

Research article

The Importance of Laulu-Amarehet's Role as a Source of Local Wisdom in Simeulue Community

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ORCIDHasbi Ali: <https://orcid.org/0000-0002-0187-8216>**Abstract.**

Local wisdom is the set of values or knowledge of a community used to regulate the day-to-day lives of its members. In the Simeulue community of Indonesia, many local wisdom cultures are still growing and developing today, one of which is the role of *laulu-ammarehet*. The role of the *laulu-ammarehet* is crucial at occasions such as birth, marriage, and death ceremonies in the Simeulue community. Thus, the current study explores the cultural value of local wisdom in the Simeulue community, and based on that, it aims to create a regional development policy for it. The study employed a qualitative approach using surveys. The study subjects comprised the local government, traditional leaders, and the people of Simeulue. Data were collected through in-depth interviews and analyzed qualitatively. The results showed that: (i) *Laulu* is a maternal uncle who plays an important role in selecting a bride for his nephew, this role differs from one sub-district to another in Simeulue; (ii) *Amarehet* is a paternal uncle who plays a crucial role in family events, this role differs from one sub-district to another in Simeulue; and (iii) the role of *laulu-amarehet* is extremely important at every occasion for families living in Simeulue community. The authors conclude that the role of *laulu-Amarehet* is an integral part of the Simeulue community, and that the role is important and must be maintained.

Keywords: *laulu-amarehet*, local wisdomCorresponding Author: Hasbi Ali;
email: hasbi@unsyiah.ac.id**Published:** 01 August 2022Publishing services provided by
Knowledge E

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Selection and Peer-review under the responsibility of the VCOSPILED 2021 Conference Committee.

1. Introduction

Local wisdom and the plurality of Indonesian society is one of the social capitals in implementing sustainable development. Indonesia which consists of many islands with *heterogeneous people*, thus affecting the social structure. Where, from one area to another the social structure of the community is different from one another. In general, social structure is understood as a social building consisting of various elements that make up society. These elements are interconnected with each other and functional. According to Turner and Alexandra[1] that social structure is a permanent, regular, and patterned relationship between elements in society. The concept of social

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structure in this study is understood as an element forming social stratification and patterns of interaction in the kinship system.

Indonesian society in its kinship system is strongly influenced by its social structure. According to Suparman[2], the social structure of Indonesian society consists of *matrilineal* (based on the lineage of female parents), *patrilineal* (based on the lineage of male parents), and *parental* (based on the lineage of both parents). In general, Indonesian society in its social structure adheres to a *patrilineal* system and there are only two regions that adhere to a *matrilineal* system. This condition greatly affects all aspects of people's social life, especially those related to the life cycle such as birth, marriage, and death.

Likewise, the people of Aceh in their social structure tend to adhere to a *patrilineal* system. In the Acehnese kinship system, the local traditional values are highly respected. In this case, adat influences both personal, family and Acehnese life. Adat will be a binding rule for all family members, especially in the kinship system related to sacred ceremonies, such as marriage. Where, the procedures and subsequent social activities after the marriage takes place are fully regulated by custom [3].

The Simeulue community in its kinship system adheres to a *patrilineal* system, but in its social system it does not ignore the *matrilineal* system. Therefore, in its social system, the Simeulue community tends to adhere to a *parental* social structure. Where, the role of relatives from both parents in all life cycles in Simeulue society plays a very important role. In the marriage procession in Simeulue society, there is an important role for the relatives of the bride and groom, especially women from both sides of their parents' relatives, known as *laulu* (uncle from the mother's brother) and *amarehet* (uncle from father's brother). can act as a determinant of whether or not a marriage takes place. The results of the study Wulandari [4] found that the parties directly involved in the *malaulu* marriage custom (the bride's wedding night performed by uncles from the mother's line) in the *Dagang* ethnic group (one of the tribes in Simeulue Regency) were (a) *Amarehet* who serves as a guardian (b) *Laulu*, namely the uncle who owns the *malaulu* event (c) Kamanakan, namely the nephew in custom (d) Nono Yalafe, namely the daughter in adat (e) *Tutua Adat* is the traditional leader who gives advice in marriage events as the leader of the event (f) *Keuchik* is the village head (g) the village secretary is the village secretary (h) the family who carries out the marriage custom and community leaders who are involved.

