

LOCAL WISDOM OF THE ACEH COMMUNITY IN PEOPLE'S STORIES IN PIDIE AND PIDIE JAYA DISTRICTS

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ABSTRACT

There are many legendary folktales in Acehnese society; in particular, the folktales that developed in Pidie and Pidie Jaya contain messages about the local wisdom values of the Acehnese people. The value of the local wisdom of the Acehnese people in the folklore of Pidie and Pidie Jaya is described using a descriptive-qualitative approach and method and literature analysis techniques. Sources of research data are stories from Masyik Leun and Mat Usop (from Pidie) and stories from Biring Karnani (from Pidie Jaya). The stages of data collection started with reading the story script, followed by tagging and coding to be used as data, and further analyzed. Furthermore, the collected data was analyzed in stages; describe data, analyze data, classify data, and draw conclusions. Based on the results of the analysis, the local wisdom values contained in the Masyik Leun and Mat Usop stories and the Biring Karnani stories are divided into four types of local wisdom values. (1) Local wisdom values related to ethics, consist of: a) a person tries to change other people's wrong views, b) a grandmother always protects and loves her grandchildren, and c) a person must be responsive to all problems and trials. (2) The value of local wisdom regarding aesthetics or beauty is that Teungku Imum handed over ranup pate as a birthday invitation to residents of neighboring villages. (3) Local wisdom values related to religion or religion, consisting of a) the community fardhukifayah for those who died and b) the residents bringing home and eating the birthday rice from the place where the mauled ceremony was held. (4) Local wisdom values related to social inclusion include; a) residents use traditional tools as provisions on the road, b) everyone will find out the price of goods in the market, c) the community announces news of people who died in the public after dawn prayers, d) mawah efforts to help poor villagers, and e) everyone helps the villagers themselves by providing decent jobs.

Keywords: Local Wisdom, Acehnese People, Folklore.

ABSTRAK

Ada banyak cerita rakyat yang melegenda dalam masyarakat Aceh; khususnya cerita rakyat yang berkembang di Pidie dan Pidie Jaya mengandung pesan tentang nilai kearifan lokal masyarakat Aceh. Nilai kearifan lokal masyarakat Aceh dalam cerita rakyat Pidie dan Pidie Jaya dideskripsikan dengan menggunakan pendekatan deskriptif-kualitatif dan metode serta teknik analisis literatur. Sumber data penelitian adalah cerita dari Masyik Leun dan Mat Usop (dari Pidie) dan cerita dari Biring Karnani (dari Pidie Jaya). Tahapan pengumpulan data dimulai dengan membaca naskah cerita, dilanjutkan dengan penandaan dan pengkodean untuk dijadikan data, dan selanjutnya dianalisis. Selanjutnya data yang terkumpul dianalisis secara bertahap; mendeskripsikan data, menganalisis data, mengklasifikasikan data, dan menarik kesimpulan. Berdasarkan hasil analisis, nilai kearifan lokal yang terkandung dalam cerita Masyik Leun dan Mat Usop dan cerita Biring Karnani terbagi menjadi empat jenis nilai kearifan lokal. (1) Nilai-nilai kearifan lokal yang berkaitan dengan etika, terdiri dari: a) seseorang berusaha mengubah pandangan salah orang lain, b) nenek selalu melindungi dan menyayangi cucunya, dan c) seseorang harus tanggap terhadap segala masalah dan cobaan. (2) Nilai kearifan lokal mengenai estetika atau keindahan yaitu Teungku Imum menyerahkan ranup pate sebagai undangan ulang tahun kepada warga desa tetangga. (3) Nilai-nilai kearifan lokal yang berkaitan dengan religi atau religi, terdiri dari a) fardhukifayah masyarakat bagi yang meninggal dan b) warga membawa pulang dan memakan nasi ulang tahun dari tempat diadakannya upacara maulid. (4) Nilai-nilai kearifan lokal yang terkait dengan inklusi sosial meliputi; a) warga menggunakan alat tradisional sebagai bekal di jalan, b) setiap orang akan mengetahui harga barang di pasar, c) masyarakat mengumumkan berita orang yang meninggal di depan umum setelah sholat subuh, d) upaya mawah membantu warga desa yang miskin, dan e) setiap orang membantu warga desa sendiri dengan memberikan pekerjaan yang layak.

Kata Kunci: Kearifan Lokal, Masyarakat Aceh, Cerita Rakyat.

