

# Strengthening Practices Education In The Framework of Islam and Gayo Community Culture

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## ABSTRACT

Moral education is a part that cannot be separated from religious education, because what is good according to morals is also good according to religion, and bad according to religious teachings is also bad for morals. Morals in Islamic life are not just a model or a lifestyle that a Muslim may abandon at any time. Morals are not clothes that can be worn and then removed whenever desired. However, morality is the functionalization of religion, meaning that diversity will be meaningless if it is not proven by morality. Strengthening moral education in today's modern era is very important to fortify generations from the negative influence of the development of science and technology, especially information technology which can all be accessed through smartphones. This study aims to formulate moral education to fortify generations from moral decline. This research is library research, to build a concept or theory that becomes the basis of study in research. The data used in this study is qualitative in the form of concepts, theories, and formulations that are relevant to the research made. The data analysis used is content analysis and descriptive analysis to analyze the culture of the Gayo community related to moral education.

The results of the research related to strengthening moral education in the culture of the Gayo community, among others, through strengthening the value system of Gayo culture in society and through strengthening the application of Sumang and Kemali concepts in Gayo culture.

## Introduction

Humans are creatures that grow and develop both physically and mentally (Safitri, 2016). Attitude changes that occur continuously, both innate and environmental factors, are called developments that make a person's personality better or worse. (Masruroh, 2018). Early childhood is very important for moral development (Scott, 2013). because this is a golden period for

everyone because at this time it will be very easy to shape behavior and knowledge (Priyanto, 2014). This phase will determine the development process in the future (Setiawan, 2017), moral reasons will determine how children behave in their future (Wirastania, 2017).

Embedding established moral values in children will make them behave politely and courteously, respect others, be obedient, patient, honest, and respect others (Nurhayati, 2019). Moral or morality is a form

between right and wrong (Supriyanto, 2015). For example, good child behavior will continue to develop until the child is an adult and has offspring (Vienna Aniella Nauli, 2019). We must also let children build morality through reciprocal interactions with their environment (Audun Dahl, 2018). As we know, the cause of the destruction of a group (a nation) is caused by the weakening of the nation's character itself (Nilawati, 2018). In this case, it is related to the moral development of an individual starting at an early age (Nilawati, 2018). The morality of a nation affects the progress of a nation. History records that the destruction of a nation's civilization is caused by the morals of its citizens who are not commendable.

Therefore, moral education is a basic moral principle and the virtue of attitude and character (character) that must be owned and made a habit by children from the beginning until he becomes convert, that is, ready to navigate life. (Ulwan, 1995)

Moral education must be carried out through the example or habits of parents towards their children in everyday life because children at this age like to imitate actions and words or what they see from other people, whether it is bad or good.

In this case, the responsibility of parents is very heavy, because it involves the problem of improving their souls, straightening their deviations, lifting them from all lowly lives, and encouraging good association with others. (Mursy, 2001) The responsibility of parents to do is to educate children from an early age to be right, trustworthy, istiqamah, ar-Rahman, tawadhu', restrain anger, care for others, help people who need help, respect parents, respect guests, act be kind to neighbors, and love others. Furthermore, parents are responsible for cleaning the child's tongue from dirty words, as well as all words that cause a decline in moral and educational values, raising children from despicable things, despicable habits, bad morals, and everything that brings down their personality, glory, and honor. , familiarize children with noble humanity such as doing good to each other (habluminannas.)

So the main education, according to the Islamic view, the main education is dependent on the power of attention and supervision, so parents should be responsible

for educational and moral issues to prevent children from the following four phenomena: the worst actions, lowest morals, and despicable nature. These phenomena are: like to lie, like to steal, like to criticize, delinquency and deviation. (Ulwan, 1995) Moral education in Islamic teachings has received great attention. In Islamic teachings, the rules for doing good and bad and occupy a very important position and have a vital function in guiding life.

