



in Asia [1]. One of the communities closely tied to coconuts is the population on Simeulue Island, Aceh Province. Before the earthquake and tsunami of 2004 struck, copra production on the island was relatively high. However, recent data indicate a decline [2]. According to the BPS report, in 2012, the total coconut production reached 5,590 tons from a plantation area of 7,402 hectares. In 2013, there was an increase to 6,630 tons from an expanded land area of 7,503 hectares. However, in 2014, there was a decrease in coconut production to only 5,159.78 tons from the same land area as in 2013. In 2020, the coconut plantation area of local farmers increased to 8,187 hectares, but coconut production was only 3,796 tons. In recent years, the number of coconut trees being cut down has been on the rise. This has resulted in limited availability of raw materials for coconut flour processing industries in Simeulue, forcing the sourcing of raw materials from Nias Island, North Sumatra Province [3]. A similar phenomenon is occurring in Malaysia, where coconut plantations are being abandoned, turning it into a "dying industry".

The Indonesian government plans to make Simeulue Island a national-scale coconut development center for the Aceh region [4]. However, the decrease in coconut production in Simeulue Regency contradicts this economic development plan. At the same time, the local government does not have specific regulations in place to protect coconut land from being converted for other purposes. If land protection regulations were established, it would ensure a stable supply of raw materials for the coconut processing industry. Meanwhile, the Simeulue Regency government has previously implemented coconut revitalization programs by distributing coconut seedlings. However, whether through seedling assistance or not, the community remains reluctant to rejuvenate old coconut trees.

Given that coconuts are an integral part of Simeulue society, yet the community appears unwilling to engage in rejuvenation efforts, an in-depth study is needed to revive the tradition of coconut farming to ensure a steady supply of raw materials for the coconut processing industry in

Simeulue. This aligns with the global fact that there is currently no consistent and standardized guideline for ensuring the sustainability of coconut plantations. Without sustainability commitment, the existence of coconuts is at risk of extinction, and it is estimated that coconut tree productivity in Asia will decrease by more than 80% by 2027 [5]. Therefore, this study analyses the cultural barriers to coconut plantation revitalisation in Simeulue.

## 2. Literature Review and Analytical Framework

From an academic standpoint, there are many concepts that can be used to explore the cultural factors hindering coconut plantation revitalization in Simeulue. One of these is the concept of cultural value orientation in anthropological studies. This concept is believed to serve as an indicator of progressive changes within a society and significantly influences the economic development undertaken by strategic institutions in many communities [6]. The basic idea of cultural value orientation refers to Kluckhohn's (1949; 1951) concept, emphasizing that culture and society can be understood through a set of values and collective beliefs that influence the behavior, attitudes, and interactions of individuals within that society. Kluckhohn's basic idea, also adopted by several scholars [7]; Pelly, 1994), agrees on three cultural orientations that encompass five basic human problems, which can be simplified into the following matrix as in table 1.

The concept of cultural value orientation becomes an analytical tool in looking at the problem of revitalizing community coconut plantations in the Simeulue community. Analysis of this condition is important because the revitalization effort has an impact on the food security dimension of a community. Food security is the ability of a community to produce food, ensure food availability, ensure access to food, supply stability, and food utilization [8]. Simply, food security is related to adequate and safe access to food needs, including availability, accessibility, utilization, and stability.

**Table 1.** Matrix of 5 elements on human life and types of Cultural Value Orientation

Element of Life	Cultural Value Orientation		
	Concervative	Transition	Progressive
Essense of Life	Life is Bad	Life is Good	Life is bad, but human must make it good
Essense of Work	Work to Survive	Work to Achievement	Work to get more Achievement
Human Perception of Time	Past Orientation	Present Orientation	Future Orientation
Human View of Nature	Determinism	Harmony with Nature	Possibiulism
Essense of Soscial Relation	Kolateral Orientation/ Altruism	Vertical Orientation/ Elitism	Individual Orientation