INTRODUCTION

Haba jameun or folklore is a story from ancient times that lived among the people and was passed down from generation to generation by word of mouth no one knows when it started and no one knows who created it (Depdiknas, 2002: 210). The existence of folklore cannot be separated from the existence of a group of supporting communities or owners, although it is not known who first made it.

Aceh used to be familiar with stories, or stories of conflict, starting from the colonial era, to the Free Aceh Movement (GAM) conflict (Mujiburrahman, 2018). Even though Aceh is also the same as other regions that are rich in folklore. There are many folktales that are legendary in Acehnese society, especially in the people of Pidie and Pidie Jaya districts, such as Akibat Hasutan Maknu, Masyik Leun and Mat Usop (Pidie), Biring Karnani (Pidie Jaya), and many other folk tales. Folklore spread among the people of Pidie and Pidie Jaya Regencies, which are now stored neatly in the mouths of the Pidie and Pidie Jaya people, which have become a cultural heritage to be told from time to time to generations and their children and grandchildren.

In the folklore found in the people of Pidie and Pidie Jaya Regencies, there are many entrenched literary values, one of which is the value of local wisdom. According to Rosidi (2011: 29), "Local wisdom is an attitude, view, and has the ability of a group of people in managing their spiritual and physical environment, also provides resilience and power to grow in the area where the community group is located." Where then, local wisdom has dimensions and values of respect for nature. (Mujiburrahman et al., n.d.) In addition, local wisdom can also be understood as local ideas that are wise, full of wisdom, and of good value, which are embedded and followed by members of the people.

One of the examples of folklore that is full of local wisdom values found in the people of Pidie Regency is the story of Masyik Leun and Mat Usop. This story tells of a grandmother (Masyik) in caring for her grandson who has been orphaned (Mat Usop). Mat Usop is a boy who was abandoned by his mother and father since he was in the swing. His mother's father died in tandem, facing the Almighty. After the departure of his mother and father, Mat Usop absolutely became the responsibility of his grandmother, Masyik Leun. Almost every day and night, Masyik Leun patiently takes care of her grandson.

In the stories of Masyik Leun and Mat Usop, many Acehnese local wisdom values are illustrated. One of them was when Masyik Leun recited Acehnese poems to put Mat Usop to sleep. For the people of Pidie and Pidie Jaya, singing songs that have religious value when lulling their children to sleep is a meaningful tradition in their lives. The poems that are sung are full of moral messages that can be used as a guide by the child when they grow up.

The value of local wisdom is a characteristic that only a mother in Aceh has. They often sing meaningful songs to lull their children to sleep in the swing. These poems include Do Kudoda Idang, Got-Got Panyang Iku Geulungku Panyang Mata, Pok Ambe-Ambe, and many others poems. Sometimes Masyik sings poems like these when he puts Mat Usop to sleep.

Oh Syik, when Si Mat Usop was little, Syik's son, Syik often sang when he was swinging him, is that true?" Ask Bulukeh. "Yes, Syik sang at that time; 'Do kudoda idang, silayang blang kaputoh taloe, beurijang rayek kah banta seudang, jak meudagang

peumakmu nanggroe'", said Nyak Dhien excited to show his friends that he knew Mak Syik's singing (Masyik Leun and Mat Usop in CRABD, 2009:92).

Masyik continues to sing these songs as a form of his affection and love for Mat Usop, as is also illustrated in the following text excerpts.

After resting Syik cooked rice and ate with Mat Usop to calm his heart, and since then Syik swung him while singing "Do kudoda idang ..." which means my son Mat Usop will grow up fast, so he can do business and prosper the country (Masyik Leun and Mat Usop in CRABD, 2009:94).

In the text quoted above, it is clear that there are some local wisdom values in it. These local wisdom values include the singing of Acehnese poetry when a grandmother lulls her grandson to sleep, which contains a very meaningful message for the Acehnese generation's children and grandchildren. Later, when they grow up, they can become useful people for Nusa, Nation, and Religion.

Based on the description and reality above regarding the full value of local wisdom contained in literary works, such as folklore found in the people of Pidie and Pidie Jaya. Researchers are interested in analyzing the value of local wisdom contained in folklore in the Pidie and Pidie Jaya communities. The researcher gave the title of this study, "Local Wisdom in Folklore in Pidie and Pidie Jaya Communities." This research was conducted with the aim of knowing the forms of local wisdom values contained in folklore in the Pidie and Pidie Jaya communities.

