

Tradition of Pemamanen "Uncle" of the Alas Community in Aceh Tenggara District: Anthropological Studies

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Abstract: The research is entitled 'Tradition of Pemamanen "Uncle" of the Alas Community in Aceh Tenggara district'. The objectives of this study are to describe the tradition of harvesting 'uncle' in Khezeki (circumcision) in Alas community in Aceh Tenggara or known as Adat Siempat pekhekakhe or Siempat Perkara, especially in Khezeki (circumcision) tradition which becomes the core of studies in this research and to discuss some matters related to customs. Defining pemamamen tradition (ontology), carrying out the pemamanen tradition (epistemology) and cultural preservation (axiology). The Anthropological Concept is used in this research. Descriptive research with qualitative methods is carried out by using the ethnographic case studies, and the interview with the informants directly. From the research, the tradition of "uncle" finds out the local wisdom in Khezeki (circumcision) tradition of the Alas community in Aceh Tenggara. The tradition of understanding 'uncle' in the Alas Community in Aceh Tenggara Tenggara includes 5 local wisdoms, namely; cooperation, respect, gratitude, harmony, and politeness.

1 INTRODUCTION

The religion of Islam in the Aceh region, especially Aceh Tenggara District, Aceh Province and in the other areas embraces its cultural perspective which gives a very important role in human life. Religion becomes a guidance to create meaningful, peaceful and dignified life. Realizing the importance of religion for human life, the internalization of religious values in the life of each individual becomes necessity. Islam is a religion which was sent down for all mankind, not only for one group or ethnic group. Al - Quran was revealed as guidance for all mankind. Islamic teachings are spread out throughout the world and have various cultures. Islam is embraced by local culture, in Aceh particularly. It is precise in Tanah Alas, Aceh Tenggara District, Aceh Province, which is known for its customs which are acceptable to the community and prevent conflict with other religious teachings. Acculturation of Islam with local culture in Aceh Tenggara regency, shows that Islam is very accommodating in accepting local cultures. Local cultures are becoming Islamic culture. Islam is becoming precise in Tanah Alas, Aceh Tenggara Regency. Aceh Province is a multicultural, multi-ethnic, religious, racial and group area. Cultural

diversity from one region to another in Aceh Tenggara leads to diversity. The cultural value system is the highest level and the most abstract customs. This is because the cultural values are the concept of what lives in most people mind, about what they consider valuable and important in their life. They lived in Alas land long before Dutch colonial government entered Indonesia.

So that is why the tradition of the Prophet's Circumcision has been becoming one of the most important customs of Alas people related to Islam; following Sunnah of the Rasullullah Muhammad SAW which has been highly praised by the Alas community since 1348 and until now this tradition.

Sibarani (2018) with the title *The Role of Local Wisdom in Developing Friendly City* aims to find local wisdom in building integrity between humans and their homes and describe the concept of friendly city development based on local wisdom. The parameters used are connectedness, value, and sustainability. The results of his research indicate that the role of local wisdom in developing a friendly city indicates that the character of culturally friendly residents has an impact on a cultured city as well. Friendly city means friendly due to the cultural and traditional performance of its inhabitants.

The tradition of Pemamanan 'uncle' in Aceh Tenggara as the Preservation of Cultural Treasures, is expected to be a form of my contribution to the city where I live now. I hope the results of my research can be used as the input for the city government to urge people to always preserve the cultural heritage from their ancestors and continue as it, so it will not be disappeared or adapted to the other cultures. Instilling good behaviour and culture are the keys to shape the personality as a successor.