Morals play an important role in human life that can distinguish between humans and animals. Humans who have a noble character can maintain the nobility and purity of their souls, can overcome the pressure of lust, hold fast to the joints of virtue. That's all already stated in the morals of the Prophet Muhammad, therefore, in everyday life, the Apostle becomes a moral guide. (Ali, 1998, n. 350) Fostering morals is also an essential part of the goals of national education, as stated in the National Education System Law no. 20 of 2003 that; "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen. (Nasional, 2003)

Observing the articles above, it can be seen that Islamic religious education is in a strategic position, compared to other education. The orientation of its implementation is not only on intellectual development but also on students' emotional and spiritual development of students.

Given the importance of moral education to fortify the next generation of moral decadence, the moral development and supervision carried out in every situation and condition is the main solution. In other words, almost all aspects of life must be based on morals to create balance and prosperity.

Then when observed, how is the state of education today? It appears that there are symptoms that indicate the low moral quality of students and adolescents. This is because there is a lack of understanding of the morals contained in the Qur'an and the magnitude of the influence of the environment at this time.

It cannot be denied that the decline in morality occurs due to the negative impact of an advance in the field of science and technology that cannot be balanced with monotheism, Faith and piety have led people to something contrary to the values of the Qur'an and Sunnah. However, we cannot deny that the benefits of advancing globalization and technology far outweigh the disadvantages.

In addition, the decline in morals is not new; many factors influence it, including through electronic media, which often shows films that are not good and violate the rules and teachings of Islam. Television programs often show unfavorable acts, such as alcoholism, murder, rape, robbery, domestic violence by their parents, so the reality they cause is often in the form of social inequality and inhuman behavior among them. (Dani L Yatim., 1986)

Then the Gayo. (Dani L Yatim., 1986) the community has a very complete culture and customs, one of which is the tradition of and tends to disappear due to the current modernization entering the Gayo area. It is also realized that this modernization brings benefits, especially broadening the horizons of Gayo children. Still, the negative impact it causes is much worse to distance them from Islamic teachings. If the children of the Gayo people are far from Islam, they will become people who are kufr to Allah who will receive misery in the hereafter. It is not too naive if the tradition of children's education in Gayo is applied again to realize the Gayo youth who are Islamic, traditional, and cultured.

This is what attracts researchers to examine the strengthening of Islamic morality education and the culture of the Gayo Community. This study aims to reformulate education to fortify generations from moral decadence.

## Method

This research is library research, which is a study conducted on the concepts and theories used based on the available literature, especially from articles published in various scientific journals. This literature review serves to build concepts or theories that form the basis of studies in research. The data used in this study is qualitative in the form of concepts, theories, and

educating children, even though this education custom is an inseparable part of Islamic teachings. But more on the system or method, they educate their children to become pious, dignified, and safe people in this world and the hereafter. This educational tradition has started from the tradition of marriage, taking care of children in the womb, the tradition of aqiqah which is accompanied by a name patch called descending mani (down bathing), and caring for children from infancy to adulthood.

The tradition of children's education in the Gayo Tribe community is more in the way that is passed down from generation to generation by previous parents to their next descendants. While the educational material still refers to the values of Islamic teachings in the form of faith, worship, muamalah, morals, and Islamic rules of life. However, nowadays the progress of information science and technology is increasingly rapid, the tradition of children's education in Gayo has faded

formulations that are relevant to the research made (according to the method used). There are two sources of data, namely primary data from the Qur'an and Hadith about moral education and the culture of the gayo community. Secondary data was obtained from sources that support this discussion.

