these two things should not have clashed because they have their paths and arguments. If religion comes from the divine while local wisdom is a human initiative that can both be appreciated simultaneously. The relationship between religion

and the accommodation of local wisdom has a place in the latest developments that are strengthened by the approach of religious moderation, that local wisdom must be bridged so as not to clash with religion.

E. ACKNOWLEDGMENT

Thank you to all the authors who have collaborated in carrying out this research, and thank you to all scholars who have published their thoughts in the journal articles and books so that they can help us to cite them. Thanks also to the editors and reviewers who have been willing to read and give suggestions for the perfection of this manuscript.

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