Therefore, I took the title "Uncle" tradition of pemamanan to expect people in Aceh Tenggara, especially as successors, can still be familiar with the local culture. I hope that the successors can still hold the culture, by preserving this tradition so that those who carry on this culture have a good personality too, by not leaving good local cultures from the region. This research needs to be carried out to equalize perceptions among several informants whose information is different in carrying out the harvest tradition because the kute (village) has different understanding, for example in celebrating (party). Most communities have reduced the existence of their customs, for example in Mbhagah (invitation), there are those who do not invite the Tebekhas custom (conveying a celebration) and then get an invitation to harvest, which against the tradition. The positive impact of this research is to introduce the implementation of the harvesting tradition in Tanah Alas becoming a complete and standardized culture and the negative impact is if this research is not carried out, it will give different understandings for the future generations. Based on the background of the problems that have been described, this study focuses on analyzing the tradition of "uncle" in the Alas Aceh Tenggara community. In analyzing the data, the researchers use the anthropological concepts.

How the tradition of pemamanan 'paman' is in Alas community in Aceh Tenggara. How the local wisdom is in the traditional ritual of "uncle" in the Khezeki (circumcision) tradition in the Alas community in Aceh Tenggara, by getting the information from several sources, by direct interviews. This research needs to be carried out to equalize perceptions among several informants whose information is different in carrying out the harvest tradition because the kute (village) has a different understanding, for example in celebrating (party). Most of the communities has reduced the existing customs, for example in Mbhagah (invitation). There are those who do not invite the Tebekhas custom (conveying a celebration) and then

get an invitation to harvest, which is wrong in this tradition.

To study the repertoire in the language contained the tradition of understanding "uncle" both the meaning and the local wisdom. It is useful as a reference in the study of the "uncle" tradition, especially about the Alas community, so that this research can serve as an input to predict the extent of "uncle" tradition in Alas community in Aceh Tenggara.

As a starting point or a source of reference for linguists and subsequent researchers who focus on the field of culture and language, especially the study of 'uncle' tradition in anthropological studies as the use of language and the development of regional culture for a good source of study as well as scientific interests and even its preservation.

Knowing about the cultural tradition of "uncle" in Alas, Aceh Tenggara community. In terms of language and culture, Alas is one of Indonesia's linguistic wealth in particular as well as Indonesian culture in general. This research is one of the documentation of Alas language and culture that can be used further to build cultural wealth. As a follow-up ceremony to preserve customs, a culture which is begun to removed and abandoned by the community, where customary and cultural values such as local wisdom can be maintained to unite the people who hold it. Taking part as participants in Aceh Tenggara expo (exhibition) every year.

The problem about the tradition of pemamanan in Alas community includes; 1. Different understandings between traditional and religious leaders; 2. The series of events are not complete; and 3. The implementation time is different. To answer the problems, this research collects many sources as possible to find the similarity. To reveal the phenomenon under study, this study raises some results of previous research as material for literature review. Literature review is written based on a thematic system related to the formulation of research problems on performance, as well as the value of local wisdom that uses anthropological studies and what distinguishes it with the area and problem under study.

The formulation of the first problem, namely performance has been researched by Sibarani (2018) with the title *The Role of Local Wisdom in Developing Friendly City* aims to find local wisdom in building integrity between humans and their dwellings and to describe the concept of friendly city development based on local wisdom. The parameters which are used are connectedness, value, and sustainability. The results of his research

indicate the role of local wisdom in developing a friendly city which indicates the character of cultural friendly residents and has an impact on a cultural city as well.

"Tradition" comes from the Latin *traditio*, a noun formed from the verb *traderere* or *trader* "transmit, transmit, and secure". As a noun, the word *traditio* means a habit that is passed on from one generation to the next for a long time so that the habit becomes part of the social life of the community. There are three characteristics of tradition. First, it is a tradition habits (lore) and at the same time a process (process) of activities that are owned by a community. This definition implies that the tradition has the meaning of continuity (sustainability), material, custom, and verbal expressions as common property which are continued to be practiced in certain groups of society. Second, tradition is something that creates and confirms identity.