The role of the *laulu* and *amarehet* is very urgent because they can fail their nephew's marriage if an agreement is not reached. Therefore, the urgency of the roles assigned to the *laulu* and *amarehet* can often trigger conflicts between fellow families because

they defend each other's arguments and families who want to carry out celebrations tend to become victims of the arrogance of this *laulu* and *amarehet* in the name of the customary *law* . held in high esteem. Therefore, this study wants to examine in more depth about the Urgency of the Role of *Laulu-Amarehet* as Local Wisdom in the Simeulue Community.

2. Literature Review

The culture of local wisdom as the social capital of local communities today is faced with serious challenges along with the current flow of globalization. Therefore, it is necessary to have various policies for its preservation so that it is not eroded. This effort to preserve the cultural values of local wisdom is a constitutional mandate as stated in Article 32 of the Constitution of the Republic of Indonesia that: "(1) The state shall promote Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the people to maintain and develop their cultural values. and (2) The state respects and maintains regional languages as national cultural treasures".

Meanwhile, related to the preservation of local culture in Simeulue [5] with the title Efforts of the Indigenous Council to Preserve the Culture of Local Wisdom (*Local Genius*) in Simeulue Regency (Research Report) it was found that "There are still very few efforts to preserve the culture of local wisdom that has grown and developed in Simeulue district due to limited funds owned by the Simeulue District Customary Council to carry out socialization to villages". Meanwhile, Hasbi Ali, Ruslan, and Irma Anggraini[6] with the title Transformation of Local Wisdom Values (*Local Genius*) in the Learning Process as an Effort for National Character Building in High Schools in Simeulue Regency (Research Report) found that: "Teachers during This effort to transform the values of local wisdom (*local genius*) in the learning process as an effort to form the character of students is through the subjects of Cultural Arts and Crafts and according to the teacher, actually building the character of these students is the responsibility of all subject teachers. In addition, the formation of the character of students through learning the values of local wisdom (*local genius*) is carried out through extra-curricular activities under the guidance of the Deputy Principal for Student Affairs.

Many researches on local wisdom (*local genius*) have been carried out. Kamonthip and Kongprasertamorn[7], Local Wisdom, Environmental Protection, and Community Development: Shellfish Farmers in Indonesia Tambon Banghunsai Phetchaburi Province Thailand, *Manusya: Journal of Humanities*, Volume 10.1, page 9 found that " Local wisdom in Bangkhunsai can be observed by living traditional practices such as work,

relationships in society, and spiritual beliefs and practices that serve to promote the fair, equitable and sustainable use of natural resources”.

Furthermore, Syarif [8], The Conservation Value of Local Wisdom of the Solo Rambu Traditional Ceremony of the Toraja Tribe of South Sulawesi as a Character Education Effort, *EFL Journal*, Volume 1, Number 1, page 22, found that: “The importance of integrating the cultural values of local wisdom (*Rambu Solo*) in the learning process as a forum for the formation of student character or identity”.

Dhana[9], Local Wisdom of the Jatiluwih Community: World Cultural Heritage Potential, Research Report, page 38, found that: “The local wisdom culture of the Jatiluwih community is closely related to efforts to preserve culture and preserve the environment”. Furthermore, Yunus[10] Values of Local Wisdom (*Local Genius*) as Strengthening National Character: Empirical Study of *Huyula* , Sociology of Society, Yogyakarta: Deepublish, found that: “ *Huyula’s* local wisdom culture contains Pancasila values which are the basis for character building nation”.

Sartni[11], Exploring the Local Wisdom of the Archipelago: A Study of Philosophy, *Journal of Philosophy*, Volume 37, Number 2, page 118, says that: “Local wisdom can be approached from the values that develop in it such as religious, ethical, aesthetic, intellectual, economic, technological, and others”. Furthermore, Alfian [12] Potential of Local Wisdom in the Formation of Identity and National Character, *Proceedings of The 5th International Conference on Indonesian Studies: "Ethnicity and Globalization* , says:” Verily the Indonesian people own properties they possess such as gotong cooperation, tolerance, mutual respect, and hard work which are reflected in the local wisdom of the ethnic groups in Indonesia.

Agustin[13] Community Efforts to Preserve the Nandong Tradition in Teluk Dalam District, Simeulue Regency found that: “In the *nandong* tradition it contains a number of values in people’s lives, its preservation by the community is still partial, and the younger generation does not like the art of *nandong* with their less active participation in training. ” Furthermore, Nubli [14] The Value of Smong Local Wisdom in Tsunami Disaster Mitigation in Simeulue Regency, Aceh Province found that: ”The culture of local wisdom about smong has saved the Simeulue community a lot from the 2004 tsunami disaster”.

