

## Actualization of Morals for Adolescents in GAYO Culture

<sup>1</sup>Ramsah Ali, <sup>2</sup>Saiful Akhyar Lubis, <sup>3</sup>Abd. Mukti

<sup>1</sup>(A Student of Doctoral Program in Islamic Education at Universitas Islam Negeri Sumatera Utara, Medan, Indonesia)

<sup>2</sup>(A Lecturer of Doctoral Program in Islamic at Education Universitas Islam Negeri Sumatera Utara, Medan, Indonesia)

<sup>3</sup>(A Lecturer of Doctoral Program in Islamic Education at Universitas Islam Negeri Sumatera Utara, Medan, Indonesia)

---

**Abstract:** *In general, the purpose of this study is to decide the actualization of morality for adolescents in Gayo community of Central Aceh Regency. Whereas this study specifically aims to find out: Steps to actualize morals for adolescents in Gayo culture in Central Aceh. This work is a form of field study with a phenomenological approach using a qualitative method of inquiry. The results showed that the steps to reform teenage morality in Gayo community in Central Aceh Regency consisted of several phases, first, before late adolescence, second, late adolescence, and third, after late adolescence.*

**Key words:** *Actualization of morals for adolescents, Gayo culture*

---

Date of Submission: 06-12-2019

Date of Acceptance: 23-12-2019

---

### I. Introduction

In general, education must be able to produce human beings as individuals and healthy and educated members of society with; (1) strong and religious personality in upholding noble culture; (2) knowledge of democracy in the life of nation and state; (3) moral awareness of law in enforcing rule; and (4) prosperous life in the life of individuals in society.<sup>1</sup>

Education is also a very critical pursuit for all people's future, including families, educators, and governments that have guided this nation and state. It is hoped that the younger generation will have religious-spiritual strength, self-control, personality, intellect, morals, and the requisite abilities of itself, culture, faith, and nation and state from the national education system.

Moral education is a fundamental moral concept and the value of behavior and character that children will own and use from the beginning until they become believers, ready to manage their lives.<sup>2</sup>

Moral learning must be achieved by example or by parents' habits with their children in their daily lives, as children at this age like to mimic their actions and words or what they see from others, whether they are bad or good.

Considering the importance of moral education in improving the next generation of moral decadence, moral guidance, and oversight in all circumstances and conditions become the primary solution. In other words, to create balance and prosperity, nearly all aspects of life must be based on morality.

The Gayo tribe inhabits several areas in Aceh Province. The Gayo Lut tribe inhabits Central Aceh and Bener Meriah Regencies, while Gayo Alas or Gayo Deret inhabits Gayo Lues and Southeast Aceh Regencies. In the East Aceh region, there are also Gayo Lukup Tribe. This paper focuses more on the tradition of children's education in the Gayo Lut community who live in the Gayo Highlands of Central Aceh District and Bener Meriah. The Gayo tribe community has a unique tradition, as well as the traditions of other tribes in Indonesia. The Gayo tribe has a tradition or culture through two sources; first, from ancestral sources that are loaded with knowledge, beliefs, values, norms that are stated as *edet* (custom), and non-binding habits called *resam* (rules). Second, the source of Islamic religion in the form of the belief system, values, and religious norms, which is called the law.<sup>3</sup>

---

<sup>1</sup> Fasli Jalal and Dedi Supriadi, *Educational Reform in the Context of Regional Autonomy* (Yogyakarta: Aicita Karya Nusa, 2001), p. 67.

<sup>2</sup> Abdullah Nashih Ulwan, (*Tarbiyatul Aulad Fil Islam*)*Child Education in Islam*, transl. Arif Rahman Hakim, Lc (Jakarta: PT. Pustaka Amani, 1995), h.177.

<sup>3</sup> Sukiman, "The Effect of Modernization on the Tradition of Children's Education in the Gayo Tribe Society" in *el-Harakah Journal* Vol.17 No. 2, p. 276.

The Gayo tribe has a complete culture and customs, one of which is the tradition of educating children, even though this educational tradition is an inseparable part of Islamic teachings. However, more on the system or method that they employ in educating their children to become people who are pious, dignified, and safe in the world and the hereafter. This educational tradition has begun from the tradition of marriage, caring for children in the womb, the *aqiqah* [the Islamic tradition of the sacrifice of an animal on the occasion of a child's birth] tradition accompanied by the naming of what is called '*mani*' (bathing), and caring for children from infancy to adulthood.

