
THE ROLE OF CULTURISTS IN GUIDING THE LOCAL WISDOM TRADITION OF *PANTANG KEMALI* IN ADOLESCENTS

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Abstract

This study aims to describe the role of cultural observers in guiding the Abstinence Kemali local wisdom tradition for adolescents in Kutacane, Southeast Aceh. The research subject MAA (Aceh Traditional Council) and *kalak metue kute* as humanists who know the cultural of the environment. This research is qualitative research with an ethnographic approach. Conducted in Kutacane, Southeast Aceh with the object of research looking at the role of cultural figures in guiding local wisdom traditions of *Pantang Kemali* for adolescents. The research data is in the form of the role of cultural observers in guiding local wisdom traditions. The data source was obtained from the local wisdom Pantang Kemali. Data collection techniques were carried out by observation and interviews. While the data analysis was carried out by reducing the data on the role of cultural figures as a whole, presenting data on the role of cultural figures in guiding local wisdom traditions, and drawing conclusions. The study's findings so demonstrate that humanists play a role in steering indigenous wisdom traditions Pantang Kemali in Kutacane through outreach, cultural custom training, and direct reprimands for children who disobey such traditions Pantang Kemali. it is necessary to expand techniques in preserving culture by taking advantage of the progress of the globalization era such as showing existing culture on social media to continue to prioritize national culture to be a priority for young people in the new era of society 5.0.

Keywords

Guiding, humanist, Indonesian culture, local wisdom, Pantang Kemali



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INTRODUCTION

Indonesia is a country with diverse cultures called multicultural, at least Indonesia has around 429 major tribes, and the National Statistics Agency (BPS) states a figure of 1,340 ethnic groups, each of which has its own cultural and local wisdom traditions (Na'im & Syaputra, 2010). Culture is the fruit of the hands of previous humans that have been passed down from generation to generation until now (Irmania et al., 2021), which contains a whole complex with elements of belief, art, morals, knowledge, customs, habits and laws (Prasetya, 2011). Culture is also a characteristic of one tribe with another. The diversity of Indonesian culture can be utilized as a means of guiding Indonesian adolescents to hold cultural elements in shaping a better person, where the tradition of local cultural wisdom is an aspect of reference and community rules in an environment that is inherent and continues to be preserved for generations.

Adolescents are the seeds of the nation's successors who will play a significant role in the future (Irmania et al., 2021). To continue the nation, of course, it is hoped that it will have a successor with a better personality from time to time. It will go hand in hand with various obstacles (Bintari et al., 2021). However, this can be pursued by instilling the tradition of local cultural wisdom in Indonesia. The diversity of Indonesian Culture also varies with positive traditions and habits that can be utilized to guide adolescent personalities for the better. As stated by (Tylor, 1903), Culture is a whole that includes knowledge, beliefs, arts, morals, laws, and all the skills and habits acquired by humans in a social environment, which usually become a role model in the community itself, in (Koentjaraningrat, 1992) also states that Culture is the whole idea and the results of human hands in the form of works that must be familiarized with learning all of the results of their work, to preserve and develop the Culture itself there needs to be a process of learning and actions to maintain existing Culture. Education personnel have also utilized increased cultural preservation to achieve good adolescent character (Fauziah, 2019). However, it does not significantly impact improving adolescents' character in this new era. On that basis, utilizing the diversity of Culture is an alternative means of good guidance for adolescents in the community, as one of the causes of the destruction of the dominant adolescent personality in their environment. Implementing the tradition of local cultural wisdom in the community is not too difficult if it is done by utilizing the existing Culture by involving a community trust that usually already exists in each tribe as a cultural implementer, also known as a culturist.

A person who is busy maintaining, managing, and preserving culture is called a culturist (Haq et al., 2021), which can be said to be the leading actor in culture, which can take the form of ancestors, traditional leaders, artists, families, and others, has the nature of someone who preserves existing culture, habits, customs, morals that have been passed down from generation to generation in their environment. Culturists play a significant role in traditional institutions to preserve, introduce, foster, and direct local cultural wisdom traditions. Not only that, culturists, as someone who knows the value of noble traditions, can be used to guide the personality of adolescents.