Efforts to preserve the values of local wisdom in the Simeulue community need to be carried out in responding to social phenomena in today’s global era. Local wisdom in the Simeulue community is an inseparable part of Acehese culture. As it is known that adat is a part that is included and cannot be separated from culture, it grows and develops in the midst of people’s lives dynamically.

This dynamic process ultimately fosters *a form of culture* as a symbol of various values and concepts about life and the universe, in accordance with the development of people's thoughts and knowledge. Therefore, the values-laden customs need to be studied and preserved so that the next generation can inherit them properly. The transformation of cultural values or customs is absolutely necessary, especially in today's era of globalization because cultural values and customs can be contaminated due to the penetration of foreign cultures which are not necessarily in accordance with the socio-religious conditions and customs of Aceh [15].

The term *laulu-amarehet* (uncle from the mother's side and uncle from the father's side) has long grown and developed in the community kinship system in Simeulue. The urgency of the *laulu-amarehet* role is seen in the marriage ceremony in the Simeulue community. Where, before the marriage takes place the next day, in the evening, a *malaulu* ceremonial event is *held* (handing over the daughter to be worn by her maternal uncle).

Before the *maulu* process *takes place*, there are a series of customs that must be carried out related to the kinship system, namely visiting the bride's uncle from the mother's side by the bride and groom together with their parents. This visit to the maternal uncle's house in the Simeulue community is known as *amanaam mamofoi mamak* or *manuruik Lalulu* (nephews visit the maternal uncle's house or pick up the maternal uncle). The purpose of their arrival was to inform them that their daughter wanted to get married [16].

Visit this *laulu* house with something in the form of *sipuluik* food (glutinous rice) which is equipped with *bangkak manok* (roasted chicken) and *core* (coconut mixed with palm sugar) and put in a large plate and then wrapped in cloth. After the discussion took place, the maternal uncle along with the wife and other relatives of the bride's mother discussed and would immediately take a stand to honor her nephew by holding a number of ceremonial events. Where, two days before the marriage ceremony took place, *then he* would pick up his nephew for the *Malaulu* event. The *malaulu* event is an event to wear *henna* (*henna* leaves that have been mashed) to the bride's clone niece.

This is where it is seen how urgent the role of the *laulu-amarehet* in the Simeulue community's kinship system is. Where, before the event of *picking* up the bride's niece, the *latter* party and the *Amarehet* discussed how the technical implementation would be. This needs to be done as a signal to ask for permission beforehand by *laulu* to *amarehet* to bring his niece to the bride-to-be to their residence, even though it is seen as a mere formality because the *amarehet* will gladly give permission

to bring his niece to the bride-to-be to *Laulu's* house . Usually the event of wearing *henna* and *peusejuk* is accompanied by dances and drums all night long [16].

The people of Simeulue generally adhere to a *patrilineal* kinship system . Therefore, if the male parents have died, the responsibility for their children will be handed over to the guardian, known as *amarehet* . The handover of this nephew was witnessed by the *past* and *the customary law* of the local community without denying the role of his mother as a single parent [17]. Thus, it is clear that in addition to the role *Laulu* urgent as the role *amarehet* can not be ignored in the kinship system on Simeulue community.

3. Research Methods

3.1. Research Methods

For the purposes of this research, the researchers used a qualitative approach with an ethnographic-phenomenological type of research to see the role of laulu-amarehet in the life cycle of the Simeulue community.

3.2. Research Subject

The location of this research is in Simeulue Regency which consists of 10 sub-districts and only 3 (three) sub-districts are selected with the condition of the people being modern, transitional, and traditional. The three sub-districts are East Simeulue District (advanced district), West Simeulue District (less developed district), and Central Simeulue District (semi-developed district). The subjects in this study were 3 people from the village government, 3 traditional stakeholders, and 6 people from the local community. The total subjects in this study were 12 (twelve) people.

3.3. Data Collection Technique

The data collection technique used in-depth *interviews* guided by interview guidelines that had been prepared previously.

The information that will be collected includes:

1. Information requested from the village government
2. Local wisdom of the Simeulue community.
3. The kinship system in the Simeulue community.

