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INTERGENERATIONAL TRANSMISSION OF GAYO LANGUAGE IN BENER MERIAH, ACEH

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ABSTRACT

This study aims to (1) describe the level of existence of the Gayo language and (2) formulate recommendations for strengthening intergenerational transmission of the Gayo language spoken by the tribes in Aceh. This research is studied using a Linguistic-Anthropological perspective, namely a review that analyzes the relationship between culture and language. The research approach used is mixed methods, quantitative and qualitative. To describe the level of existence of the Gayo language, data on language use and language attitudes are needed by distributing questionnaires. Furthermore, the data were analyzed based on the generation group and the realm of language use. The measurement results were then discussed through FGDs involving Gayo ethnic community leaders, Gayo youth, Reje village, Head of the Education and Culture Office. The results of the study show that the Gayo language is still strong in the realm of kinship, social and custom. Gayo language is also still used in almost all generation groups except for the 4th generation, namely those aged <50 years who are at a strong level but are in danger of experiencing a shift. In the realm of association, poetry is still alive, both in important ceremonies and in association, especially advice poetry. Customary law in Gayo land is still upheld so that the Gayo language is still very much alive because qanuns or customary regulations are written in Gayo language. In addition, the effort to transmit language to the younger generation is the Pemangu ceremony, which is the ceremony of handing over children from parents represented by the Gayo Traditional Council to teachers at school.

Keywords: The Gayo Language, Intergenerational Transmit, Pemangu

ABSTRAK

Penelitian ini bertujuan untuk (1) mendeskripsikan tingkat eksistensi bahasa Gayo dan (2) merumuskan rekomendasi penguatan transmisi antargenerasi bahasa Gayo yang dituturkan oleh suku-suku di Aceh. Penelitian ini dikaji dengan menggunakan perspektif Linguistik-Antropologi, yaitu tinjauan yang menganalisis hubungan antara budaya dan bahasa. Pendekatan penelitian yang digunakan adalah metode campuran, kuantitatif, dan kualitatif. Untuk menggambarkan tingkat keberadaan bahasa Gayo diperlukan data penggunaan bahasa, dan sikap berbahasa dengan cara menyebarkan kuesioner. Selanjutnya data dianalisis berdasarkan kelompok generasi dan ranah penggunaan bahasa. Hasil pengukuran tersebut kemudian dibahas melalui FGD yang melibatkan tokoh masyarakat etnis Gayo, pemuda Gayo, kampung Reje, Kepala Dinas Pendidikan dan Kebudayaan. Hasil penelitian menunjukkan bahwa bahasa Gayo masih kuat dalam ranah kekeluargaan, sosial, dan adat. Bahasa Gayo juga masih digunakan hampir di semua kelompok generasi kecuali generasi ke-4, yaitu mereka yang berusia <50 tahun yang berada pada level kuat namun terancam mengalami pergeseran. Dalam ranah pergaulan, puisi masih tetap hidup, baik dalam upacara-upacara penting maupun dalam pergaulan, khususnya puisi nasehat. Hukum adat di tanah Gayo masih ditegakkan sehingga bahasa Gayo masih sangat hidup karena qanun atau peraturan adat tertulis menggunakan bahasa Gayo. Selain itu upaya transmisi bahasa kepada generasi muda yaitu dengan upacara Pemangu yaitu upacara penyerahan anak dari orang tua yang diwakili Dewan Adat Gayo kepada guru di sekolah.

Kata kunci: Bahasa Gayo, Transmisi Antar Generasi, Pemangu

INTRODUCTION

Gayo language is one of the regional languages in Aceh province so we should pay attention to its sustainability. As seen in Figure 1, the Language and Language Map site Gayo language is spoken in several speech areas, including Tanah JamboAye district in North Aceh district, Tamiang Hulu district in Aceh Tamiang district, Blangkejeren district in Gayo Lues district, Silih Nara district, Laut Tawar, Bebesan, Bintang, and Linge in Central Aceh district, Bandar sub-district, Bener Meriah district, and Southeast Aceh district, Aceh Province (Language Development and Development Agency, n.d.) (Zainura et al., 2016).