2 RESEARCH METHOD

The method is a scientific way to obtain valid data with the aim of being able to find, develop, or prove it and to find the truth of the problem under study from certain knowledge. So that, in turn it can be used to understand, solve, and anticipate problems in certain fields. In addition, the use of the intended research method is to obtain valid, accurate, and significant data on management so that it can be used to reveal the problems under study. According to the National Science Foundation (1956), it means that research or research is a systematic and in-depth search to obtain broader and more perfect knowledge about the subject being studied. A clearer description can be obtained from Sutrisno Hadi's (1978) description as follows: research means an effort to discover, develop and test scientific knowledge. Research is defined as: "An attempt to find, develop, and test the truth of knowledge, and these efforts are carried out by the scientific method" (Sutrisno Hadi, 2001). In descriptive research using the qualitative method described above, it can provide a clear picture of the tradition of "uncle" in Alas community in Aceh Tenggara. This method will clearly describe the object under study naturally and explain the real reality. By describing the tradition of understanding 'uncle', the explicit and implied meanings of the tradition can be explained. Research materials or materials can be in the form of descriptions of the population and research samples, as well as informants. Research samples can be in the form of locations or areas where certain

languages are spoken. Determining the location is an important step in research and usually involves traditional leaders and civil servants because it takes a lot of time. Based on the description above, the researcher conducted research obtained from a community in Southeast Aceh Regency, Kampung Baru Village because (1) in the Kampung Baru village there are problems that the authors describe on the background, namely: The tradition of harvesting 'uncle' has almost eroded in the village; (2) in the village of Kampung Baru, research has never been conducted on the tradition of "uncle" harvesting (Figure 1).



Figure 1: Map of the Research Location in Kampung Baru Village, Badar District, Aceh Tenggara Regency, Aceh Province. Researchers conducted field research in the village of Kampung Baru in Badar sub-district, Aceh Tenggara district.

Harris (2010: 116) states that data is something that is obtained from a data collection method that is processed and analyzed by certain methods which will then produce a picture or identify something. In this study, there are two sources of data, namely primary data and secondary data, where primary data is through recordings, photos, and interviews with sources that are conducted directly about the tradition of understanding 'paman', while secondary data is through writing such as books and MAA decisions, with Primary and secondary data, then described in more detail how the tradition of pemamanan 'uncle' in Alas community in Aceh Tenggara where this tradition is still maintained and is still being cultivated with the seven scopes described in the next chapter. Informants are selected purposively (who have inclusion criteria) and key persons. Key person is used if the researcher already understands the initial information about the object of research and research informants, therefore it requires a key person to conduct in-depth interviews, key person, namely traditional leaders,

religious leaders and health workers (Bugin, 2003), namely; (i) Base informant, Mr. Arsyad Sekedang, community leaders, Alas cultural craftsmen, music teachers, dance teachers, regional language teachers who mostly provided the information on social interactions and community beliefs in Kampung Baru Village and informed the key informants to help the researchers to get more information deeper; (ii) Base informant, Mr. Thalib Akbar, Chairperson of the Aceh Tenggara Customary Council (MAA), who is also a traditional leader and also a religious leader who mostly provided information in this study. (iii) Base informant, Mr. Kasirin Deputy Chairperson of the Aceh Adat Council (MAA) Aceh Tenggara Regency provided the information in this study as well as assisted researchers in translating Alas' Ngekhane language. (iv) Base informant, Mr. M. Saleh is a religious and community leader who is an expert in the field of Ngekhane and was also very helpful in providing related information about the "uncle" Pemamanen Tradition.

In general, there are two techniques in data collection, namely data collection techniques using library research and data collection techniques through field research. There are several ways to collect field data:

2.1 Observation

According to Sugiyono (2015: 204) observation is an activity of loading research on an object. When viewed in the process of implementing data collection, observation can be divided into participants and non-participants. The type of observation used in this study is non-participant observation in making observations, the researcher chooses what is observed and records things related to the research. The observations made in this study were on the process of the tradition of understanding the 'uncle' Khezeki (Sunat Rasul) in Alas community in Aceh Tenggara.