Guiding activities are teaching activities and coaching in providing good insight to someone. According to Rochman Natawidjaja (1990), guidance is a process of assisting someone regularly, with the hope that the individual can understand and understand his personality so that he can direct himself and be able to behave appropriately and reasonably with the rules of the rules in his environment, both in school, family, and society. This is in line with the opinion of Moh. Surya (1988) said that guidance is an activity of teaching and assisting someone systematically, from a mentor to the person being guided to achieve self-understanding in achieving developmental levels. Therefore, guidance is an activity that is carried out regularly to gain understanding, prevention, and alleviation from oneself (Cholid, 2019). Guidance activities are not only based on educators but have a broad scope, which can be done by anyone, like the guidance of parents to children, counselors to clients, and culturists to the community.

Local wisdom tradition is wisdom formed from the local community's culture (Wigunadika, 2019). Local wisdom is made of past cultures that should be used as a reference in life, in the form of routines or habits that have become and formed behaviors that continue to be passed down from generation to generation. Local wisdom has local value, but its meaning is felt to be universal (Wagiran, 2012). Every ethnic group has local wisdom that becomes something considered worth preserving, as well as one of the local pearls of wisdom of *Pantang Kemali*, which comes from the Alas tribe located in Aceh, Southeast Aceh. *Pantang Kemali* is a local cultural wisdom that continues to be passed down from generation to generation to regulate how to behave, dress, speak, and interact. The local wisdom of *Pantang Kemali* is essential to be guided the adolescent generation to achieve a better personality.

The impact of the fading value of local cultural wisdom can be seen in the way teenagers dress, not according to customs, and the ease with which teenagers say inappropriate words in their daily lives. Of course, such actions are wrong if left unchecked, so it is essential to guide and preserve

the culture of *Pantang Kemali* to prevent the expansion of unwanted behavior. A higher element than knowledge is morals, which can be categorized as a good personality that should exist in adolescents. The local wisdom of *Pantang Kemali* is a tradition of local learning that regulates the behavior described above that leads adolescents to become better individuals as a basis in life that must exist and be passed down from generation to generation.

Good behavior today is seen in the real world and on social media as a form of progress in the era of globalization. Good behavior must, of course, be applied whenever and wherever expected in adolescents as a form of implementation of local wisdom culture *Pantang Kemali*. Maintaining speech, how to play social media in the form of comments or chats, and other types can't offend people who are broad in scope by reflecting a person who upholds the elements of the local wisdom tradition of *Pantang Kemali* as self-defense in the era of globalization. As one of the social creatures on earth who cannot live alone and must always coexist in carrying out life is a fundamental human nature from God that must be in the minds of adolescent youth by requiring it to coexist with technological advances in this era of globalization, local wisdom *Pantang Kemali* plays an essential role as a guide and self-defense to continue to uphold cultural and religious rules whenever and wherever. This aligns with the opinion (Fajarini, 2014) which says that the tradition of local cultural wisdom is essential in forming adolescent behavioral character.

Technological advances and the onslaught of electronic media and sophisticated media equipment have a negative effect. Where the rise of foreign culture is widespread with the sophistication of the globalization era becoming popular among Indonesian teenagers, this could eliminate elements of the existing cultural local wisdom tradition. In line with research (Yakin et al., 2019) it is stated that the current generation of teenagers glorifies foreign cultures more than traditional local culture. Teenagers think that foreign culture looks cooler than local culture. This has a massive impact on the fading of cultural values in the future. The fading of Indonesian cultural values makes a very significant impact, such as the fading of the value of personality values in adolescents in the tradition of Indonesian cultural local wisdom. The same thing was also said by (Bintari et al., 2021) where the influence of foreign culture is very detrimental to Indonesian adolescents, which has the potential to eliminate a sense of nationalism because Indonesian adolescents are very popular with foreign cultures, which hurts adolescent personalities such as supporting a sense of criminality, radicalism, high consumptive behavior, rough treatment, and even sexual violence. By the opinion (Irmania et al., 2021) says that teenagers often misuse

technological advances with foreign cultural trends by viewing pornography, hijacking accounts, making harmful posts, and following ways of dressing that violate laws and customs, as well as the decline in morals and ethics.