THEORETICAL REVIEW

Local Wisdom

Rosidi (2011:29) states that "The term local wisdom is a translation of local genius". Local genius itself was first introduced by Quaritch Wales in 1948-1949 with the meaning "The ability of local culture to deal with foreign cultural influences when the two cultures are related." Compared to the influence of Indian culture on Indonesia in the West, Indonesian people accept Indian culture almost completely as if they were merely imitating, while in the eastern part of Indonesia Indian culture is only a stimulus for the development of local indigenous culture.

Communities as owners of traditional knowledge do not take into account economic benefits at all and have no desire to protect their knowledge from being taken by outsiders. This is because there is an assumption that knowledge is a shared property. Delegating this knowledge to others is considered a policy that will be rewarded in the future. The World Intellectual Property Organization (WIPO) (in Permana, 2010: 7) stated that,

"Tradition-based-literacy, artistic, scientific works, performances, inventions, scientific discoveries, designs, marks, names and symbols, undisclosed information and all other tradition-based innovations and creation."

"(Traditional based on literacy, artistic, scientific, work, performance, inventions, scientific discoveries, designs, signs, names and symbols, disclosed information and other traditional based on innovation and creation)."

Thus, intellectual activities in the fields of industry, science, literature, or art are all based on innovations and creativity produced by society. Most traditional knowledge is a work that has experienced development in the past and there is still a possibility to experience development in the future, used and passed down from generation to generation, and in certain

cases, has been collected and published by anthropologists, historians, researchers, or academics.

Forms of local culture in society can be in the form of values, norms, ethics, beliefs, customs, customary laws, and special rules. Because of its various forms and it lives in various cultures of society, its functions are various (Nyoman, 2003:43). For example, the people of Aceh, in managing rice fields, mountains, and the sea, have certain rules. These rules sometimes become routine activities that must be carried out, even to prohibitions that cannot be carried out. These rules should not be ignored, those who ignore them will be subject to customary sanctions. This has been stipulated together in customary qanuns. For example, fishermen are not allowed to go out to sea on Fridays. Rice field farmers must do *khanduri blang* before going down to 'work' on their fields. People who enter the forest are not allowed to cut trees carelessly (Ismawirna, et al., 2023:67).

Folklore

Folklore is a type (genre) of oral literature, and oral literature is a part of folklore. Furthermore, oral literature is a part of oral folklore (verb folklore). Folklore comes from English folklore, consisting of two words, namely the words folk, and lore. Folk means collective, a group of people who have physical, social, and cultural identifying characteristics, so that these identifying characteristics can be distinguished from other groups, namely the realization of the same skin, the same hair, the same language, and the same religion. Same anyway. Folklore is a legacy from generation to generation. He further emphasized that because it is an inheritance, all tribes, and nations must have folklore.

In the Indonesian Dictionary (Depdiknas, 2002: 210), folklore is a story from ancient times that lives among the people and is passed down from generation to generation and is passed from mouth to mouth, and it is not known when it started, and it is not known who its creator is. The existence of folklore cannot be separated from the existence of a group of supporting communities or owners. Folklore is a story that originates from the community and develops in society. Folklore is passed down from generation to generation, and it is not known who first made it (Educative Team, 2006:234). On the other hand, lore means tradition, folk, namely part of the culture that has been passed down from generation to generation orally or through examples accompanied by gestures or reminder aids.

According to Pardi (2006:11) folklore is owned by various communities everywhere in this world. In general, the presence of folklore is related to the early days of events in a certain community environment. Thus, the existence of folklore is closely related to traditional community life from the history of certain community journeys. With regard to folklore, Danandjaja (1984:2) says, "Folklore is a large part of the culture of a collective, which is spread and passed down from generation to generation among any kind of collective, traditionally in different versions, both in oral form and examples accompanied by gestures or memory aids." Based on this understanding of folklore, it can be said that folklore does not only belong to certain groups, for example, folklore for the class of kings or nobles is different from that of the common people.

As for the types of folklore, according to Bascom (in Danandjaja, 1984:50) folklore can be divided into three major categories, namely (a) myth (myth), (d) legend (legend), and (c)

fairy tale (folktale).). In contrast, Nurgiyantoro (2002:22) divides folklore into four types, namely (a) myths, (d) legends, (c) folk tales, and (d) animal stories (fables). Of course, the division of folklore is only an ideal type, because, in reality, many stories have characteristics of more than one category.