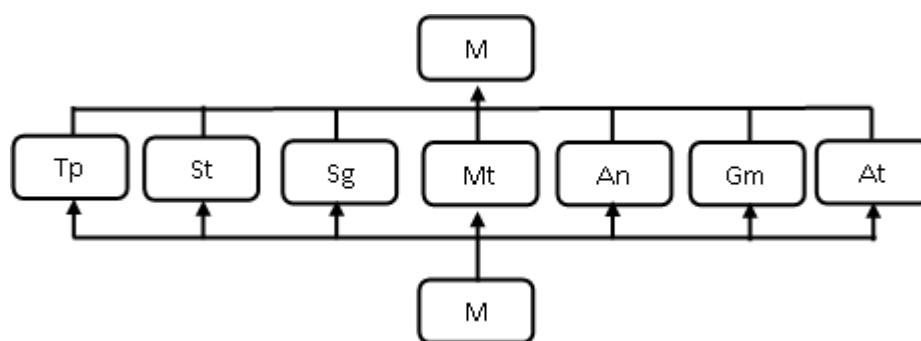
After the data obtained from the two sources were collected and selected, then they were analyzed using content analysis and descriptive analysis methods. Content analysis is analyzing theories related to moral education. Descriptive analysis was used to collect and explain data related to Gayo culture.

## Results And Discussion

The moral education of the Gayo community is reflected in the cultural values of the Gayo community itself, these values are then developed in the Gayo people's personality. Even in ancient education in the Gayo community, it was more about inculcating these values which were then used as guidelines in fostering the morals of the Gayo community, even in the past, the community-focused more on education on character building of students, by instilling traditional values (edit.) Gayo is in every individual child and student in general. The success of educators towards their students is

not judged by the intelligence of the children in studying, but success is seen from how well the child can instill Gayo has traditional values in him. The ancient form of learning in the Gayo community had the main goal of focusing on character building, not on intelligence, the ancients only tried to instill character in each child's personality. this became something important to the ancients.

In 1975/1976. M. Junus Melalatoa has researched Gayo culture in Central Aceh District. He concluded, among others: make Mel (self-respect), tertip (orderly), setie (faithful), semayang-gemasih (love), muntu (hard work), Amanah (trust), even consensus (deliberation), along tulung (please help). helping), and be consistent (competitive) (Malouf & Glanville, 1999)



**Picture 1**  
gay culture

**Information:**

- M : Mukemel (Self esteem)
- Tp: Orderly (Order)
- St: Seite (Faithful)
- Sg : Semayang-Geasih (love)
- Mt: Mutual (Hard work)
- An: Amanah (Trust)
- Gm: Even Consensus (Consensus)
- At : Alang Tulung (Please help)
- Bs : Berskemelen (Competitive).

Local wisdom in the Gayo community is summarized in the basic cultural values representing the philosophy, outlook on life, and ideal character to be achieved. Referring to the Melalatoa classification There are seven Gayo cultural values, where there is one peak value which is a representation of local wisdom based on Islamic values. The Gayo cultural value system places self-esteem (make Mel) as the main value. To achieve this level of self-esteem, a person must practice or refer to several supporting values, namely: make Mel (shame), tertip (orderly or obeying the rules), setie (faithful or commitment) semayang-gemasih (love or sympathy) mutant ( professional or hard work), Amanah (integrity), even-mupakat (deliberation or

democratic), along-tulung (help-help or empathic), and berkemelen (competitive).

To realize the development of the seven supporting values, a driving value is needed, which according to Melalatoa, is called the competitive spirit of doing good, being consistent.

Gayo culture is an integral part of the Indonesian nation. They have specific traditional and cultural characters and values like Indonesian society in general. The values of Gayo customs and culture, they make as customary law in everyday life. C. Snouck Hurgronje said that the traditional values of the Gayo people expressed in various traditional proverbs, when viewed at a glance, sometimes contain a riddle-like meaning. However, after all, the customary

words are the grip of customary law, which must continue to live and develop in the joints of the life of the Gayo people. (Hurgronje, 1996)