2.2 Interview

The interview technique in this study used free guided interview technique. Arikunto (2013: 199) explains that free guided interviews are interviews conducted by asking questions freely but still in the interview guidelines that have been made. Questions will develop during the interview. Researchers get direct information using interview techniques from community leaders, traditional leaders and religious leaders.

2.3 Bibliography

To support the research data, it requires reading the information from books, MAA decisions, the internet, documentation in the form of pictures and videos. All of this data helps and complements the primary data obtained from video recordings and interviews conducted directly with the informants. Literature is carried out to support the accuracy of the overall data obtained from the research location.

2.4 Documentation

According to Sugiyono (2013: 240) documents are records of events that have passed. Documents can be in the form of writings, pictures, or monumental works of a person. Documents in the form of writing, for example diaries, life histories, stories, biographies, regulations, policies. Documents in the form of images, for example photos, live pictures, sketches and others. Documents in the form of works such as works of art, which can be in the form of pictures, sculptures, films and others. Document study is a complement to the use of observation and interview methods in qualitative research. In data collection, researchers in this study used a photo shoot using a camera (photo) and video recordings to show how the tradition of "uncle" pemamanen in Alas community in Aceh Tenggara. All data obtained from the photo shoot will be stored in the form of documentation.

The data in this study consists of a series of activities in the diverse tradition of understanding 'uncle' on Khezeki (Khitan), which was conveyed by several resource persons from the Alas community in Aceh Tenggara. In the Khezeki (Khitan) tradition, local wisdom is contained in the tradition of "uncle" Khezeki (Khitan) previously carried out the Bheli and Pesulaki customs, has a philosophy that aims to motivate shy children and their husbands to work on the economic life of their families.

The hope of the Alas community is when the child is born, a boy at the age of 7 to 9 years has to be circumcised, if the child is ashamed (a sukut who has a celebration) feels capable, that is enough to prepare rice (from the rice fields), which is carried meat which is the parent. Their cows were given in a traditional ceremony for the pesulak'i at the beginning of their marriage. So now is the time to feed Mr. Pemamanen / guardian known as the traditional tebekhas (conveying the Prophet's circumcision ceremony or marrying the guardian). The Pemamanen / guardian is directly obliged to prepare the basis of business strength to improve and

develop the economy of his family and for his own shameful children. This is the duty of Mr. Pemamanen / guardian. On the other hand, Mr. Pemamanen / guardian after fulfilling the custom of bheli and pesulak'i, they already have customary rights to receive respectful treatment in Alas customary life and customs from Pekhanakbekhunen (shy children and son-in-law men and their siblings) when carrying out the Siempat Perkara custom (steps, sustenance, meeting, death / death). Before being in the pesulak'i, the Pemamanen / guardian is not allowed to attend the Siempat Perkara custom above against his shame child. For example, in the event of a death, the Pemamanen / guardian may not attend his customary events. Thus, philosophically, the strong customary rules of bheli and pesulak'i link the customary ties between Mr. Pemamanen / guardian and the shameful child and her husband (Pekhanakbekhunen), both in the order of customary life and customs, as well as in improving the life of nggabheken geluh / the economy of shy children and their descendants Custom Alas. By using the concept of anthropolinguistics and data analyzed in a qualitative way, basically there are two points that are considered very important, namely, language becomes a cultural index, where language is the way people express their thoughts, ideas and means of communication.

Miles & Huberman (2014: 14) states that data analysis techniques in qualitative research include:
Data Collection

Process and prepare data for analysis. This step involves transcripts of interviews, scanning material, typing in field data or sorting and organizing the data into different types depending on the source of the information.