RESEARCH METHODS

This study uses a qualitative approach. The method used is a descriptive-qualitative method using library techniques or content analysis. According to Holsti (in Moleong, 2007:220) library techniques are techniques used to draw conclusions by trying to find the characteristics of the message, and it is done objectively and systematically.

Sources of research data are folklore found in the people of Pidie Regency, namely, "Masyik Leun and Mat Usop" and folklore found in the people of Pidie Jaya Regency, "Biring Karnani". Both of these folktales are contained in the book Collection of *Cerita Rakyat Aceh Bernuansa Damai (CRABD)* Contributor Prof. Dr. Amirul Hadi, M.A. and Dr. Asna Husin, MA., published the 2009 Peace Education Program (PPD). Furthermore, the data in this study are sentences contained in folklore as a source of data and contain local wisdom values.

Collection of research data using library techniques or content analysis. The literature study was carried out by reading folklore which was used as a source of data critically, carefully, and thoroughly followed by tagging and coding to be used as data and further analyzed. Furthermore, the collected data was analyzed by stages; describe data, analyze data, classify data, and draw conclusions.

RESEARCH RESULT

1) The Value of Local Wisdom in the Stories of Masyik Leun and Mat Usop Comes From Pidie

The values of local wisdom contained in the stories of Masyik Leun and Mat Usop are as follows.

a) Residents Use Traditional Equipment as Supplies on the Road

As a human being who lives in the village, Masyik often takes advantage of everything produced by nature as supplies in every journey. The value of local wisdom is proven when Masyik uses *suwa* as a lighting tool on his journey.

Syik walks with suwa (dried coconut leaves tied tightly and burned) as a helper. (Masyik Leun and Mat Usop in CRABD, 2009:92).

b) Society Announces News of People Died to General Audience After Fajr Prayer

One form of local wisdom values and customs in the people of Aceh is conveying the news of a deceased person when it is still dawned. This is intended so that all residents can know about the circumstances of someone who died. If it is not conveyed at dawn, it is feared that people will miss hearing such an announcement, because, after dawn, when nature is already bright, many residents have left their homes and gone about their respective activities.

Masyik looking for his mother's bed and ... it turns out that the woman's body has become stiff. Masyik became very sad and cried too while hugging Mat Usop, then with what strength Masyik had left he carried his mother into the house. After dawn, Masyik

told his neighbors about this incident. (Masyik Leun and Mat Usop in CRABD, 2009:93).

c) The Community Fardhukifayah for People Who Died

It is an obligation and a necessity in Islam every person who dies is required to do fardhukifayah, such as washing, shrouding, praying, and even burying him. This action can also be seen in the following text excerpts.

After the fardhu kifayah was finished, Masyik did not have the heart to leave Mat Usop alone, especially since houses in the village were very rare and there were only 15 families. (Masyik Leun and Mat Usop in CRABD, 2009:93).

d) Teungku Imum Hands Over Ranup Pate as a Birthday Invitation for Residents of Neighboring Villages

In the village community, handing ranup pate 'betel leaf packets' is one of the local wisdom aimed at strengthening kinship ties. The tradition of giving ranup pate is commonly shown as an invitation for those who accept. For example, ranup pate was handed over by a Teungku Imam to another Teungku Imam, as a form of invitation to fulfill a birthday invitation for residents of Teungku Imam village who received the ranup pate. This form of local wisdom can be found in the following excerpt of the text of the story.

One day, on his way home from fishing, Mat Usop met the petua meunasah (village elder) elder of Cot Tarum who left ranup pate (invitation) for the residents of Krueng Canguiek village to attend a birthday celebration in Cot Tarum village this Monday. (Masyik Leun and Mat Usop in CRABD, 2009:94).

e) Residents Bring Home and Eat Mauled Rice from the Mauled Kenduri Event Place

After receiving the ranup pate, usually, the villagers who received the mauled invitation flocked to the menasah where the mauled was being held. Arriving at Menasah, the invitees were served idang meulapeh 'dish' which contains rice and side dishes for the invitees to share. It's not just tasting, even the invitees are also allowed to bring home their respective birthday rice covered with banana leaf packets. The form of such local wisdom values is similar to that which is illustrated in the following excerpt of the text of the story.

Syik replied: "Masyik also wants to eat Nasi Maulid. It's been two years since Syik has ever eaten Nasi Maulid. Bring an ija saboh sirong [a large handkerchief] so you can bring Masyik a packet of mauled," Syik asked. (Masyik Leun and Mat Usop in CRABD, 2009:94).