4. The kinship system that underlies the *laulu-amarehet* role in the Simeulue community.
5. Information requested from customary stakeholders
6. Local wisdom of the Simeulue people
7. Kinship system.
8. *Laulu-amarehet* concept .
9. *Laulu-amarehet* urgency .
10. Information requested from the public
11. Local wisdom of the Simeulue community.
12. The community's response to the urgency of the *laulu-amarehet* role .
13. The impact of the role of the *laulu-amarehet* .

3.4. Data Analysis Technique

Data analysis was carried out by qualitative analysis by performing data *display* , data reduction, and drawing conclusions.

4. Research Results and Discussion

4.1. Local Wisdom of the Simeulue Community

The results of the interview between the researcher and the Chairman of the Consultative Council of Kuala Makmur Village, East Simeulue District, Mr. Ali Bustami, found that: "In Simeulue Regency there is a lot of local wisdom of the Simeulue community such as nandong, dance, mangarak marapulai, marangkul, and maminang. Local wisdom in the Simeulue community is found in almost all activities of community life as a relic of their ancestors and should not be abandoned in its implementation. However, Kuala Makmur Village has not drafted a qanun related to local wisdom that lives and develops in the community because there is no agreement between the community and funding constraints in its implementation. Thus, it can be concluded that the culture of local wisdom grows and develops in people's lives in Simeulue district, but not all of them are well documented in the form of a legal rule that is legally and permanently valid

because there is no common perception and constraints of limited funds in formulating it.

The results of interviews between researchers and traditional leaders of Kuala Makmur Village, East Simeulue District, Mr. Julian Salihin, it was found that: "In the people of Kuala Makmur Village, Simeulue Timur District, there are many local wisdoms that are still growing and developing in the lives of local people, such as in birth ceremonies, marriages, and ceremonies. death. All of these events in their implementation cannot be separated from the local wisdom that has existed since the time of the ancestors. Thus, it can be concluded that the community of Kuala Makmur Village has long since grown and developed local wisdom as an ancestral heritage that must be maintained in its implementation in all traditional ceremonies of the life cycle of the local community. Furthermore, the results of the interview between the researcher and the Indigenous Community of Kuala Makmur Village, Simeulue Timur District Mr. Said Usman found that: "The Kuala Makmur Village community as well as other village communities in Simeulue Regency has a lot of local wisdom culture which is still carried out from generation to generation. from the ancestors, as in the ceremonies of birth, marriage, and death, all have local wisdom. Thus, it can be concluded that in the life of the people of Kuala Makmur Village there is still a lot of local wisdom that is still carried out in every ceremony of the life cycle of the local community and should not be abandoned because it is a legacy from their ancestors long ago.

The results of the interview between the researcher and the Head of Malasen Village, West Simeulue District, Mr. Iliadin, found that: "In the daily life of the people of Malasen Village, West Simeulue District, Simeulue Regency, there are still many local wisdoms that grow and develop and are well maintained such as *malaulu*, *mangiau*, *nandong*, and *debus*". Thus, it can be concluded that in the life of the people of Malasen Village, West Simeulue District in Simeulue Regency, there is still a lot of growth and development of local wisdom culture as an inseparable part of their daily lives. Furthermore, the results of interviews between researchers and traditional leaders of Malasen Village, West Simeulue District, Mr. Jasfaruddin, found that: "In the Malasen Village community, Simeulue Barat District, Simeulue Regency, there are many local wisdoms that are still well preserved. In the wedding ceremony, for example, there are local wisdoms such as *malaulu*, *nandong*, *mangiau belek*, and *manyabala*". Thus, it can be concluded that in the life of the people in Malasen Village, Simeulue Barat District, Simeulue Regency, they still maintain the culture of local wisdom as a legacy from their ancestors in everyday life, including in wedding ceremonies.

The results of interviews between researchers and the Indigenous Peoples of Malasen Village, Simeulue Barat Subdistrict, Mr. Lismanuddin found that: "In the Malasen Village community, Simeulue Barat District, Simeulue Regency, there are many cultures of local wisdom that are still well-maintained in the lives of the local community. The culture of local wisdom includes nandong, debus, dance, *malaulu*, and marriage customs. Thus, it can be concluded that in the life of the people of Malasen Village, West Simeulue District, Simeulue Regency, there are still many local wisdom cultures that are still alive and developing in the daily life of the local community. Furthermore, the results of the interview between the researcher and the Head of Suak Baru Village, Simeulue Tengah District, Mr. Sofyan, found that: "Local wisdom in the Suak Baru Village community, Simeulue Tengah District, Simeulue Regency includes nandong, inafi, dabui, wedding ceremonies, and randai dance". Thus, it can be concluded that in the people of Suak Baru Village, Simeulue Tengah District, Simeulue Regency, there is still local wisdom that is well maintained and carried out in daily life by the local community.