2.5 Data Condensation

Data condensation is the process of selecting, focusing, simplifying, abstracting, and modifying field notes, interview transcripts, documents, and other empirical (findings) material. Condensing (condensing) data means converting previously evaporated data into denser (water). The difference between reduction and condensation lies in the way of simplifying the data. Reduction tends to sort then select, while condensation adjusts all filtered data without having to sort (reduce) the data. The data obtained in the field interview results from a number of sources were condensed through compaction so that they could accommodate the data as a whole without having to reduce field findings during the study.

2.6 Data Presentation (Data Display)

Presentation of data in the form of matrices and tables. In qualitative research, data presentation is carried out in the form of brief descriptions, tables, charts and relationships between categories. By presenting the data, the data is organized and structured so that it will be easier to understand.

2.7 Conclusion Drawing / Verivication

The initial conclusions put forward are still provisional, and will change if no solid evidence is found to support the stage next collection. Conclusions in qualitative research can answer the problem formulation that was formulated from the start. Schematically, the process of collecting data, condensing data, presenting data, and drawing conclusions can be described as follows (Figure 2):

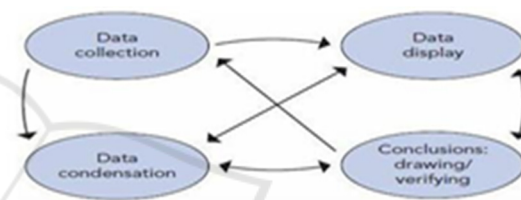


Figure 2: Components of Interactive Model Data Analysis
Source: Miles and Huberman (Miles, Huberman and Saldana, 2014: 14).

3 RESULT AND DISCUSSION

Dr. H. Halib Akbar, M.Sc (at the time of the interview on January 02, 2020) the tradition of "uncle", which means honoring the guardian and if we literally mean "pemamanen", means feeding the guardian, respecting the guardian of the woman (mother) and the customs in society that has been developed since immemorial time. A responsibility is given to the uncle in carrying out all the necessities of the planned event, in preparing the event funds, the availability of horses, even realizing the wishes of his younger siblings or older sisters. The meaning of "uncle" in the traditions is also described below:

In Khezeki Custom (Pesnatken or Apostle Circumcision) After accepting Islam as the religion of the Alas people, it is mandatory for every boy between the ages of 7 to 9 years to carry out Khezeki (circumcision of the Prophet) with the following traditions: (i) The traditional tebekhas (conveying the celebration of the Prophet's circumcision or marrying the guardian). There are three types of

tebhekhas that determine the size and size of the attendance of the Pemamanen / guardian masters in the traditional pesenatken (adat pemamanen) party, namely: Antat Takhukh Si Mbelin ne (the biggest), Intermediate (medium), and Pemamanen Tandok Sepapan and maceken nakan (small). Metakal bulung (Ox head, old royal dish, his name is pahakh) Pemamanen/guardians in the circumcision ceremony the Apostle must be respected as high as possible, after God and his apostles and parents, then they are respected. So great are the customs of Khezeki (circumcision of the Prophet), so that in the treatment of respect for Mr. Pemamanen / guardian, he must receive a meal and to the customary leaders who have the right on the part of Mr. Pemamanen / guardians present ;(ii) The traditional mandate of pekshintah (handing over the work of making customs and parties to the success of the party to relatives all day) is carried out after the ngateken tebekhas event. The Sukut / Senine master who celebrated the event, the contents of the order of the command include notifying the customary work to begin at a predetermined time, both attending the njagai (plain flour and seeds) of the child who was circumcised by the apostle, one night before the day of the customary event; (iii) The custom of mebhagah, which is carried out after completing the order of the commandment carried out by the person receiving the commandment, who should be invited, Bagah Pemamanen, Bagah a shy child, Bagah saudare Bagah tebeken sukut a set of buet, tandok sepapan (invitation to siblings or siblings and villagers); (iv) Ngekhane conveying his intentions in traditional festivals and others by using the language and regional literature of the Alas Nation in the form of verses or rhymes, proverbs or traditional advices (proverbs) which are beautiful for heard and in accordance with the circumstances in which two traditional leaders from the sukut and Pemamanen/guardians acted. Ngekhane was also carried out at the event conveying Tebhekhas (inviting) for the Prophet's circumcision, implementing the Pemamanen party (Prophet's circumcision), conveying the intention of Mbhagah guardian with Tebhekhas on the way of marriage, Mbabe anak bhe lawe (taking a shower where ngekhane is now rarely carried out), in the mebhadas event (husband passed away), mekhatat midho Hukum (marriage), and on certain occasions are required in remarks from local officials etc.