Source: Modified (Kluckhohn, 1949; Koentjaraningrat, 1990; Pelly, 1994)

Food insecurity has an impact on society. Therefore, revitalization of the food system is a solution to address food problems and must be realized through discourse and action [9]. In developing countries, urbanization and demographic changes are triggering food insecurity and malnutrition [10]. Campbell JR's study shows that the system of capitalism and globalization has caused many of the traditional practices to disappear, including in terms of maintaining resilient local plants. The use of resilient crops is an important part of the solution to food problems, so the main challenge facing Pacific Island countries is to revitalize traditional systems of food security in ways that are acceptable to contemporary society [11].

To this end, the focus of government policy should be on improving food supply chains and supporting policies that reduce undernutrition. The government should ensure access to sustainable and healthy diets characterized by food availability, access to food, food utilization, and stability of availability [12] so that the sustainability dimension of food security needs to be addressed more precisely in the pillars of food security as a new dimension [13]. Food security issues also relate to traditional land ownership and utilization to ensure communities have enough land to maintain sustainable food availability [14].

Food security is also part of the sustainable development goals [15]. A good concept of sustainable development refers to a green economic system. Therefore, another concept that needs to be discussed in this study is the "green economy," which is defined by [16] as an economic activity system (production, distribution, and consumption of goods and services) aimed at long-term well-being enhancement without placing future generations at environmental risk [17]. In alignment with this, the United Nations Environment Programme (UNEP) states that a green economy is an economic system aimed at improving well-being and social equality while significantly reducing environmental risks, operationalized through sustainable natural resource management investments [18]. Since 2012, Indonesia has committed to transitioning toward an environmentally friendly green economy with the slogan "Moving towards Sustainability: Together We Must Create the Future We Want" [19]. In essence, green economy development aims to foster fair and sustainable prosperity while minimizing environmental risks [20–22]. All of this

can be achieved if stakeholders give serious attention through policy-making [23].

The concept of a green economy is closely related to physical, human, social, and natural capital [24–27]. This means that local wisdom becomes an important concept that is part of social and human capital. Local wisdom represents a set of knowledge, beliefs, worldviews, understanding, and behaviors possessed by specific communities and serves as a problem-solving strategy in their daily lives [28–30]. Local wisdom is a body of knowledge within a community that is passed down from generation to generation based on interactions with the environment and other communities [31].

The development of coconut vegetation aligns with the concept of a green economy in economic development in many countries (K. Pitkänen et al., 2016). Moreover, every part of the coconut tree can be utilized, earning it the title "tree of life" [32], suitable for food, construction materials, art, fuel sources (charcoal), and more [1]. By utilizing the concepts of cultural value orientation, green economy, and revitalization as developmental activities, it is hoped that a coconut plantation business development model can be built to overcome the barriers to coconut plantation revitalization in Indonesia, especially in Simeulue Island.

### 3. Materials and Methods

#### 3.1. Area Study

The research was conducted in Simeulue Island, Aceh, Indonesia. It is an archipelago with its largest island being Sinabang. The latest data indicates that there are a total of 146 large and small islands around Simeulue Island. Geologically, Simeulue Island is approximately 100.2 km long and varies in width from 8-28 km, with a total land area, including the other islands, of about 183,809 km<sup>2</sup> [33]. The regency was created as a separate entity from Aceh Barat Regency in 1996 and was officially established in 1999. Its territory consists of three different topographical forms: mountains, highlands, and coastal areas. Simeulue Regency comprises 10 sub-districts and 138 villages, with a population reaching 88,963 people in 2020. See Figure 1 for Simeulue Regency [34].

**Figure 1.** Map of Simuelu Regency

The location determination of Simeulu Island is based on two main arguments, namely: 1) The island is known as the largest coconut producer in Aceh and is therefore also called "coconut island", but the existence of coconut has continued to decline over time; and 2) The implication of this situation is the disruption of the supply of raw materials for the coconut processing industry so that raw materials must be imported from North Sumatera Province to meet the needs of the coconut processing industry.