The cultural system of the Gayo community is filled with knowledge, beliefs, values, religion, norms, rules, and laws that become a reference for behavior in people's lives. (Melalatola, 1997) Everything is declared as edit (adat) and added from the result of a non-binding habit called resam, namely what is done according to the applicable rules (premature), ada-custom. Therefore, the culture of the Gayo community is an important factor in shaping the lifestyle of the Gayo community to become more advanced, optimistic, brave, behaving, acting, and behaving cooperatively. (Syukri, 2018)

From the Islamic perspective, law enforcement is an actual problem throughout human history. Humans continue to form laws to achieve peace, more perfect security. Every nation, including the Gayo people of Indonesia, continues to compete to develop their creations in the fields of customs and culture, in line with their nature which wants to progress and develop. In the Qur'an, Allah SWT. has given guidance to the provisions. Allah and His messenger have ordered mankind to work hard or do good deeds to make new cultural products, make new rules in all areas of human life, such as; economic, social, cultural, political, and technical, as well as development in the mental, moral and spiritual fields. Which is not against religion. which in Gayo culture is known as summing (Husaini, 2021), and kemali (abstinence).

Each community group has certain norms that have been mutually agreed upon from generation to generation on how to get along, behave and interact with each other. All the procedures that regulate this are called the customary norm system. (Koentjaraningrat, 1998, n. Koentjaraningrat,) For the sake of the continuity and harmony of social life, the entire system of customary norms that have been mutually agreed upon must be obeyed by every member of the community.

All forms of behavior and actions that deviate and conflict with customary norms are called customary violations. This deviant act in the Gayo community order, especially in terms of behavior, is called summing and kemali.

In the Gayo language concept, summing has a meaning, namely not in rhythm, different, not suitable, not compatible, or not under custom. Sumang in general is an act that can not only damage the honor of the perpetrator and the good name of his family but more than that can damage the good name and honor of the community and village where the perpetrator lives. Sumang in the Gayo-Indonesian General Dictionary it is said that sumang, 1). impolite, contrary to custom, ike below sibebero urum sibebujang was dark, Oya kene jema tue (If a girl and a bachelor go out at night, it's not polite what parents say). 2). It's not pleasant to hear, it's not good to hear about ponga (we've heard a lot, that voice is not pleasant to hear about that friend). The word sumang implies immoral acts committed by a man and woman who have grown up which is strictly prohibited by custom. So it can be understood from the description above, that sumang is a wrong act (immoral), violating the provisions of customs, especially those related to the rules and norms of decency, religious norms that apply in Gayo cultural customs.

Sumang culture can determine the law or value of an action taken to determine whether it is good or bad and the creation of a society with character, character, ethics, security, peace, and inner and outer prosperity. Therefore, speaking Gayo customary law is a rule or action based on Islamic law that is obeyed, respected, obeyed and implemented consistently (istiqâmâh) and comprehensively (kâffâh) to settle legal cases in the Gayo community. The settlement of legal cases is essentially an effort to make the population of a country (especially the weak and poor) not only feel fair but also more socially protected and more self-aware. Sumang culture also has good and bad values, right and wrong, invites to good and prevents evil, is a Gayo cultural system with spiritual values and oriented to noble character, forming a shared social life based on Islamic teachings and customs. So, sumang culture has become a tradition of the Gayo community for generations hen in the relay, as C. Snouck Hurgronje in his book *Het Gajoland en Zijne Bewoners* writes, the sumang culture and customs of the Gayo people are the results of life experiences from the problems encountered, from the



procedures encountered, which in the end became a decision. the law that continues to live from generation to generation. (Syukri, 2018)

Sumang culture is an integral cultural model between the mind, heart, spiritual and physical, morals, attitudes, character, and skills and expertise, preparing people to live in a safe, peaceful, happy, prosperous world and hereafter. Sumang culture tries to avoid acts that deviate from the conventions of etiquette that apply in society; apart from being contrary to custom, from a morality point of view, the act or deed is highly commendable from a morality point of view. In the Gayo community, sumang culture is a model of education, namely as the basic pattern of the foundation of life in society. Therefore, if there is someone who acts outside of normative education, it will be rejected and prohibited, as in the Gayo Nge custom, complete with edet urum ukum, one complete, sarak opt sagi Pandaria (complete with customs and laws, complete with all the equipment, starting from the top and bottom). subordinate). The emergence of Sumang culture has its starting point from the attitude of educating and fostering human beings to become complete human beings (insane Kamil), namely, the accumulation of all intellectual, spiritual, and physical potentials that exist in humans.