Local wisdom refers to various cultural properties that grow and develop in a society which are known, trusted, and recognized as important elements to strengthen social cohesion in society

(Haba, 2007: 11; Abdullah, 2008: 7). Quaritch Wales defines local wisdom or local genius as "the sum of the cultural characteristic which the vast majority of a people have in common as a result of their experiences in early life". The main ideas contained in the definition are (1) cultural character, (2) cultural owner group, and (3) life experience is born from cultural character. Local wisdom aims to increase welfare and create peace (Sibarani, 2013: 22). Local wisdom is extracted from cultural products related to the life and life of the owner's community, for example value systems, beliefs and religions, work ethics, even how the dynamics take place (Pudentia, 2003: 1; Sibarani, 2013: 21-22).

Local wisdom has the following significance and functions. 1) identity marker of a community; 2) adhesive element (cohesive aspect) across citizens, across religions and beliefs; 3) cultural elements that exist and live in society (bottom up); 4) the togetherness of a community; 5) change the mind set and reciprocity of individuals and groups by placing them on the common ground / culture they have; 6) encourage the building of togetherness, appreciation as well as a joint mechanism to ward off various possibilities that diminish and even destroy solidarity communal belief and awareness grows on the shared awareness of an integrated community (Haba, 2007: 334-335 through Abdullah, 2010: 7-8). An example of local wisdom contained in the Pemamanen 'uncle' tradition is the Pemamanen itself where the Pemamanen tradition is a typical characteristic of the Alas community which is very different from other regional cultures and traditions and is unique in a series of Pemamanen events such as; Tebekhas, 2. Titah Pekshintah. 3. Mbagah, 4. Welcoming Mr. Pemaman. 5. Sabhungen Silime-lime. 6. Ngekhane and 7. Njagai. Besakh ne shy kakhene wali and besakh ne wali kakhene shy means the award for uncle is done by his younger / older sister. The judgment of his younger siblings for bringing Mame/guardian. The conceptual foundation.

In analyzing the tradition of understanding "uncle" using the Anthropological approach. Performance in Anthropological includes three elements, namely text, co-text and context. To analyze the text, the structural theory proposed by van Dijk was used. To analyze the co-text, Finnegan's opinion, is used which includes paralinguistics and materials / equipment that are used simultaneously at the time the text is spoken. Likewise with context, the researcher also uses the context that is interpreted by Finnegan's situation.

Sibarani (2015: 92) states that the term anthropolinguistics was first introduced in 1993.

At that time, anthropolinguistics was an interdisciplinary field that studied names and naming as a source of culture, especially mental culture that exists in local communities in giving names to their children. Anthropolinguistics examines the relationship between languages and cultures that are related to one another. In terms of naming, anthropolinguistics is born as an analogy to sociolinguistics, psycholinguistics and neurolinguistics. This shows that anthropolinguistics is a sub-science of linguistics. The presence of anthropolinguistics can be used to analyze a speech act that originates from a speech event. Through the concept of Anthropolinguistics with its three main areas, namely text, co-text and context. It will unite the research linguistic anthropology and anthropological linguistics at the same time by carrying out the parameters of their anthropolinguistics analysis. As an interdisciplinary course of anthropology and linguistics, anthropolinguistics uses major areas in linguistic anthropology and cultural meaning in Anthropological linguistics. Anthropology linguistic is a branch of anthropology so that performance is one of the main areas that is important for research. In anthropological linguistics, language is examined through its cultural meanings by emphasizing its uses such as its misuse and uselessness.