### 3.2. Methods

The approach used in this research is qualitative, inspired by a modified ethnographic method [35]. Data was collected through participatory observation, in-depth interview, and study of document. Observation is needed to obtain the social practices [36] that are directly related to the coconut plantation management business and the production of derivatives that are still practised by the community. Observation also includes efforts to find dominant actors, dominant discourses, and local wisdom values. To ensure that participatory observation and interviews take place within the cultural in-situ setting, the researcher will conduct a "live-in" approach, referring to the framework explained by [35], allowing the researcher to deeply understand the context. Data collection procedures will employ the progressive contextualizing principle [37] to ensure that data are placed in the

appropriate context over time. Through the "live-in" approach, the researcher would also be able to build rapport. Therefore, efforts to protect informant privacy and ensure voluntary participation will be emphasized in accordance with qualitative research ethics guidelines [38]. Thus, the sociological and anthropological imagination of the cultural dimensions of the community related to the research issue can be maximised [39].

In-depth interviews aim to explore information and data in the form of values, knowledge and experiences of the community groups that are the source of data [40]. The dominant actors identified as information-rich figures in the observations were used as key informants for in-depth interviews [41]. The interview uses an interview guide. The main content of data and information focused on extracting values, community conceptions of values, and the experiences of coconut plantation business actors and business actors related to their processed production. The informants were determined using the following criteria: Coconut plantation owners, people directly involved in the utilisation of coconut plantation products, such as: buyers and collectors, workers involved in processing coconut derivative products, and community leaders. While the document study, was chosen to support the findings of primary data. Documents in the form of reports, journals, and government-issued data that are relevant to the research and can be utilised as secondary data [42].

Data analysis was conducted interactively, combined

with Spradley's ethnographic analysis [43]. The analysis process began at the beginning of the research with the following stages: data verification, forming data patterns, coding data, and drawing conclusions [44]. At least, this is fully done to explore how the cultural value orientation of the Simeulue community views coconuts as an integral part of their lives.

## 4. Results and Discussion

### 4.1. The Social Conditions and People's Knowledge of Coconut

Simeulue has a wealth of natural resources, including marine fisheries, agriculture, tourism, forest products, biodiversity, and mineral potential. Marine and fisheries resources are one of the main potentials, with abundant marine resources including fish, shrimp, lobster, and clams. Leading agricultural commodities in Simeulue include rice, cloves, coconuts, areca nuts, rubber, and the more recently debated oil palm [45], as well as buffalo farming [46]. So far, the potential for tourism, particularly the beauty of its beaches as seen in figure 2, has not been optimally managed.

Simeulue people have diverse livelihoods, including fishermen, farmers, livestock breeders, traders, and civil servants (PNS). The languages spoken include the Devayan/Simulul, Lamamek/Sigulai, Leukon, and Aneuk Jamee languages as the unifying language. Other languages used by the community are Acehnese and Indonesian. The people of Simeulue practice a kinship system that involves intergenerational relationships and marital bonds.

In the traditional ceremonies of Simeulue, such as weddings, funerals, and other rituals, there are two important groups. These two groups play essential roles: the maternal family is referred to as "Waris" or "Laulu," while the paternal family is called "Wali" or "Amaharet." Both parties have crucial roles in each stage of the ceremonies, and sometimes, their statuses interchange [47].

In the cultural context of Simeulue, many traditions are

transmitted orally, such as Nanga-nanga and Nandong. Nanga-nanga is a vocal art passed down through generations by Simeulue's ancestors. This art form is a type of oral performance that includes verses with advice, satire, and lamentations sung by individuals, both male (Silae) and female (Silafai). However, Nanga-nanga is more often performed by women. The lyrics in Nanga-nanga carry aesthetic value by combining rhythm with profound meaning in the verses. Additionally, there is social significance in the lyrics, narrating the life of an individual or messages from ancestors to their descendants, often used in wedding celebrations. One noticeable feature of Nanga-nanga is its dialectical diversity. Nanga-nanga also serves the purpose of preserving local knowledge, including knowledge about natural phenomena such as earthquakes [48]. Currently, the art of Nanga-nanga can be found in the Kampung Aie village, Central Simeulue Subdistrict.