It was further stated that there are 4 dialects of the Gayo language, namely: (1) the Kuta Lintang dialect, namely the dialect spoken in the Blangkejeren sub-district, Gayo Lues district; (2) Sarah Raja dialect, which is spoken in Tanah Jambo Aye sub-district, North Aceh district; (3) Kaloi dialect spoken in Tamiang Hulu sub-district, Aceh Tamiang district; and finally (4) the Remesan dialect spoken in Silih Nara, Laut Tawar, Bebesan, Bintang, Linge, and Bener Meriah.

Furthermore, according to Ethnologue, Gayo language, an international body that observes indigenous languages and has classified regional languages around the world, states that the Gayo language which is coded ISP 639-3 gay means Gayo language is classified as endangered vitality with a dot color. red which means it is on a scale of 6b-9 on the EGIDS scale. And the number of speakers is still included in the Mid-Size category, which has speakers between 10,000-1,000,000. The following figure 3 is a graph issued by Ethnologue:
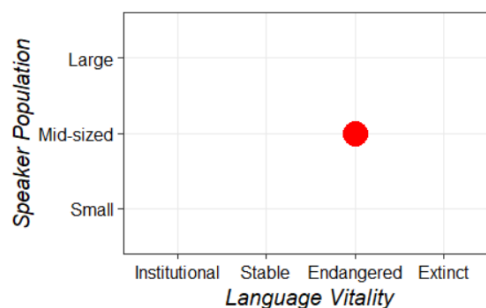

Figure 1. The Vitality of the Gayo Language

The existing phenomenon shows that this language has shifted a lot and has narrowed its area of speech. So far, indeed in the last 5 years, there has been no research investigating the existence of this language, but from the recognition of the people of the Bener Meriah sub-district they realize that this language has been far shifted and marginalized by the Indonesian unity language and by other languages that are side by side.

Language shift usually occurs because of language contact with other languages that are more dominant, and usually, ethnic inferiority will affect loyalty to their mother tongue. This phenomenon has begun to be read by cultural observers, especially the Aceh Traditional Council. Meanwhile, Article 42, paragraph 1 of the 1945 Constitution states that "Local governments are obliged to develop, foster, and protect regional languages and literature in order to continue to fulfill their position and function in social life in accordance with the times and to remain part of Indonesia's cultural wealth (Muhammad Darwis, 2011)(Ulfa, 2019).

Actually, Gayo has heterogeneous customs and culture because this area is inhabited by at least other tribes, namely: Aceh and Java. But this diversity also causes division in society. Those who speak Acehnese do not seem to want to be called ethnic Gayo, and conversely, those who speak Gayo's mother tongue are reluctant to be called part of Aceh (Nazaruddin, 2020; Puteh, 2013).

In this study, what is meant by Gayo language in the discussion is the Gayo language spoken in Bener Meriah, especially in the Permata and Bukit sub-districts, which is the Gayo language with the Remesan dialect. The phenomenon in the initial observation is that the Gayo language is still alive in the realm of daily life, with evidence that it is often heard in markets, daily conversations, and also in some dances and traditional ceremonies.

The problem is that from the Ethnologue data, the Gayo language is classified as a red dot which means endangered vitality, in other words, the continuity of the strength of this language is already at an alarming stage. For this reason, this study seeks to reveal the current extent of the existence of the Gayo Language among its speakers, and how the intergenerational pattern of transmitting the Gayo Language is applied for the sustainability of its use in the future (Hurgronje, 1996).