Anthropolinguistics uses the second concept where the strength of linguistic anthropology is on its performance, while anthropological linguistics will complement the meaning of language from cultural correlation and as an interdisciplinary field between linguistics and anthropology.

There are three scopes of anthropolinguistics studies, namely regarding to language, regarding to culture, and regarding to other aspects of human life. These three fields are studied from a framework between linguistics and anthropology. The linguistic framework is based on the study of language and the anthropological framework is based on the study of the intricacies of human life.

Then, anthropolinguistics is the study of language within the framework of anthropology, the study of culture within the framework of linguistics, and the study of other aspects of humankind within the interrelated framework of both anthropology and linguistics (Sibarani, 2012: 314).

Table 1: Anthropolinguistic Analysis.

TEXT	KO-TEXT	CONTEXT
↓	↓	↓
PARALINGUISTIC	MACRO-CULTURAL	STRUCTURE
PROXEMIC	FLOW STRUCTURE	SOCIAL
KINETIC AND MOVEMENT	MICRO STRUCTURE	SITUATION
MATERIAL ELEMENTS		IDEOLOGY
CULTURAL VALUES AND NORMS		
↓		
	LOCAL WISDOM	

Anthropolinguistics seeks to explore and study local wisdom based on the relationship between text structure, co-text, and context in an event or the performance of the “uncle” tradition in the Alas community in Aceh Tenggara. Cultural values and norms that are described from the relationship between text structure, co-text, and context in an event or performance indicate the cultural values and norms of the oral tradition which are the reflection of the social reality. To analyze the text structure, it examines the macro structure, flow structure and micro structure. The following layer discusses the ins and outs of cultural values and norms which are described based on the meaning, message and function of an oral tradition, cultural traditions and local wisdom that can be applied in social life based on their values and norms. Sibarani (2018) states that cultural values that can be used wisely to deal with social problems and to improve human welfare and peace refer to local wisdom. The term local wisdom is not the opposite of national, international or global, but refers to the wisdom found from cultural traditions in the community or where a person comes from. Local wisdom can be found from the behavior / actions (performance) which are the characteristic of the community.

Local Wisdom on 'uncle' Pemamanan Tradition;

Mutual cooperation Wisdom

In the 'Pemamanan' event there is mutual cooperation wisdom, namely that when the money (travelers) from all those present are included, money (travelers) are made in a list and the name and amount of money (the traveler) is written down and finally added up as a whole. This activity of donating money (travelers) will also be rewarded by the sukut host at other family harvesting events.

With this wisdom, good communication will be established and mutual respect in continuing the next harvest. This indirectly helps the people of Alas to help each other so that there is mutual cooperation that makes the community always help and do work together.

Wisdom of Gratitude

In the 'pemamanen' program the stressing is on Khezeki (Sunat Rasul), which shows that in the circumcision of the apostle there is a pangir (plain flour) activity which is carried out at night. The following pangir (plain flour) activity is held a thanksgiving feast (prayer) while praying to be given safety and health to those who are circumcised which are carried out together. Pangir (plain flour) activities are carried out before the Pemamanen event which in Alas is called Njagai. In the Khezeki "Sunat Rasul" event in the "uncle" Pemamanen tradition to bind a strong brotherhood and stay in touch between family and friends. In the general views and opinions of the Alas community in Aceh Tenggara District, in terms of kite geluh ni, adat, mate ni, the content of law (we live in the realm of dead tradition in the context of law), there is a close relationship between custom and religious law in the harvest tradition that does not conflict with Islamic law.