The results of interviews between researchers and traditional leaders of Suak Baru Village, Central Simeulue District, Mr. Agri Sanjaya, found that: "In the community of Suak Baru Village, Simeulue Tengah District, Simeulue Regency, there are many local wisdom cultures such as *nandong*, *debus*, *nanganga*, *humedang*, dances in wedding ceremony". Thus, it can be concluded that in the community of Suak Baru Village, Simeulue Tengah District, there is still a lot of local wisdom culture that grows and develops in the midst of society. Furthermore, the results of the interview between the researcher and the Indigenous Community of Suak Baru Village, Simeulue Tengah Subdistrict, Mr. Khairul found that: "In the Suak Baru Village community, Simeulue Tengah Subdistrict there are still many local wisdoms such as nandong, dance, and debus which are always displayed at certain events, for example. circumcision and marriage". Thus, it can be concluded that in the people of Suak Baru Village, Simeulue Tengah District, there is still a lot of local wisdom that is still maintained and carried out by the local community.

4.2. Kinship System in Simeulue Society

The results of the interview between the researcher and the Chairman of the Consultative Body of Kuala Makmur Village, East Simeulue District, Mr. Ali Bustami, found that: "The kinship system in the community in Simeulue Regency is the same as other Aceh regions, namely according to the male line. Thus, it can be concluded that the kinship

system that applies to the people of Kuala Makmur Village is *patrilineal*. Where, the kinship system is taken from the male lineage in every decision making. Furthermore, the results of the interview between the researcher and the traditional leader of Kuala Makmur Village, East Simeulue District, Mr. Julian Salihin, found that: "The kinship system in the Kuala Makmur Village community is in principle the same as the Acehnese people in general, namely drawing kinship lines from male descent as guardians for children. - his future child. Thus, it can be concluded that the people of Kuala Makmur Village draw their kinship system from the male lineage, hereinafter referred to as wali abgi their children. So, men dominate in their kinship system.

The results of the interview between the researcher and the Head of Malasen Village, West Simeulue District, Mr. Iliasdin, it was found that: "In the Malasen Village community, Simeulue Barat District, Simeulue Regency, there is a kinship system either through descent, blood ties, or marriage". Thus, it can be concluded that the people of Malasen Village, West Simeulue District, Simeulue Regency apply a kinship system based on descent, blood ties, and marriage. Furthermore,

The results of interviews between researchers and traditional leaders of Malasen Village, West Simeulue District, Mr. Jafaruddin, found that: "The kinship system in the Malasen Village community, Simeulue Barat District, Simeulue Regency is generally based on blood ties, descent, and marriage. Therefore, several community groups emerged with their respective family tribal titles such as pamuncak, pamuncak mudo, datuk mudo, manjungkan, and trade. Thus, it can be concluded that the kinship system in the West Simeulue community is based more on lineage while respecting blood and marriage ties.

The results of the interview between the researcher and the Head of Suak Baru Village, Central Simeulue District, Mr. Sofyan, found that: "In the people of Suak Baru Village, Simeulue Tengah District, Simeulue District, their kinship system is based on descent, blood ties, and marriage". Thus, it can be concluded that the local community underlies their kinship system either from descent, blood ties, or marriage. Therefore, the kinship system in the Suak Baru Village community, Simeulue Tengah District, Simeulue Regency is broad and open. Furthermore, the results of interviews between researchers and traditional leaders of Suak Baru Village, Simeulue Tengah District, Mr. Agri Sanjaya, found that: "The kinship system in the people of Suak Baru Village, Simeulue Tengah District is based on both descent, blood ties, and marriages that are interrelated with one another". Thus, it can be concluded that in the people of Suak Baru Village, Simeulue Tengah District, the kinship system is not only based on blood ties alone, but also by descent and marriage.