Research with local cultural wisdom has been widely researched. However, with the diversity of Indonesian cultural local wisdom, it seems that research with a cultural background is also widespread, such as that conducted by (Nita et al., 2017) which examines how the role of institutions in preserving Lampung cultural customs in adolescents, similar research was also conducted (Marlinda et al., 2018) by examining the role of Buton traditional leaders in the application of Pasombo cultural values among adolescent girls in Tomia, In addition, research with a focus on cultural research seems to focus more on alleviating problems, research conducted by (Sari, 2018) with the title of the role of traditional leaders in overcoming juvenile delinquency in Semelinang village, not only that, research with a cultural background is also more directed at character education such as research. (Wigunadika, 2019) which examines Balinese Local Wisdom in Character Education and research (Ardiyanti et al., 2021) which examines the Role of Religious Values, Pancasila, and Culture in Shaping the Character of Early Childhood. For this information, research examining the role of culturalists in guiding the local wisdom tradition of *Pantang Kemali* in adolescents has never been done. This study aims to see the role of culturalists in guiding the local wisdom tradition of *Pantang Kemali* towards adolescents to achieve a better personality. The rise of foreign culture with the advancement of the times has an impact on adolescents in Kutacane with changes in existing changes and creates a variety of characters among them, starting from the increasingly lousy speech seen from the ease with which adolescents issue dirty words, the way of dressing and the way of speaking is changing from generation to generation, which makes the benchmark for culturalists to continue to preserve and guide the local wisdom tradition of *Pantang Kemali* in order to maintain personality among adolescents. By including elements of local wisdom, culturalists also preserve local wisdom traditions that should be preserved so that they are not lost from generation to generation. Research like this will also benefit the next generation to develop and evaluate the guidance of local cultural wisdom toward adolescents. We know that with the increase in years, there will be cultural shifts with other obstacles.

METHOD

This research uses qualitative research methods with an ethnographic approach where meaning and process in research are prioritized to see, observe, explore, and describe the conditions directly related to the research title. Research data in the form of the role of culturists in guiding the local wisdom tradition of *Pantang Kemali* in adolescents on the data source of the local wisdom tradition of pantang kamli. This research uses data collected in the form of field observations conducted in Kutacane, Southeast Aceh, with the research time from February to March involving researchers directly observing how the role of culturalists in guiding the local wisdom tradition of abstinence in adolescents applies. Qualitative rules by describing the data as accurately as possible (Zuriah, 2009). This is supported by in-depth interviews to dig up information as deep as possible on the object of research, seeing the responses and views of informants related to the topic presented with an emic perspective, which means prioritizing the views and responses of informants, where researchers cannot impose their will to get the desired data. The interview in question expresses forms that are not visible so that, in this research, it gains understanding.

The subjects in this study involved supporting informants MAA (*Majelis Adat Aceh*) and essential informants kalak metue kute, which can be described in Indonesian meaning of the oldest person in the village or a traditional leader who can be said to be a culturist as someone who knows the cultural customs in the environment which amounted to three people, the involvement of informants as a form of cooperation in guiding local wisdom *Pantang Kemali* on adolescents in Southeast Aceh as the object of research. The results of observations and interviews are supported by library research as a comparison and enhancement of relevant and credible information on the topic presented (Assingkily, 2019).

With all the data collection techniques, it is essential to analyze the data. Researchers use data analysis with three stages in the form of data reduction, data presentation, and conclusion. For the reduction of data carried out, namely the role of the culturist as a whole, by presenting data on the role of the culturist in guiding local wisdom traditions and drawing conclusions, which will get complex results from the topic presented (Creswell, 2010).