REVIEW OF LITERATURE

The term Intergenerational Transmit or the term in Indonesian is Language Transmission between generations. This transmission is closely related to the sustainability of language as quoted from Candrasari (2021) that the essence of language preservation is the level of sustainable language use: (1) continuous literacy, (2) sustainable spoken language, and (3) sustainable ethnic identity. These three things absolutely must exist if a language is to be considered alive with healthy strengths. If sustainable literacy has been achieved, not only does the language of communication and language identity live, but written documentation gives strength to the language because it can last longer (Ratri Candrasari, 2018).

Gayo language is one of the regional languages in Aceh Province which has been well used and maintained by people living in Central Aceh District, parts of Southeast Aceh and Lukup, some in East Aceh District. However, according to Wildan (2010: 2) Gayo language is used by people who inhabit Central Aceh, Bener Meriah, Blang Kejeren, parts of Southeast Aceh, parts of East Aceh (Lokop) and North Aceh (Jambo Aye) and Aceh Tamiang (Tamiang Hulu).

The Gayo language is part of the Polynesian Malay language, and is grouped into the Austranesian section (Simbolon 1999: 27) and the existence of this language is as old as the existence of the Gayo people "Urang Gayo" itself in Indonesia. But we cannot separate the Gayo language from the speakers of "Urang Gayo". Their group belongs to the old Malay or Proto Malay group who inhabited this area before the arrival of young Malays including the Acehnese (Blogspot, Gayo Language, accessed on June 12 2020).

The diversity of dialects owned by the Gayo language can be differentiated according to the area occupied. *Gayo Kalul, Gayo Lukup* or *Serbajadi* and *Gayo Deret* can be said to be the same or very close together. *Gayo Deret* dialect in the border area between *Gayo Lut* and *Gayo Lues*. In the *Gayo Lut* region, there are two dialects which are called the Bukit and Cik dialects (Gayo Language, 1981:1).

In the study of phonology, morphology and syntax of the Gayo language, the emphasis is on just one dialect, namely Bukit by taking informants from several people from villages adjacent to Takengon (Gayo people), both in the family, in the office, in official places and outside the area. , when speaking, they always use Gayo as a means of communication (however, recently it has been seen that there are families who speak Indonesian with their children). Likewise, in Friday sermons, Islamic da'wah speeches, and so on, the Gayo language is used.

Example sentences in Gayo language: *Kami gere i siyen* means we are happy here, *Wejema ari Kebayakan* means he is an ordinary person, *Lema ari si wen*? I mean, where is he from?, *Pi yen tun ko nge fangs i siyen*? (how many years have you lived here).

Gayo culture emerged since the Gayo people settled in the Gayo area and began to develop since the first Linge kingdom in the fourth century, which includes aspects of kinship, social communication, government, agriculture, arts and others. M.J Melalatoa (1982: 35) says that the ancestors of the Gayo people went along large rivers such as Jamboe Aer, Peusangan, Peureulak River, Tamiang River, heading south. Some of them settled in the upper reaches of the Peureulak river in the Serbejadi area, some of them settled in the upper reaches of the Tamiang river, namely the Gayo Kalul people. The other group followed the Peusangan river to its headwaters at Laut Tawar lake until now. However, the customs within the elements of Gayo

culture adhere to the sacred principle of *mupakat, Behu dedale* (glory because of consensus, courage because of being together), *Tirus*, the song of the glass eel, the song of *Umut Rempa*, the song of the receipt of the song *belo* (to unite firmly) then, *Nyawa sara pelok ratep sara anguk* (inner contact) or determination that gives birth to a unity of attitudes and actions as well as many more words or symbols that contain togetherness and kinship as well as integration between the Government and the clergy so that they respect each other.

Gayo also has several cultural values such as denie, which is rooted in self-esteem regarding territorial rights. The second is that *nahma teraku* is self-esteem related to legal position. Third, defending mutants is self-esteem that is disturbed because a member of their group is hurt or killed. And the fourth is the shame of being captive, namely the pride that is disturbed because women from members of the group are harassed or slandered by other parties. In the Gayo community itself there is a culture called *sumang*, here the meaning is the way people in society are prohibited or the social interaction of older people with young people. *Sumang* custom is a Gayo customary value system that is included in the social education system in everyday life. *Sumang* aims to educate the nation's generation to become human beings with noble character (Nazaruddin et al., 2021; Sufi & Sabri, 2020).