4.3. Laulu-Amarehet Konsep concept

The results of the interview between the researcher and the Chairman of the Consultative Body of Kuala Makmur Village, East Simeulue District, Mr. Ali Bustami, found that: "Underlying the role of *laulu-amarehet* in the community in Simeulue Regency is the kinship system adopted. Where, between the two sides, the father and mother of the child who will carry out, especially marriage, both have an important role in the ceremony. However, in the village of Kuala Makmur, the role of the *laulu* is greater than that of the *amarehet* because they are the ones who will carry out the marriage ceremony from beginning to end. Thus, it can be concluded that the kinship system that forms the basis for the role of the *laulu-amarehet* in the Kuala Makmur Village community is their position in the family kinship system that will carry out celebrations, especially marriages.

The results of interviews between researchers and traditional leaders of Kuala Makmur Village, East Simeulue District, Mr. Julian Salihin, found that: "*Laulu* and *amarehet* in the community system in Kuala Makmur Village are very important. Where, when *Laulu* and *amarehet* not exist in a community of life cycle ceremonies such as marriage, then the marriage can not be executed because later there is a demand in the future of the party *Laulu* and *amarehet* to families who carry celebration ". Thus, it can be concluded that *laulu* and *amarehet* in the life of the people of Kuala Makmur Village are very important and have a major role in various ceremonies every cycle of the life of the local community because without their presence the celebration could have been canceled. Furthermore, the results of the interview between the researcher and the Head of Malasen Village, West Simeulue Subdistrict, Mr. Iliasdin, found that: "In the Malasen Village community, Simeulue Barat District, Simeulue Regency *Laulu* has less role, but the more important role is *amarehet* . However, *Laulu* this can not be left out in any family ceremonies. The levels of the kinship system related to the *laulu's* role in the Malasen Village community, Simeulue Barat District, Simeulue Regency are as follows.

1. Custom Password

Traditional passwords are meant to be traditional ceremonies carried out by the village government led by traditional leaders and attended by all villagers. *Traditional passwords* have the highest position in every traditional ceremony in the Malasen Village community, Simeulue Barat District, Simeulue Regency.

1. Amarehet

Amarehet is meant in the community of Malasen Village, West Simeulue District, Simeulue Regency known as "wali". The role of this guardian in every traditional family ceremony in the kinship system is very important because they are the ones responsible for the success or failure of the celebration. This guardian is drawn from the male line (father) for children who want to get married. However, in practice this guardian must also respect the *past* existence of his child who will carry out the marriage. Therefore, the guardian must allow the child to be brought by the *laulu* to their place known as the *malaulu* one day before the traditional family ceremony is held. After the *malaulu* event at the last place was finished, then the *last* party returned his nephew who wanted to hold the celebration to his parents' house (guardian). At the time of the arrival of the *last* party to return this child, then the guardian must welcome him with respect. If the guardian ignores this *past* arrival, there will be conflict in the family. *Then* he returned home disappointed because he felt unappreciated by the guardian. If this happens, then there is a customary obligation as a form of customary fine that must be carried out by the guardian to return the family to its original state. Usually in the form of *alternating circles* and customary fines that have been mutually agreed upon by the local community. Guardians in the kinship system in the Malasen Village community, Simeulue Barat District, Simeulue Regency consist of several levels, namely:

1. *Legal guardian*, namely the village government and its apparatus.
2. *Customary guardians*, namely the traditional stakeholders in the village.
3. *Children Silae*, the family lineage of men in the system of *children's nephew*.
4. *Silafae children*, families who come from the female lineage in the *child* system.
5. *Laulu*

Laulu meant that the people of Malasen Village, West Simeulue District, Simeulue Regency were drawn from the female lineage (mother). *Laulu's* role in every traditional family ceremony in the kinship system is very important because they are the ones responsible for the success or failure of the celebration. *Then* this is drawn from the lineage of women (mother) for children who want to get married. However, in practice *Laulu* also have to respect the existence of *guardian* of a child who will hold the wedding. Therefore, *Laulu* in the success of the celebration events create a separate ceremony in his home by inviting the village government, traditional leaders, mayors, and local communities. The size of the event really depends on past abilities and what is prioritized here is the role. However, based on the results of the interview between the researcher and the Head of Malasen Village, West Simeulue Subdistrict, Mr. Iliasdin,

it was found that: "The celebration can only be carried out between the guardian and the *past* in collaboration. Where, both parties agreed to carry out the celebration on the same day. It is possible to cover each other's weaknesses and save the cost of the celebration. Thus, it can be concluded that it can be concluded that the role of the *laulu* in the kinship system of the people of Malasen Village, West Simeulue District, Simeulue Regency is *subordinated to the* role of guardian. However, this past role also cannot be eliminated in the implementation of family celebrations in the local community.