The value of mutual agreement/rukun khut dame (Harmony Wisdom)

At the Khezeki "Islamic circumcision" event in the 'uncle' Pemamanen Tradition from the guardian of the 'uncle' pemamanen with this traditional event between guardians and pekhanakbekhunen (mothers of children who are adored), they hold value of respect for uncle, because in Alas society the tradition of harvesting is also a difficult value of togetherness. I feel happy and happy, meaning that both sad and happy can be felt together in the traditional tebekhas or the main harvesting event where in the tebekhas custom there is a typical food of Alas Puket megaukh (diamond) there is a taste of fat and eg (fat and sweet).

Value of Mekokhe (Wisdom of Politeness)

At the Khezeki " islamic circumcision" event in the "uncle" Pemamanen tradition where the pekhanakbekhunen (the mother of the circumcised child) comes to the guardian in conveying the aims and objectives and inviting all extended families and discussing the intention of the celebration that will be held. Where are the traditional leaders both

parties from the embarrassed child and the sukut lord were also present as representatives of the sukut delegation and the uncle / guardian.

Wisdom mutual respect

At the Khezeki " islamic circumcision " event in the 'uncle' Pemamanen tradition to respect the guardian, the shameful child (the mother of the child to be circumcised) brings rantang in which contains the side dishes along with puket megaukh (wajik/ traditional food made of sticky rice) which is a tribute to the younger sibling / her elder sister against her guardian.

Tabel 2: Local Wisdom of Pemamanen 'uncle' tradition.

No	Local Wisdom	Score	Event
1	Mutual cooperation Wisdom	Value of Mekokhe (Wisdom of Politeness)	1.Giving travelers (money) 2.Tebekhas
2	Wisdom of Gratitude	Religious Values	Pangikh (pesejiuk)
3	The value of mutual agreement / rukun khut dame (Harmony Wisdom)	The value of unity	Procession on horseback
4	Value of Mekokhe (Wisdom of Politeness)	The value of educating	Petuah on Ngekhane
5	Value of Mekokhe (Wisdom of Politeness)	Moral values	.Tebekhas

The following is the process of the Pemamanen Tradition; Tebekhas Tradition, The Titah Pekhintah, Mbagah, Welcoming Mr. Pemaman, Sabhungen Silime- lime, Ngekhane and Njagai.

The harvest tradition is a series of guardian breeding activities among the Alas community. In the past, this activity was only carried out among the royal family. Today the harvesting tradition is a culture practiced by all Alas people in Aceh Tenggara, Aceh Province.

The tradition of harvesting is the breeding of guardians carried out at the event; taking a bath, circumcising the apostle, marriage, and death, but

what is commonly carried out is the circumcision of the apostle (pesenatken).

The tradition of pemamanen for the Alas community in Aceh Tenggara is a cultural heritage that must be preserved and preserved in order to deny foreign / foreign cultures that enter social life that can affect or damage the existing order.

4 CONCLUSIONS

Local wisdom in the Pemamanen tradition is found in the Pemamanen tradition itself, where the Pemamanen tradition is a typical characteristic of the Alas community in Aceh Tenggara Regency. The diverse opinions of various sources regarding to tradition of harvesting both the series of activities and the timing of their implementation are used as a standard reference for all Alas Aceh Tenggara communities.

The Pemamanen 'paman 'tradition in the Alas community in Aceh Tenggara District, Aceh Province is a cultural heritage that is still intact and is still preserved nowadays. When viewed from the history of the origin of the "uncle" Pemamanen activities, it was only carried out among the royal family. However, recently harvesting activities have also been carried out at every level of the Alas community and several other ethnicities such as; Gayo, Aceh, Singkil, Padang, Pak pak, Karo and Mandailing who reside in Aceh Tenggara. The largest "uncle" memamanen activity is carried out at the Khezeki (islamic circumcision) event where the Alas community, the customary holders, think that circumcision is an Islamic activity in the community.

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