FINDINGS AND DISCUSSION

Findings

The results of this study suggest that culturalists are instrumental in guiding the local wisdom tradition of *Pantang Kemali* towards adolescents in Kutacane Southeast Aceh. This local wisdom of *Pantang Kemali* is essential for the base community to continue being passed down from generation to generation to form a better personality. This shows that this local wisdom tradition must be guided to the teenage generation in Southeast Aceh to continue to inherit a better personality through the local wisdom of *Pantang Kemali*.

With the rise of foreign cultures and the sophistication of technology, cultural shifts among Southeast Aceh teenagers are seen from those who need to be more sensitive to implementing the local wisdom tradition of *Pantang Kemali* in their daily lives. The Majelis Adat Aceh (MAA) institution and Southeast Aceh cultural experts work together to guide this *Pantang Kemali* to adolescents. With research based on observations and interviews conducted, the researcher found that culturalists play a significant role in guiding *Pantang Kemali* through socialization, training, and direct admonitions to adolescents.

Local Wisdom *Pantang Kemali*

According to KBBI, Wisdom means Wisdom agility in interaction. While the word local means a place to live and a place to grow that has value. According to Law No. 32 Year (2009) local Wisdom or (local Wisdom) is a noble value that the community believes in the environment of life with various functions and aims to maintain and preserve life with this local Wisdom. In line with that, Iswadi Bahardur (2018) also explained that local Wisdom is a traditional culture from tribes in Indonesia that contains elements of cultural norms and values.

Local wisdom is also defined as a life guide by local communities to answer problems in their lives. Local wisdom is a reference to community life that is believed and becomes a guide that has been inherited from generation to generation by a group of people in a particular area (Njatrijani, 2018), which is the truth and has been ingrained in a group of people in an area that has high values in life that should continue to be explored, developed and cultivated in today's teenage generation. Local wisdom is considered helpful something in people's lives. One of the local wisdom of the people in Kutacane, Southeast Aceh, is *Pantang Kemali* from the Alas tribe.

Pantang Kemali is a tradition of local wisdom from the Alas tribe that regulates how to behave daily. This local wisdom of *Pantang Kemali* is essential for the Alas community to continue to be

passed down from generation to generation in order to form a better personality, *Pantang Kemali* consists of two syllables, namely:

Pantang

Pantang means a prohibition according to the Alas custom. Pantang in the Alas tribe must be avoided or should not be done. Of the various taboos in the Alas tribe, some will be subject to sanctions or fines if they violate these taboos. In line with that (Syamsiah et al., 2022) also explained that Pantang is an act that is prohibited from doing because it is believed to bring disaster and riot to the person who does it. Pantang in the Alas tribe is a prohibition based on its relationship with Islamic law, which makes it strictly forbidden. Here are some taboos in the Alas tribe.

1. Pantang does not believe in Islamic law and the law of faith.
2. Pantang not listening to the words of parents, ustadz or tengku, ustadzah, teachers, brothers and sisters.
3. Pantang no love and compassion for living things, humans, animals and plants.
4. Pantang not stopping someone who is committing an offense.
5. Pantang *nangko* (steal), *phebual* (lie), *bhicuk* (cheat).
6. Pantang night out for single girls.
7. Pantang through an older person without permission, known as *bersenthabi*, which is bowing slightly and extending your hand.
8. Pantang *madhe metahat ate* (disrespectful) dan *madhe metutukh* (not speaking or *tidak bertutur*).
9. And there are many others that have been intertwined with the sanctions and fines that exist in the Alas tribe.

Kemali

Kemali is different from pantang, a prohibition based on applicable laws. At the same time, kemali cannot be seen or done about taboos in the Alas tribe community. Kemali in customs is termed a strict prohibition because it relates to *madhe tekhatu* and *niato* (cannot be seen and seen), *madhe nemu tebege* and *nibege* (cannot be heard and heard), *madhe nemu tekhabai* and *nikhabai* (cannot be touched and felt), *madhe nemu tekhenggohi* and *nienggohi* (cannot be smelled and smelled), *madhe tebahan tekakapi* and *niakapi* (cannot be felt and felt). This is because the act of kemali is not good, discordant, and indecent to do, contrary to the traditional customs of the local wisdom of the Alas tribe.