Even on the day of attending the birthday event, which is generally reserved for men of all ages, women often don't need to cook anymore. All that remains is to wait for the birthday rice brought by the men to their house.

At 11.00 that Monday, Mat Usop asked Syik's permission and brought the ija saboh sirong. Before leaving, he had a message; "It's fun not to cook today, okay?" Masyik smiled happily, seeing the child so happy. (Masyik Leun and Mat Usop in CRABD, 2009:94-95).

f) Mawah Enterprises to Help Underprivileged Villagers

Another form of local wisdom values in Acehese society is about mawah (working on or maintaining other people's objects, then the proceeds are divided in half with the owner). Mawah efforts are usually given by people who are able to those who are less able. This is similar to what Mat Usop did to his poor villagers.

Mat Usop plans to collect many chicks which will then be returned by the people of Krueng Canguiek village to be reared in a mawah (profit sharing) business, and this

effort will be able to increase their income. (Masyik Leun and Mat Usop in CRABD, 2009:96).

g) Everyone Helps People in Their Own Village by Providing Decent Jobs

Apart from the mawah method, another thing that is commonly done by someone in lightening the burden on other people is to give them a decent job so that they can get a decent income as well. The value of local wisdom is also in line with what Mat Usop did to the villagers in the text excerpt below.

Meanwhile, Mat Usop, who lives in the Syik Leun village community, has produced a lot of chickens and eggs. He has been able to employ village people, including the people from the village of Krueng Cangguek. (Masyik Leun and Mat Usop in CRABD, 2009:97).

2) The Value of Local Wisdom in the Story of Biring Karnani Comes from Pidie Jaya

The following are the values of local wisdom found in the Biring Karnani story.

a) Someone is Trying to Change the Erroneous Views of Others

Trying to change someone's mistaken views is the responsibility of every human being. The value of local wisdom like this is a form of effort to create peace and avoid conflict between people. This was like what Mi Manyak did to Uncle Si Tilan, who always thought of Tilan as the descendant of an unlucky person. The form of local wisdom values shown by Mi Manyak can be found in the following text excerpts.

"Bang Teh and his wife have been cursed, maybe up to seven generations; We don't want to inherit his bad luck." Mi Manyak tried to change their views: "Kiban gatanyoe, peu tapateh hai lagei nyan [How are you guys, why do you believe in such things]?" (Biring Karnani in CRABD, 2009:61).

b) A Grandmother Always Protects and Loves Her Grandson

One of the values of local wisdom that is embedded in a woman (grandmother) who has her grandchildren, she will always look after and protect her grandchildren from all forms of harm and discomfort. This is shown by Mi Manyak who protects her grandson, Tilan in the text excerpt below.

Mi Manyak loves Tilan very much and tries to protect him from various attempts to attribute it to his parents' bad luck. (Biring Karnani in CRABD, 2009:61).

Apart from protecting her granddaughter, Mi Manyak also refuted everyone who insulted her grandson. This defense is also a form of local wisdom values that aim to defend the truth and give others the right to a free life. For more details, pay attention to the following text excerpt data.

"Pakriban tapeugah meunan? Si Tilan hana mak ngon yah jih, meunyoe hana lon sayang soe cit nyang sayang keujih? [Why do you talk like that? Tilan doesn't have a father and mother, if I don't love him who will love that child]?" (Biring Karnani in CRABD, 2009:63).

c) One Must Respond to All Problems and Trials

The value of local wisdom in the attitude of a person who must respond to all problems and trials was also shown by Mi Manyak when he found that his grandson Tilan was constantly insulted and belittled by his other grandchildren. Finally, Mi Manyak acted to change Tilan's mentality rather than always reminding her other grandsons not to insult and mock Tilan anymore.

Feeling unable to advise them, Mi Manyak changed his strategy in dealing with this problem. "I can't change the behavior of my children and grandchildren, but I can

change Tilan. I can strengthen him so that he is able to face this ordeal.” (Biring Karnani in CRABD, 2009:64).

d) Everyone is Trying to Find Out The Price of Goods in The Market

Normally any human in this world will always find out the price of every item on the market, this is what Mi Manyak did, who tried to go to the market when he wanted to ask the price of the diamonds collected by Biring Karnani at the Ie Leubeu market. The value of local wisdom can be found in the following excerpt of the text of the story.