On the other hand, Nandong is an oral performance art sung by men with high-pitched voices. To support these two arts, the commonly used musical instruments are the "kedang" (a type of drum beaten rhythmically between the verses of pantun poetry in a call-and-response manner) and the violin. In formal events, the "kedang" is a mandatory instrument, while the violin is an option. The sound of the "kedang" provides enthusiasm and liveliness during Nandong performances and also serves as intervals between the verses sung [49].

According to Ningrum [50], coconut cultivation in Indonesia consists of three varieties: tall variety, dwarf variety, and hybrid variety. The naturally grown and cultivated coconut variety by the people of Simeulue Island is the tall variety or "kelapa dalam." The scientific name for the coconut palm is *Cocos nucifera*, belonging to the *Cocos* genus in the *Arecaceae* family. Kelapa dalam is distributed along the coastal areas surrounding Simeulue Island and is also found on several smaller islands, whether inhabited or not. Observations and interviews have revealed that several islands around Simeulue, including Pulau Mincau, Pulau Teupan, Pulau Simeulue Cut, Pulau Siumat, Pulau Babi, Pulau Pinang, and several other small islands, serve as habitats for kelapa dalam.



Source: Fieldwork, 2023

**Figure 2.** Beachs at Simuelu Island

The people of Simeulue have different names for Kelapa dalam, such as kelapa pulau, kelapa kampung, and kelapa Simeulue. Some individuals might be confused when asked about kelapa dalam but quickly recognize it when referred to as kelapa pulau. The name "kelapa pulau" is used because it is believed that these coconuts originally come from other islands and were subsequently planted by the people of Simeulue. The Simeulue community has various local terms for referring to coconuts. For example, they use "balalu" for young coconuts and "bonol" for mature coconuts.

Kelapa dalam is a type of coconut that begins to bear fruit when relatively old, typically around 6-8 years. These coconut trees can live for up to 75 years or more, with a productive lifespan of 50 years or more. The coconuts produced can be green, yellow, or red in color, with a large size (2 kg - 2.5 kg), 0.5 kg of flesh, and about 0.5 liters of water. The tree's trunk is relatively tall, reaching around 30-35 meters or more, with a straight, upward-growing shape like a pillar and slightly thickening at the base. Some examples of coconut varieties classified as tall coconut include kelapa hijau (*C. veridis*), kelapa merah (*C. rubesoens*), kelapa bali (*macrocarya*), kelapa manis (*sakarina*), and kelapa nias [50].

In the life of the Simeulue community, coconuts have long been used as raw material for coconut oil. Additionally, coconut is still directly used as a food ingredient or for making coconut milk. However, coconut oil production practices are currently limited to a few villages, and even then, it is on a very small scale. To this day, every part of the coconut palm is extensively utilized by the community, highlighting the significant cultural importance of coconuts in Simeulue society. Apart from coconut parts used for food or beverages, other parts of the coconut palm are used for household tools, building materials, and more. Here are some common uses of various parts of the coconut palm in Simeulue society:

#### A. Young Coconuts

One essential part of the coconut palm is the water found

inside the fruit. Besides quenching thirst, coconut water has many health benefits. It contains exceptional nutritional content, not only macro elements like nitrogen and carbon but also other elements required by the body. The nitrogen element in coconut water consists of proteins made up of amino acids, including arginine, alanine, cystine, serine, and threonine, among others. Compared to the amino acids in cow's milk, the amino acids in coconut water are significantly higher. On the other hand, the carbon element is in the form of simple carbohydrates, which are essential minerals needed by the body as ion replacements. Therefore, it is not surprising that after consuming coconut water, one feels refreshed.