Sumang custom in the Gayo community is a custom that regulates the social order of the community in interacting in the association. The association referred to in sumang is a regulation in the form of a prohibition on the association between men and women, both young people and adults who are not the mother. The purpose of the existence of these customs is to avoid the occurrence of promiscuity and adultery. Promiscuity and adultery can occur starting from contact between men and women. Religion says, "do not approach adultery". The community constructs the prohibition in their custom of life which is called sumang. According to Mahmud Ibrahim and AR. Hakim Aman Pinan in his book Adat Gayo, sumang consists of four kinds called sumang opat. There are four kinds of actions or behaviors that are prohibited in Gayo law, namely: (a) Dispute of divorce (discordant in saying words), (b) Sumang of stepping (donation of travel), (c) Sumang kekunulen (Discordant

when sitting), and ( d) Sumang penguin (contributing vision). All types of Sumang above are steps that can bring a person closer and plunge a person into immorality or adultery, rape, and sexual harassment. These customs are also signs to prevent someone from committing prohibited acts. forbidden to speak dirty according to the word of Allah

Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.

"Whoever believes in Allah and the Last Day, let him say good or remain silent." (Al-Ju'fi, n.d.)

In the case of a travel ban, it is also in accordance with the hadith of the Prophet, which reads:

"A woman is not allowed to travel except with her mahram. And a man may not enter his house unless there is a mahram." Then a friend said: "O Messenger of Allah, I intend to go (jihad) this and that war, while my wife wants to make Hajj". The Prophet said: "Accompany your wife on pilgrimage."

Therefore, the traditional culture of Sumang in the Gayo community is an idea of cultural and religious values adopted by the community, which becomes a reference for community behavior that is packaged in customs or customary law. (Lestari, 2012, n. 15) Sumang focuses more on the prohibition so that no promiscuity leads to sexual activity.

Kemali or abstinence is something that should not be done (kemali gere enguk cecerak, gere enguk engon-engon, gere enguk ipenge, gere enguk very-very). According to Mahmud Ibrahim, that kemali is an act that is prohibited in the customs or habits of the Gayo community, to maintain the safety and honor of the perpetrator. (Ibrahim, 2013, n. 33) Meanwhile, according to Joni MN, returning is an act that can endanger the person of the perpetrator himself. This action is not related to sin if it is violated, but it is disconcerting to the comfort of others and oneself. (MN, 2016)

The concept above shows that kemali is a negative act, abstinence, and prohibition that should not be done and actualized in social life because it can involve and endanger oneself and others so that before committing an act must be considered and

thought out carefully, both for the safety of themselves and others. Kemali can also function to monitor various attitudes, actions, behaviors, and behaviors for Gayo people in social life.

### Conclusion

Moral education is a basic moral principle and the virtue of attitude and character (character) that children must possess and make a habit from the beginning until he becomes convert, that is, ready to navigate life. Moral education aims to create an inner attitude that can encourage good deeds or personal morals so that you will get happiness in the sight of Allah in the hereafter and live with good behavior in this world.

Strengthening moral education in the family is carried out with examples and examples from parents. People's behavior and manners in relationships and associations between mothers and fathers, parents' treatment of children their children, and the parents' treatment of others in the family and community, will serve as role models for their children. While moral education in the culture of the Gayo community, among others, is through strengthening the value system of Gayo culture in society and through strengthening the application of Sumang and Kemali concepts in Gayo culture.

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