Children's education practice in the Gayo Tribe culture is more on the road that their parents have passed down to their next offspring from generation to generation. While the instructional content in the form of creeds, worship, muamalah, ethics, and Islamic life laws also relates to the values of Islamic teachings. Today, however, the advancement in information science and technology is increasing rapidly, the tradition of child education in Gayo has disappeared and continues to disappear due to the current of modernization in the Gayo region. It is also realized that this modernization brings benefits, especially broadening the horizons of Gayo children, but the negative impacts it causes are far worse so they can distance them from the teachings of Islam. If the son of a Gayo person is far from Islam, he will be a *kufr* (infidel) to Allah, in which he will receive misery in the hereafter. Not too naive if the education tradition of children in Gayo is applied again so that the younger generation of Gayo people who are Islamic, civilized, and cultured.<sup>4</sup>

According to Melalatoa, as quoted by Sukiman in the *El-Harakah Journal* Vol.17 No. 2 that traditional education in the family environment is an introduction to the social environment starting with child care, then the child will get to know and adjust to his environment. Third, moral degradation is in the form of a pseudo personality where they do not heed customary manners, do not use the Gayo tradition to family members.<sup>5</sup> The tradition of *tutur* in Gayo culture is as identification and an excellent way to render the characters; the behavior varies according to the stage of the speakers as they encounter family members. As a result, the moral of such young people is becoming less apparent both in parents, neighbors, and communities. This is evident in everyday ties. Such a view from time to time is more and more troubling, which makes these Gayo children ever more degraded and unethical. Fourth, *silaturrahim* (friendship) is reduced so that it is more concerned with the individual and momentary interests. Nowadays, there is no cooperation (*bejamu*), such as grinding rice, hoeing, or paddy activities together without pay. When the holiday is not seen visiting each other from house to house as a whole, except only the closest family. Due to the depletion of friendship, interpersonal relations (sub-tribes) can be disrupted and will allow intermarriage marriages that are prohibited by custom. If that happens, then there will be a negative effect in a society, which undermines their self-esteem. In the past, this friendship was powerful so that the unity and unity of children and young people in Gayo were neatly arranged, and there was kinship under the banner of adat and Islamic Sharia.<sup>6</sup>

## II. Methods

This research is a type of field study using a qualitative method of inquiry, using a phenomenologically-based approach, carried out through interviews with interviewees and informants. Data were analyzed using the descriptive qualitative move in an inductive approach.

## III. Result

Gayo societies have rules of life that should always be followed, maintained, and established in life in order to maintain harmony in all social activities. These laws are then used in order to promote an ethical and worthy existence as guides and references. Such laws were well structured in the customs and culture of Gayo. Customs and culture in Gayo include laws that offer much better because they turn human beings into good moral (*perange*) beings.

Gayo's customs and culture system originated from the habits practiced by ancient parents, which were re-practiced by subsequent generations, framed in beautiful words (*peri mestike*), usually called *edet*. *Edet* is a rule or what is now referred to as customary law. During the development of the kingdom in Gayo, *edet* became the guideline in running the governmental wheel, which was written in the form of pieces of custom words that held so many meanings.

The cultural system of the Gayo community is loaded with knowledge, beliefs, values, religion, norms, rules, and laws that serve as a reference for behavior in people's lives.<sup>7</sup> Everything is mentioned as *edet* (custom) and taken from the results of the non-binding customs called *resam*, that is, what is done according to applicable

---

<sup>4</sup> *Ibid.*, h. 276.

<sup>5</sup> *Ibid.*, h. 282.

<sup>6</sup> *Ibid.*, h. 283.

<sup>7</sup> M.J. Melalatoa, "*Respectful and Humble Culture: Gayo Culture System* ", in *the Indonesian Culture System* (Jakarta: in collaboration with Social and Political Science Faculty UI with PT. Pelajar, 1997), p. 202.

rules (*peraturen*), customs. The history of the Gayo community thus makes a decisive factor in influencing the Gayo's lifestyle to be more advanced, optimistic, brave, act, and behave cooperatively.<sup>8</sup>

The steps for the actualization of teenagers' morals in Gayo culture<sup>9</sup> consist of several steps, steps that start with the parents themselves and before the child is born into the world. The steps are as follows.