Sumang in Gayo is considered an archetype as the foundation of life in society, because in sumang it is written the rules for behavior. When people of the Gayo tribe carry out a wedding or death ceremony, there is a culture called melengkan. Melengkan comes from the word "ling" means "sound" plus the prefix "Me" reads "meling" means "sounds" / reads "language patterns plus the ending "an" reads "Melengkan" means "speak or sound". Thus it can be interpreted that, the word "melingkan" is a sentence "order" from someone to someone and or on behalf of the group.

Melingkan when viewed from the definition or understanding, which is in accordance with what we have seen from the practice or demonstration so far, where a person in a group is appointed to convey a mandate or message to another group through someone on behalf of the group as well, this is called "*melingkan*" . Melingkan is a form of communication determined by traditional elements in an event, especially in matters that must involve the participation of traditional elements in the implementation process which is found in *sinte murip* activities and also in *sinte ulak Kutuhen* activities.

METHOD

This study uses a mixed method, qualitative approach supported by quantitative. The quantitative approach was carried out to answer the first question, namely the existence of the Gayo language, while to answer the second question regarding the business of transmitting the Gayo language between generations, it was carried out through deep interviews with informants and then also carried out with FGDs which involved various elements, both from the local government elements responsible for the continuity of the Gayo language and the speakers of the language itself (Rahman et al., 2021).

The research location is in the Bener Meriah district which consists of 10 sub-districts namely, Tanah JamboAye District in North Aceh district, Tamiang Hulu District in Aceh Tamiang district, Blangkejeren District in Gayo Lues district, Silih Nara, Laut Tawar, Bebesan, Bintang, and Linge districts. in Central Aceh district, Bandar district. However, in this study the researchers took locations only in 3 sub-districts, namely, Bukit sub-district, Permata sub-district, and Wih Pesam sub-district. The maps can be seen below:
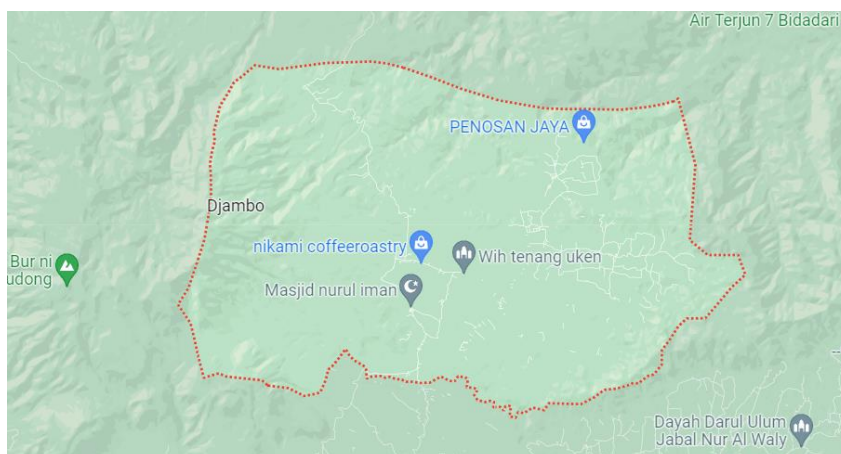