Kemali is a prohibition from the Alas tribe, which has a broad scope that is not only focused on adolescents but with the object of research that the researcher brings is adolescents, so in this study, the researcher will only describe several kemali which are prohibited from being done among adolescents, including the following (Akbar et al., 2014):

Table 1. Some Kemali in the Alas tribe

No	Kemali	Meaning	Signification
1.	<i>Kemali pebhual or peculas dhe mecekhok</i>	Kemali lying when speaking	The meaning is a strong prohibition on teenagers who, when speaking, are included with lies anywhere and to anyone, especially to parents. The prohibition is reinforced by the foundation of despicable actions that will be imitated by the next generation or will become a basic trait inherited from generation to generation.
2.	<i>Kemali anak dhebekhu tandok silhe bhage petandok dhelaki</i>	Kemali girls sit cross-legged like men sit	The meaning is that girls should not resemble men.
3.	<i>Kemali anak dhelaki luar khumah meseluakh pendok</i>	Kemali for men who wear shorts when they leave the house	It is considered impolite to show such a thing, so when you want to leave the house in short pants, you should cover them with a sarong.
4.	<i>Kemali tekhidah kikik dan pahe</i>	Kemali exposing armpits and thighs	That means that it is an immodest act that is not good for women or men to show.
5.	<i>Kemali mecekhok lepak</i>	Kemali indecent speech	It means that it is forbidden to speak indecently or rudely, which can degrade the dignity of one's family and oneself.
6.	<i>Kemali mecekhok medetakh detukh</i>	Kemali speaks with high intonation or in a state of anger	It is not polite to speak with high intonation and anger, which can cause someone to speak without thinking. Anything comes out of the mouth.
7.	<i>Kemali bhelagakh bujang sebhuah ame sebhuah urwan pedue due ni bhagas khumah</i>	Kemali Teenagers or single girls and boys live together in a house with a sibling or a friend for the long term.	The meaning of this is that it is prohibited because it is feared that the whisper of the devil will tempt people to do prohibited things even though they are siblings, and this is not good in the view of the Alas tribe.
8.	<i>Kemali mecekhok ndak melulukh</i>	Kemali speak without polite and gentle speech	The meaning is an act indicating that someone is not good at respecting others.
9.	<i>Kemali nciluk khut tangan kikhi tebhe kalak</i>	Kemali pointing at people with your left hand	he meaning is a disrespectful act by pointing at someone using the left hand, which is identified with arrogant behavior.

10.	<i>Kemali tandok mudhiken kalak metue</i>	Kemali sitting with their backs to their elders, especially their own parents.	The meaning is a disrespectful act.
11.	<i>Kemali tandok ni dhatas dhe lot tong kalak tandok ni tekhu</i>	Kemali Sitting on top if there are still people sitting underneath.	It means that is an act that is not polite. It is based on the fact that the tradition in the Alas tribe is dominantly carried out on the floor using mats.
12.	<i>Kemali medhalan ngelebei kalak metue</i>	Kemali walking ahead of elders	It means that it is still polite to give precedence to elders.
13.	<i>Kemali mangan panganen awok dikhi</i>	Kemali eating side dishes that have been provided specifically for father	The meaning is a greeting in daily activities related to eating.
14.	<i>Kemali mangan mesuakhe</i>	Kemali eating with sound	This means it is forbidden for a person to eat by tasting or making a sound for fear that an older person or a non-mahram person will hear it and think it is not polite.
15.	<i>Kemali dhe bekhu make pakenen dhelaki begedi kane sebalikne</i>	Kemali women wear men's clothes and vice versa	It is forbidden for women to wear clothes resembling men and vice versa for fear that people will scold and hold the wrong thing.
16.	<i>Kemali mecekhok ndak metutukh</i>	Kemali speaking not talking	This means that in the Alas tribe there are several utterances as pronouns not to call names or other names so that they appear more polite and polite, for example the pronoun for older people such as mother and father is <i>kandu</i> .