Young coconuts in Simeulue are widely sold, both along the roadside and at coastal tourist spots. Besides being sold as plain coconuts, there are now numerous variations of young coconut flavors available in Simeulue. For instance, you can find them at Keude Es Teler Almeera Sinabang. In addition to selling plain coconuts, they also offer various other flavors of young coconuts, such as coconut jelly, coconut syrup, coconut palm sugar, and coconut kopyor see Figure 3 for fruit.

Based on interviews with young coconut vendors, it was found that those who sell young coconuts have their own suppliers. The suppliers come three times a week, and they come from different areas, mostly from Teupah Selatan District, West Simeulue, Salang, and Simeulue Cut.

In addition, young coconuts are also used as wedding gifts by the groom to the bride. Typically, one bunch of green young coconuts is brought as a gift. For the people of Simeulue, the young coconuts brought as gifts symbolize that the relationship between the bride and groom will always be pure and clean like young coconut water. Besides young coconuts, coconut seeds are also brought by the groom for his bride. The coconut seeds brought are expected to be planted by the groom. Coconut seeds symbolize the first step for the newlyweds to start a new life, with the hope that their relationship will grow strong and stable like a coconut tree.



Source: Fieldwork, 2023

**Figure 3.** Coconut Jelly & Young Coconut



## B. Old Coconuts

Coconut meat contains various enzymes. All parts of the coconut fruit can be utilized, and the main products from coconut meat with a high economic value are copra and coconut oil. In addition, mature coconuts are often used as the base for coconut milk and as an ingredient in various food preparations such as *kolak*, *klepon*, and *putu bambu*.

### a) Coconut Oil

Coconut oil is a vegetable oil extracted from coconut meat. Coconut oil is not only used for frying but also for traditional medicine and beauty products.

### b) Coconut Copra

Coconut copra is generally used as a raw material for the cooking oil and fat industry. In the cooking oil industry, the quality of copra determines the quality of the final coconut oil product. The quality of copra is greatly influenced by the drying process.

### c) Coconut Shell

Coconut shells can be used as fuel in the form of charcoal and as raw materials for handicrafts as seen in figure 4. Coconut shell, when burned, becomes charcoal, and it can be further processed into activated carbon. Good coconut shell charcoal contains about 2-5% moisture.

After the 2004 tsunami, Simeulue received NGOs and aid organizations to implement house renovation programs for the tsunami-affected victims. Rebuilding the houses of earthquake victims in Simeulue faced challenges in transporting construction materials in large quantities to the islands. Simeulue did not have a sufficient supply of wood, sand, and construction materials for the renovation of these houses.

Therefore, German Agro Action (GAA) brought wood milling machines from Germany with the aim of utilizing the mature coconut tree trunks as boards to build temporary response houses. Thus, from 2005 to 2007, the sawmill

plant owned by German Agro Action (GAA) operated in the South Teupah District, employing local residents as laborers (Interview with Rahimudin, 46). It is also mentioned that a total of 100 houses were successfully renovated by German Agro Action (GAA) in the village of Salur, East Simeulue District

Furthermore, coconut tree trunks are also used as bridges in some small bridges in the Salang District. Meanwhile, in Buluh Baik Beach in Alafan District, coconut trunks are utilized as seats for tourists. These trunks are often used as raw materials for household furniture. Additionally, coconut fronds are sometimes used as firewood in household kitchens.

### a) Coconut Midribs (Lidi Kelapa)

Coconut midribs are utilized by the community for making brooms, satay skewers, and crafts. Broomsticks are made for personal use or for sale to the public.

### b) Coconut Leaves (Daun Kelapa)

Coconut leaves have a somewhat stiff structure, making them useful for various purposes. The whitish or yellowish shoots are often used for janur in ceremonies or feasts and as containers for ketupat. Older coconut leaves are woven into fish-drying racks and can also be woven into round nests for laying hens.