First, before marriage, the actualization of morals reflected before late adolescence is carrying out a marriage consisting of *bersibeteheh* and *hamal tidunipijege*. *Bersibeteheh* knows to whom [the adolescent] will be married, not only to that extent, then to do *hamal tidurnipijege*, a metaphor for making further introductions after the *bersibeteheh* process. The process of *hamal tidurnipijege* is the activities to know each party, including all aspects of life.

Second, before the end of adolescence (late adolescent) to the process of marriage, the actualization of character is reflected in *berguru*. *Berguru* is an activity carried out before the implementation of the marriage contract, *beguru* is a form of teaching to the bride and groom, this activity is carried out to provide the last learning for children to be married.

Third, after these adolescents have been married, parents will have to direct the morals of their children beginning from early and representing the morality of their peers who will be role models for their children. In Gayo culture, there are four obligations parents against their children called *utangopat: turun mani* (showering), *njelesen* (circumcision), *serahenku guru* (handing over to the teacher) in religious and general education and *iluwahi* (marrying off). These are the steps taken to improve the morals of young people.

Third, *bujangberamaberuberine* (children are also responsible for children's growth and development from biological parents and biological parents). The Gayo group used to enforce *bujangberamaberuberine*, which meant that parents acted as instructions for children to behave, that boys should learn from their fathers about anything, either learning responsibility or learning to do something that was indeed the work of men, as well as women, girls would learn from their mothers, starting from the regular jobs such as weaving mats.

Fifth, *bujangberineberuberama* (the adolescent learns from all seniors in the village, and the seniors are also responsible for the growth and development of the adolescent from all aspects of social life). *Bujangberineberuberama* has a slightly different meaning from the meaning of the *bujangberamaberuberine*, the difference is only from particular and generally, if the *bujangberineberuberama* has a general meaning, in the sense that each village parent becomes the parent of the children in the village. In contrast to *bujangberamaberuberine*, which is only devoted to biological parents.

The significant number of Muslims in Central Aceh Regency, 99.62%, is a chance in actualizing adolescent morals in Gayo culture. In Gayo, it has traditional and modern boarding schools, Islamic schools/ Islamic school and tertiary institutions, adequate religious infrastructure. This can be done well and must increase and activate LPTQ, increase socialization, guidance, monitoring and evaluation as well as provide strict penalties and sanctions in accordance with Gayo Shari'a and customary law and establish intensive cooperation with SKPK, Muspida, Muspika and other policy stakeholders including MPU, MAG, MPD, DAG, and *sarakopat* and carry out Gayo customary law/ justice.

#### IV. Conclusion

The steps for the actualization of teenagers' morals in Gayo culture consist of several steps, steps that start with the parents themselves and before the child is born into the world, that the actualization measures are accompanied by the cultural values of Gayo society.

#### References

- [1]. Abdullah Nashih Ulwan, (*Tarbiyatul Aulad Fil Islam*) Pendidikan Anak Dalam Islam, Terj. Arif Rahman Hakim, Lc (Jakarta: PT. Pustaka Amani, 1995).
- [2]. Fasli Jalal dan Dedi Supriadi, *Reformasi Pendidikan Dalam Konteks Otonomi Daerah* (Yogyakarta: Aicita Karya Nusa, 2001).
- [3]. M.J. Melalatoa, "*Budaya Malu: Sistem Budaya Gayo*", dalam *Sistem Budaya Indonesia* (Jakarta: Kerjasama Fak. Sosial dan Ilmu Politik UI dengan PT. Pelajar, 1997)
- [4]. Sukiman, "*Pengaruh Modernisasi Terhadap Tradisi Pendidikan Anak Dalam Masyarakat Suku Gayo*" Dalam *Jurnal el-Harakah* Vol.17 No. 2, h. 276.
- [5]. Sukri, "*Budaya Sumang dan Implementasinya Terhadap Restorasi Karakter Masyarakat Gayo Di Aceh*" Dalam *Jurnal Miqot* Vol.12, h. 411

Ramsah Ali. " Actualization of Morals for Adolescents in GAYO Culture. " .IOSR Journal of Nursing and Health Science (IOSR-JNHS), vol. 8, no.06 , 2019, pp. 26-28.

<sup>8</sup> Sukri, "*The Sumang Culture and Its Implementation Against the Character Restoration of the Gayo Community in Aceh*" in *Miqot journal* Vol.12, p. 411.

<sup>9</sup> Amiruddin Syah, Vice Chair I of Regional Education Council (MPD), Interview in Takengon, on 30 February 2019.