Discussion

The Role of Culturists in Guiding the Local Wisdom Tradition of *Pantang Kemali* to Teenagers in Kutacane

From the results of the research conducted that culturalists play a very important role in guiding the local wisdom tradition of abstinence kemali to adolescents as figures who know the noble matters related to the culture of the Alas tribe in Kutacane, culturalists are involved in various aspects that play a role in guiding adolescents, one of which is among the many abstinence and kemali in Kutacane is to urge and admonish the manner of dressing and speaking, This will be very visible if in the condition of party activities in the youth environment that requires dressing politely and speaking properly and correctly, the cultural experts including Mr. SM, Mr. ID and Mr. SR and the institution of the Aceh Customary Assembly (MAA) expressed that to guide the teenage generation to continue to implement the traditional art of local wisdom *Pantang Kemali* is done in several ways including conducting socialization, training and direct reprimands to teenagers who

violate the rules of the *Pantang Kemali* laws.

In (Anwar, 2018)), socialization is about talking about culture, norms, and specific rules in the community. In line with that, Charles R Wright in (Sutaryo, 2004) also states that socialization is the process of gaining cultural knowledge in his environment and adjusting it to himself in a group related to social norms to guide a person to achieve his expectations. The occurrence of socialization is due to several conditions, including.

1. Sharing the knowledge and basic conditions for a person to achieve an effective role in society
2. Socialization is given for the purpose of preserving society, where when there is no socialization among the community, it will make the generation not care about their surroundings and damage the social order.

On this basis, socialization is essential for both a new person unfamiliar with the conditions and situation of his environment and someone who already understands but is intended to remind and preserve it.

Informant Mr. SM, and Mr. ID, revealed that socialization activities related to *Pantang Kemali* are not determined by time, meaning that socialization activities can be carried out with leeway in time and audience attendance. From the description of key informants, it can be seen that these activities are often interspersed in significant activities such as weddings, which consist of various traditional events including *mekhaleng*, *nakhuh*, *ngembakh*, and others which will always be attended by *bujang belagakh* (young men and women) (Hamidah, 2021). Activities like this are often used to socialize the local wisdom tradition of *Pantang Kemali* to maintain the manners of adolescents in behaving, dressing, and interacting. Mr. SR also said that in addition to utilizing wedding activities, socialization could be carried out at deliberations of *bujang belagakh* (young men and women) meetings.

Apart from conducting socialization, cultural experts also guide cultural customs training for teenagers in Kutacane. The training aims to make the teenage generation familiar with their region's traditions, customs, and local wisdom and be responsible for consistently applying them in their lives as a form of guiding a better personality and preserving cultural customs. This is in line with the opinion of (Sari et al., 2020) who says that to preserve the culture, it is necessary to have training so that the entire community knows its cultural elements. Knowing the culture in their environment has a greater chance of continuing to be passed down from generation to generation.

It was also said by (Firmansyah et al., 2022) that to maintain culture from generation to generation, it is necessary to preserve traditional leaders in various forms, including training for the surrounding community.

Another form attempted by Kutacane, Southeast Aceh culturalists in guiding the local wisdom tradition of *Pantang Kemali* towards adolescents is directly reprimanding adolescents who make mistakes and violations of the local wisdom tradition of *Pantang Kemali*. In guiding *Pantang Kemali* to teenagers, cultural experts cannot only do it. However, it must include people around the teenager, such as Penghulu, parents, and the surrounding community. Anastasia Tahan (2021) also said that carrying out traditions is not only the responsibility of traditional leaders but cooperation between all community orders.

The reprimand given to adolescents for violating the local wisdom of *Pantang Kemali* in Kutacane can be a direct reprimand to the teenager as *kemali di or Pantang Kemali di, ulang bahani nae (Pantang Kemali tu, do not repeat it)*. However, it can also be done by reprimanding the parents concerned to cooperate in guiding the personality of adolescents. The purpose of doing so is so that the nation's next generation has a good personality that will be passed down from generation to generation. This is in line with the allegory of the Alas tribe, namely "*lawe bhubungen ndabuh tebhe pemapasen*" (bamboo shoot water must fall on the roof), which means that the nature of the child will not be far from the nature of his parents, which underlies the importance of cultural preservation among adolescents in order to provide an understanding of adolescents as someone who will continue the culture. Because "*khupe amin ndak tekhubah de pekhasat mu tong nikalih*" (only the face or appearance cannot be changed, but behavior can still be improved).