### c) Coconut Husk (Sabut Kelapa)

Coconut husks are used as fuel, weaving material, mats, flowerpots, and more. In agriculture, coconut husks are suitable for grafting plants and as a medium for epiphytic orchids. According to local residents, there was once a coconut husk factory in South Teupah in 2015. The factory collected and purchased coconut husks from residents and coconut farmers to make foot mats. However, the factory closed down shortly afterward due to legal issues.



Source: Fieldwork, 2023

**Figure 4.** Utilities of Coconut Wood

#### 4.2. Cultural Values of Simeuluean Community Regarding Coconut Plantations Revitalisation

The people of Simeulue Island have preserved and nurtured their cultural heritage for centuries, making it an attractive destination to understand unique cultural values. One distinctive feature of Simeuluean society is its loyalty to tradition and religion. Islam is the primary religion practiced by the island's inhabitants, and Islamic values permeate their daily lives. They diligently follow religious teachings. Besides religious values, the Simeuluean people also strongly uphold communal values and solidarity. They live in a close-knit community and support each other. When important events or urgent needs arise, such as weddings, funerals, or house construction, the island's residents gather to provide both physical and moral support. This creates strong bonds among the island's residents and reinforces their social ties. The research findings suggest that when assessing the cultural value orientation of Simeuluean society using Kluckhohn's matrix, the results are roughly shown in Table 2.

In the aspect of the Essence of Life, the Simeuluean community views life and existence as something good. They live by utilizing the abundant natural resources provided by God. The Simeuluean people feel content with these blessings, so they do not see the need to create something new as a source of their livelihood. In terms of the Essence of Work, the Simeuluean community sees work as a means of sustenance rather than a way to attain a specific position or honor. This perspective may be influenced by the abundance of nature. Naturally, there are several common livelihoods practiced by the people of Simeulue, including fishing, rice farming, gardening, and

occasional manual labor. These occupations are practiced by the majority of the population, except for those in professional roles. The condition in which nature readily provides for the community's needs is believed to have contributed to their orientation of working primarily for survival.

Regarding the human perception of time, the Simeuluean people tend to have a past-oriented orientation. They regard everything that has existed since the past, especially natural resources, as something not to be disturbed or replaced. Anything that has been present since the past in their cultural value orientation is considered a heritage to be preserved because it is part of their ancestors' legacy. One example of their cultural values in preserving coconut trees is that a very old coconut tree will be safeguarded and not cut down as long as it is alive.

Concerning the concept of human interaction with nature, the cultural value orientation of the Simeuluean community emphasizes the importance of maintaining harmony with nature. In their view, as long as humans preserve and align with nature, they will live well. In other words, when humans protect nature, they are also safeguarding their own survival.

In the aspect of Human-Human Relations, the cultural value orientation of the Simeuluean community adheres to a communal or altruistic concept. When individuals meet the needs of their community, they are fulfilling their own needs. This is what keeps the spirit of mutual assistance (gotong-royong) deeply ingrained in the daily life of the Simeuluean people. However, in this aspect, signs of change have begun to emerge, with communal spirit slowly giving way to more individualistic concepts.

**Table 2.** Cultural Values Orientation People's Simeulu Islad abou Coconut

Element of Life	Cultural Value Orientation		
	Concervative	Transition	Progressive
Essense of Life	Life is Bad	Life is Good	Life is bad, but human must make it good
Essense of Work	Work to Survive	Work to Achievment	Work to get more Achievment
Human Perception of Time	Past Orientation	Present Orientation	Future Orientation
Human View of Nature	Determinism	Harmony with Nature	Possibiulism
Essense of Soscial Relation	Kolateral Orientation/ Altruism	Vertical Orientation/ Elitism	Individual Orientation

Source: Analysis of Researcher, 2023



Under certain conditions, the value orientation of Simeulue people's lives about their perspective on the existence of coconut must be seen critically. First, concerning the nature of work, a perspective that only sees work as a means of fulfilling needs, not to achieve certain honors, then they tend to ignore, even forget progressive efforts that can preserve and add value to what they already have, in this case the existence of coconut.