Figure 2. Gayo Language Community in Permata Sub-district

The choice of the Permata sub-district area was to represent other Gayo areas which border the North Aceh district considering that language contact occurs in the adjacent areas, so this area needs to be examined to investigate the existence of the Gayo language.
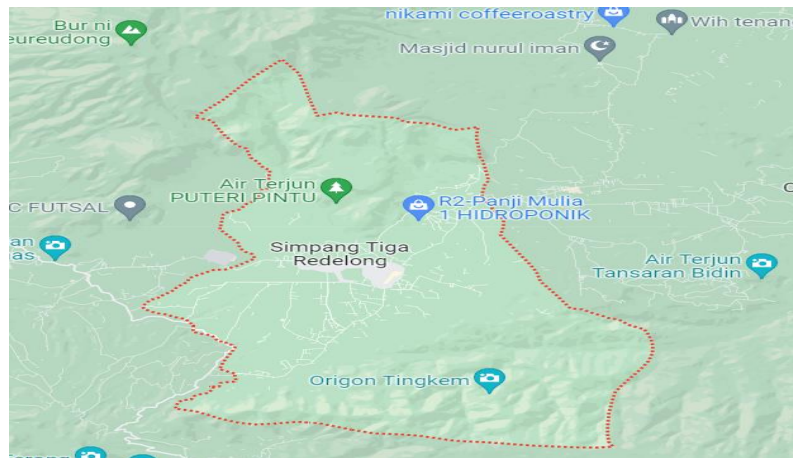
Figure 3. Gayo Language Community in Bukit Sub-district

The selection of the Bukit sub-district was to represent other sub-districts in the Bener Meriah district which is in the middle of Gayo language community, meaning that there is no contact with languages other than Gayo. The map can be seen below:
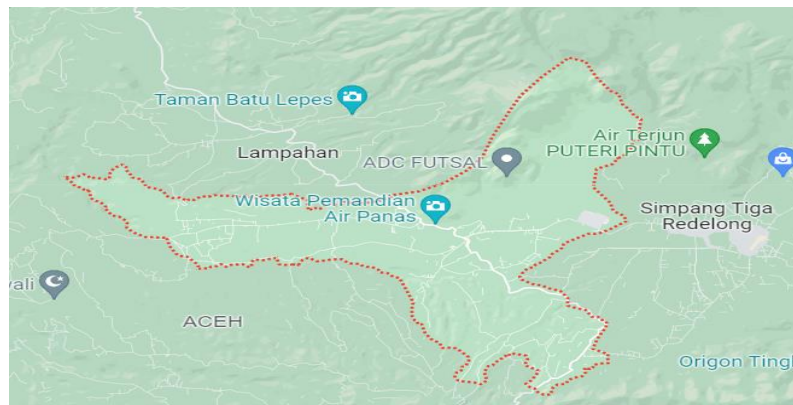

Figure 4. Gayo Language Community in Wih Pesam Sub-district

The selection of the Wih Pesam sub-district was to represent other sub-districts in the Bener Meriah district which is on the border with the *Gayo Lut* speaking community in Central Aceh district.

The research sample amounted to 250 respondents in which 100 respondents from the Permata sub-district, 100 respondents from the Wih Pesam sub-district, and 50 respondents from the Bukit sub-district. . The 250 respondents were divided into 4 categories, namely G1 (over the age of 50), G2 (21-50 years old), G3 (11-20 years old), and G4 (<10 years old). For G3 and G4 respondents, the research was conducted in schools, SMA and SMP and for G4 in elementary schools. While G1 and G2 data was collected in residents' homes, government offices, markets, as well as public facilities and the samples were people according to the age group G1 and G2.