The results of interviews between researchers and traditional leaders of Malasen Village, West Simeulue District, Mr. Jasfaruddin, found that: "The concept of *laulu-amarehet* in the life of the people of Malasen Village, Simeulue Barat District, Simeulue Regency is drawn based on lineage. Where, *then* drawn from the maternal lineage (female), while the *amarehet* in West Simeulue society called wali drawn from the father's lineage (male). In the implementation of the *malaulu* has three levels, namely:

1. Custom

Adat is meant by the rules of *Malaulu* in accordance with those determined by the guardian of the child who will carry out the marriage.

1. Custom password

The traditional code is meant that the *Malaulu* activity has a strong meaning, so it must still be carried out by the family who will hold the wedding celebration.

1. Law

The legal term is set because in the human life cycle consists of four elements from the bapo (male) and four elements from the mother (female).

Thus, it can be concluded that the concept of *laulu-amarahet* in the community of Malasen Village, West Simeulue District, Simeulue Regency is well known, but the roles of each are different from one another. Where, *angeret* in the community of Malasen Village, West Simeulue District, Simeulue Regency is called a *guardian* whose role is at a higher level than the past in weddings and family celebrations in the local community.

The results of the interview between the researcher and the Head of Suak Baru Village, Simeulue Tengah District, Mr. Sofyan, found that: "The role of the *laulu-amarehet* in society is based on lineage, both from the male (father) and female (mother) side. Where, *later* in the community of Suak Baru Village, Simeulue Tengah District, Simeulue Regency, they were drawn from the female lineage (mother). While *amarehet* is based on the male lineage (father). In the community of Suak Baru Village, Simeulue

Tengah *District*, this *amarehet* is referred to as a guardian. Between the *past* and the *amarehet*, they both play a role in the implementation of family celebrations, especially marriages. There are several levels in this activity, namely:

1. *Hajo*

Hajo is intended to be a major work involving all village communities led by the village head, so that it is attended by the general public. In this case, the village government, traditional leaders, and indigenous peoples work hand in hand to make the event a success at the place of the family holding the celebration.

1. Law

The law means that the work is carried out only to abort legal obligations. Where, families who carry out the celebration only invite local customary law to witness their child's marriage.

1. Law under the law

The law under the law means that the implementation of the work is simple, the family that carries out the celebration only makes a perfunctory feast without involving many people.

In the implementation of the ceremony the delivery of the message uses the *Simolol* language. Based on the results of an interview with the Head of Suak Baru Village, Simeulue Tengah District, Simeulue Regency, the *Simolol* language is no longer recognized by the government today because the government thinks that *Simolol* is the same as *Devayan* language, even though the facts are much different. Therefore, if this is allowed to continue, it is feared that it will trigger horizontal conflict in the Simeulue community. Thus, it can be concluded that the role of *laulu* and *amarehet* in the community of Suak Baru Village, Simeulue Tengah District, Simeulue Regency is based on lineage, both from the male (father) and female (mother) side.

The results of interviews between researchers and traditional leaders of Suak Baru Village, Simeulue Tengah District, Mr. Agri Sanjaya, found that: "The concept of *laulu-amarehet* in the people of Suak Baru Village, Simeulue Tengah District is based on the existing kinship system. Where, the *past* is taken from the mother's line (female), while *amarehet* is taken from the father's line (male). However, the two of them between *Laulu* and *Amarehet* have the same role in every family event." Thus, it can be concluded that the concept of *laulu-amarahet* in the people of Suak Baru Village, Simeulue Tengah District is also known which is based on their respective lineages.

5. Conclusion

1. *Laulu* is an uncle who comes from the maternal line who has an important role in determining, especially the mate for his nephew. This role differs from one sub-district to another in Simeulue Regency.
2. *Amarehet's* uncle who comes from the father's lineage who has an important role in family events, this role differs from one sub-district to another in Simeulue Regency.
3. The role of *laulu-amarehet* in the Simeulue community is very urgent as a determinant of the success of a celebration in the family both in birth, circumcision, marriage, and death ceremonies

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