The diversity of Indonesian culture is an advantage that we should be proud of, with various cultures that can be utilized as a means of education for adolescents (Fauziah, 2019). The progress of the times will make everyone adjust to the changes that exist, from the sophistication of technology to the available media. Holding cultural elements is self-defense, not to be instigated into acts that violate customs and behavioral deviations. The application of culture is an aspect of attention that is not only aimed at culturalists but includes all the attention of the social order, parents, and education to achieve a quality generation of adolescents.

Technological sophistication not only disseminates foreign culture among adolescent youth in Indonesia but with the progress of the era of globalization makes many aspects that should continue to be considered in order to achieve a better adolescent personality, such as words in social

media, comments and writings on social media is one aspect that has become the center of attention in addition to the basic form in the surrounding environment as a form of adolescent behavior, with the era of globalization, comments, and chats on social media today can be interpreted by the recipient and to whom it is addressed, which can have a severe impact on the recipient of the message and the sender of the message, guiding the tradition of local wisdom by culturalists is an effort to create teenage youth to have a good personality wherever and whenever this is useful in welcoming teenage behavior in the current era of globalization. Not only that, but to continue prioritizing the nation's culture, teenage youth in Kutacane need to present local wisdom culture, which is shown more creatively and innovatively in attracting teenage youth to continue to uphold the tradition of local wisdom of their culture.

CONCLUSION

The local wisdom tradition of *Pantang Kemali* is a tradition of the Alas tribe in Kutacane, Southeast Aceh. *Pantang Kemali* is a local wisdom that regulates manners of behavior, dress, and interaction in the Alas tribe. This tradition is expected to continue to be preserved for the teenage generation to preserve the culture passed down from generation to generation. It was found that there are several ways the role of culturalists to guide the local wisdom tradition of *Pantang Kemali* to adolescents in Kutacane, Southeast Aceh, including:

First, Socialization activities among teenagers in Kutacane, Southeast Aceh, are not determined by time, which means that socialization activities can be carried out with leeway in time and audience attendance. Implementing these activities is often interspersed in significant activities such as weddings, which consist of various traditional events including *mekhaleng*, *nakhuh*, *ngembakh*, and others which will always be attended by *bujang belagakh* (young men and women). Socialization is also carried out in the deliberation activities of the *bujang belagakh* (young men and women) meeting.

Second, Cultural training activities for adolescents, training that is carried out with the aim that the adolescent generation recognizes the traditions, customs, and local wisdom of their region and is responsible for consistently applying them in their lives as a form of guiding a better personality and preserving cultural customs.

Third, Direct reprimand of the teenager concerned, teenagers who violate the rules of the *Pantang Kemali* rule will be reprimanded directly by the culturist with the designation *kemali di or*

Pantang Kemali di, ulang bahani nae (do not repeat it) and does not rule out the possibility that the culturist can reprimand the parents of the teenager concerned. This activity is carried out in cooperation between culturalists, penghulu, parents, and the surrounding community to keep reprimanding teenagers who violate the rules of *Pantang Kemali* to form a better personality as the next generation.

Local wisdom traditions that are positive should be preserved and followed. Following the rules and morals of a particular region is considered an obligation by someone in the area and in the Kutacane Alas tribe, Southeast Aceh. "*Geluh ni kandung adat mate ni kandung hukum*" Life is side by side with custom, and when it dies, it will be side by side with the applicable religious law, where the earth is trodden that is where the sky is upheld, plus now is the age of globalization which requires all circles to be in touch with technology, it underlies the need to expand techniques in preserving culture by utilizing the advances in the era of globalization that are familiar to teenagers such as showing existing culture on social media to keep prioritizing the nation's culture as a priority for young people in the new era of society 5.0.

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