FINDINGS AND DISCUSSION
The Gayo Language Spoken Area in Bener Meriah Regency

Bener Meriah Regency has 10 sub-districts namely: Pintu Rime, Timang Gajah, Gajah Putih, Wih Pesam, Bukit, Bener Kalipah, Bandar, Permata, Mesidah, and Syiah Kuala. Bener Meriah is one of the districts in Aceh Province, with a location between 4º33'50" - 4º54'50" North Latitude (N) and 96º40'75" - 97º17'50" East Longitude (E). The administrative area of Bener Meriah Regency covers 1,941.61 km² of lowlands and mountains. Figure 6 below is a map of Bener Meriah district.
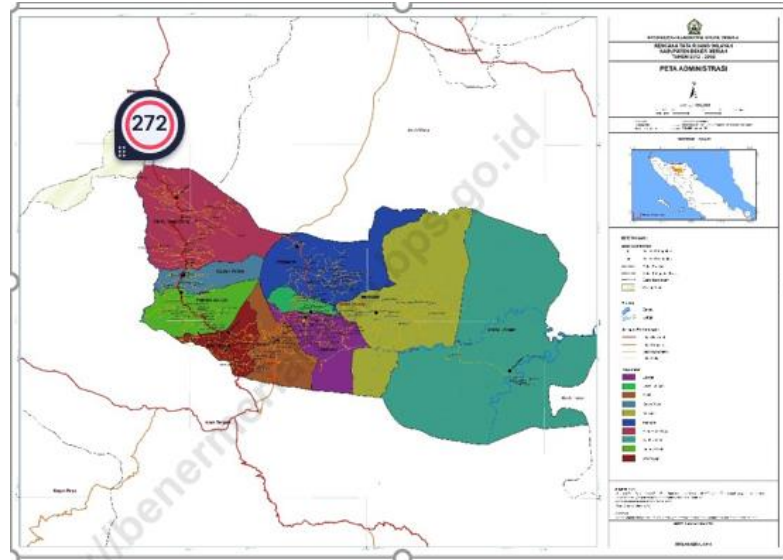

Figure 5. The Map of Bener Meriah District (Source: Bener Meriah Dalam Angka)

Syiah Utama district is the largest one in Bener Meriah Regency, with an administrative area of 41.96% of the total area of the district. Meanwhile, the smallest one is Bener Kelipah district, which occupies 1.38% of the total area of Bener Meriah Regency. The following is the percentage of area per district:
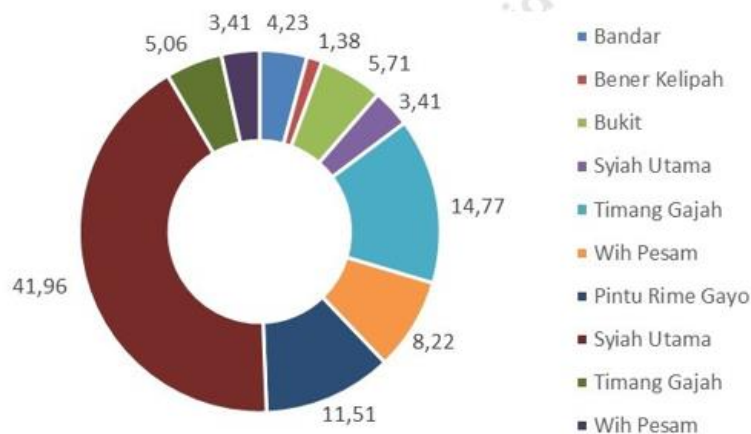

Figure 6. Percentage of areas (Source: Bener Meriah Dalam Angka)

The capital of the Bener Meriah district is in the village of Simpang Tiga Redelong, which is located in the Bukit sub-district. The total number of villages is 233 villages, with details of Bandar sub-district having 34 villages, Bener Kelipah sub-district 12 villages, Bukit sub-district 40 villages, Gajah Putih sub-district 10 villages, Mesidah sub-district 15 villages, Permata sub-district 27 villages, Pintu Rime Gayo sub-district 19 villages, Shia Utama sub-district has 14 villages, Timang Gajah sub-district has 30 villages, and Wih Pesam sub-district has 27 villages. Bukit sub-district has the largest number of villages.