The next day, Mi Manyak took the smallest stone and asked the diamond maker at the Ie Leubeu market for the price. (Biring Karnani in CRABD, 2009:67).

DISCUSSION

After the description and analysis of the data regarding local wisdom values above, the researcher will then discuss by classifying local wisdom values in the Masyik Leun and Mat Usop stories from Pidie and the Biring Karnani stories from Pidie Jaya based on their type as follows.

1) Local Wisdom Values Related to Ethics

Local wisdom values related to ethics are wisdom values related to good and bad that function as norms or rules of behavior in human relations with other people, as expectations or what society expects of someone according to their status and role. The local wisdom values related to ethics contained in the Masyik Leun and Mat Usop stories and the Biring Karnani stories are; a) one tries to change the wrong views of others, b) a grandmother always protects and loves her grandson, and c) one has to be responsive to all problems and trials.

2) Local Wisdom Values Related to Aesthetics or Beauty

Local wisdom values related to aesthetics are local wisdom values that are often associated with objects, people, and events that can please the heart (feelings). There are local wisdom values related to aesthetics contained in the Masyik Leun and Mat Usop stories and the Biring Karnani stories; Teungku Imum gave ranup pate as a birthday invitation to residents of neighboring villages.

3) Local Wisdom Values Related to Religion or Religion

Local wisdom values related to religion or religion are local wisdom values related to humans and God, namely their relation to the implementation of orders and prohibitions. Religious values are manifested in the form of useful deeds. The values of local wisdom related to religion contained in the stories of Masyik Leun and Mat Usop and stories of Biring Karnani are; a) the community fardhukifayah for those who died and b) residents brought home and ate birthday rice from the place where the mauled event was held.

4) Local Wisdom Values Related to Social

Local wisdom values related to social care social wisdom values related to human attention and treatment of fellow human beings in their environment. The social values of local wisdom contained in the stories of Masyik Leun and Mat Usop and stories of Biring Karnani include; a) residents use traditional tools as provisions on the road, b) everyone will find out the price of goods in the market, c) the community announces news of people who died to the

public after dawn prayers, d) mawah efforts to help poor villagers, and e) everyone helps the villagers themselves by providing decent jobs.

CONCLUSION

Local wisdom is local ideas that are wise, full of wisdom, of good value, which are embedded and followed by community members. Based on the results of the research and discussion that has been carried out, information is obtained that the local wisdom values contained in the folklore Masyik Leun and Mat Usop originating from Pidie and the folklore Biring Karnani originating from Pidie Jaya are local wisdom values such as: a) residents use tools tradition as provisions on the road, b) the community announces the news of the deceased to the public after dawn, c) the community fardhukifayah for the deceased, d) Teungku Imum handed over ranup pate as an invitation to the birthday of residents of neighboring villages, e) residents brought home and eating birthday rice from the place for the maulid event, f) mawah efforts to help less fortunate villagers, g) everyone helps their own villagers by giving decent jobs, h) someone tries to change other people's wrong views, i) a grandmother always protects and loves her grandchildren, j) one has to be responsive to all problems and trials, and k) everyone will find out the price of goods in the market.

The forms of local wisdom values in the folklore of Masyik Leun and Mat Usop yang Biring Karnani mentioned above are divided into four types of local wisdom values. (1) Local wisdom values related to ethics, consist of: a) a person tries to change other people's wrong views, b) a grandmother always protects and loves her grandchildren, and c) a person must be responsive to all problems and trials. (2) The value of local wisdom regarding aesthetics or beauty is that Teungku Imum handed over ranup pate as a birthday invitation to residents of neighboring villages. (3) Local wisdom values related to religion or religion, consisting of a) the community fardhukifayah for those who died and b) the residents brought home and ate the birthday rice from the place where the mauled ceremony was held. (4) Local wisdom values related to social inclusion; a) everyone will find out the price of goods in the market, b) residents use traditional tools as provisions on the road, c) the community announces the news of a person's death to the public after dawn prayers, d) mawah business to help poor villagers, and e) everyone helps the villagers themselves by providing decent jobs.

SUGGESTION

The results of the research focus on the value of local wisdom, it is necessary to carry out further research on the study of other literary values contained in folklore found in all regions in Aceh. Considering that in Acehnese society there are still many folktales that have not been published to the public, it takes our effort and hard work to explore various educational values in these hidden folktales.

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