Secondly, the orientation towards time tends to be more orientated towards the past, rather than the future. Being trapped in the romanticism of the past sometimes makes it difficult for the people of Simeulue to organize the future. The past should be used as a valuable lesson to build the future. If the people of Simeulue have been economically successful in the past from the use of coconut, coconut revitalization efforts should be encouraged. This shows inconsistency in the utilization and management of coconut trees. The Simeulue community's reluctance to abandon traditional ways of coconut management and refusal to adopt change will hinder the growth of the coconut processing industry and threaten food security, which in turn also impacts economic welfare.

## 5. Conclusions

Referring to Kluckhohn's cultural value orientation matrix and comparing it with the findings, the cultural value orientation of the Simeuluean community does not exhibit consistency, especially in matters related to the use and management of coconut trees.

In the aspect of the Essence of Life, the Simeuluean community embraces the concept that life is good, but in the aspect of the Essence of Work, their orientation tends to view work as a means of livelihood rather than for attaining specific positions or honors. Therefore, there is some lack of linearity in this aspect.

In the aspect of Human Perception of Time, the cultural orientation of the Simeuluean community tends to lean toward a past-oriented orientation. In the aspect of the Human-Human Relations, the Simeuluean community leans toward a communal or altruistic system, where dependency on others (mutual assistance) is evident. However, in this aspect, the traditional values are gradually giving way to more individualistic concepts.

Simeulue Island is one of the places in Indonesia that reflects a balance between tradition and change. One notable aspect on the island is the deep-rooted belief of the people in the values passed down by their ancestors. This has been a significant factor influencing their attitude toward modernization and industrial development. However, in the case of coconut tree management and utilization, the cultural value orientation of the Simeuluean community tends to favor the traditional methods to preserve the beliefs inherited from their ancestors.

Coconuts have been an integral part of the life and economy of Simeuluean society for a long time. Coconuts

are used for various purposes, including food, coconut oil, and raw materials in local industries. However, in recent decades, there has been pressure to modernize coconut production and introduce new technologies that can increase productivity and efficiency. Although the potential for rejuvenating the coconut industry exists, the Simeuluean people often hesitate to fully embrace it.

This can be explained by two main interconnected factors. First, strong traditional values are inherited from their ancestors. The Simeuluean community deeply respects and adheres to traditions that have existed for centuries. They believe that their way of working and managing coconut plantations is a heritage that must be preserved, and radical changes may disrupt their cultural connection with their ancestors. Therefore, they are reluctant to abandon the traditional methods they hold dear. Second, the Simeuluean people's reluctance to adopt changes related to coconut trees hampers the growth of the existing coconut processing industry there due to the lack of coconut raw materials. This, in turn, affects the lack of economic progress in the area that relies on coconut cultivation.

For a long time, the dominance of cultural values firmly held by the people of Simeulue, especially in the management and utilization of coconut trees, has hindered the development of the coconut industry on the island. They view existing coconut trees as ancestral legacies that should not have their management patterns altered. The coconut trees currently in existence are meant to be utilized and not massively cultivated, so they can be passed down to future generations. This has ultimately led to the stagnation of the coconut tree industry on Simeulue Island.

This research offers a cultural approach to innovate the cultural value orientation of the Simeuluean community in supporting the implementation of a green economy on Simeulue Island. It can be a highly effective step in improving their well-being. This concept involves an approach that respects the cultural values held dearly by the Simeuluean people while integrating sustainable green economy concepts.

With the cultural approach offered, the people of Simeulue can maintain their valuable cultural values while enhancing their well-being through the implementation of a green economy. This will create a model that can be adopted not only by the people of Simeulue but also by other regions that want to preserve their cultural heritage while contributing to environmental conservation and sustainable development.

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coconut plantations on Simeulue Island.

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