All areas in Bener Meriah use Gayo language, only in a few border areas and transmigration areas, Gayo language coexists with immigrant languages. Gayo language lives actively and is able to coexist with other languages without eliminating its own language. (2022: Bener Meriah MAG Chairman)

Gayonese as Mother (Indigenous) Language
From the 250 questionnaires distributed, there was one question item: Has Gayo language been taught to children since he was born and has it become the first language of communication between mother and father to their children? The results show as illustrated in Figure 7.
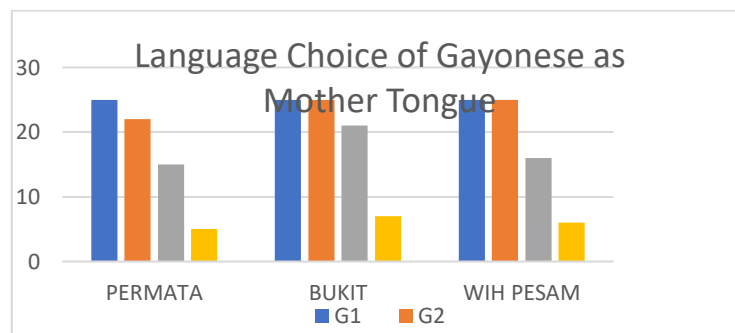

Figure 7. Language Choice

From the graph above it can be concluded that the Gayo language is still used as a mother tongue quite well in generations (G)1 and G2, while the third generation (G3) appears to be the highest in the Bukit sub-district. However, for G4 respondents taken were grade 4 elementary school students who were on average 9-10 years old, had experienced changes in language parenting since infancy, and could be said to be at a fairly low level. This means that the decline has started in the last 10 years that Gayo language is no longer an option for parents to become the mother tongue of the child in their family.

The Existence of Gayo Language in Family Domain

From the distribution of questionnaires with question items do they still communicate using Gayo language in the family? There are research results as follows:
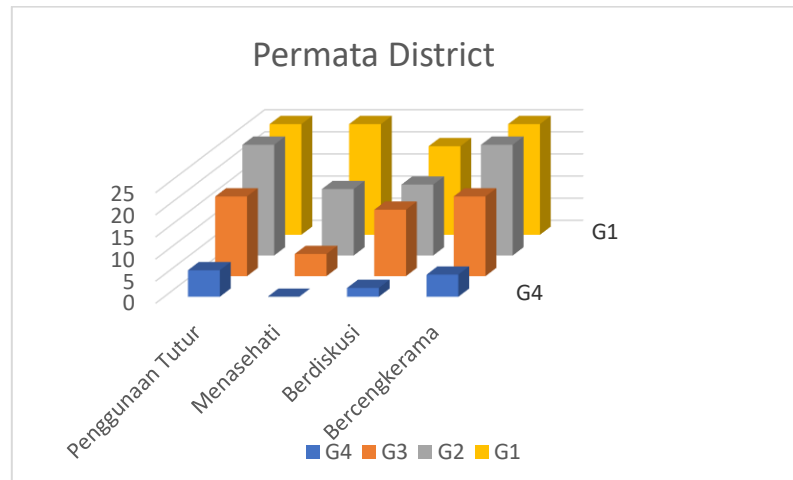

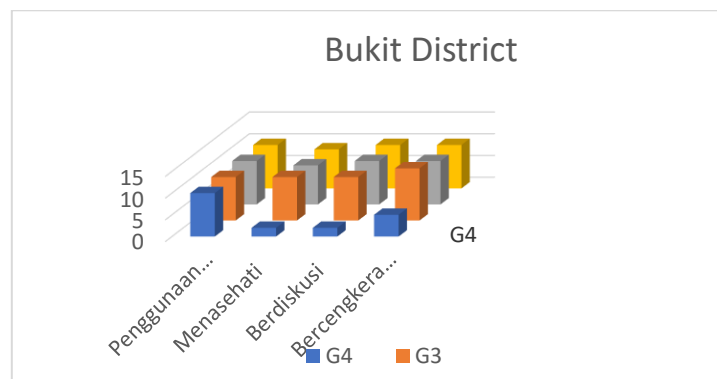Figure 8. Gayonese in Family Domain in Permata District

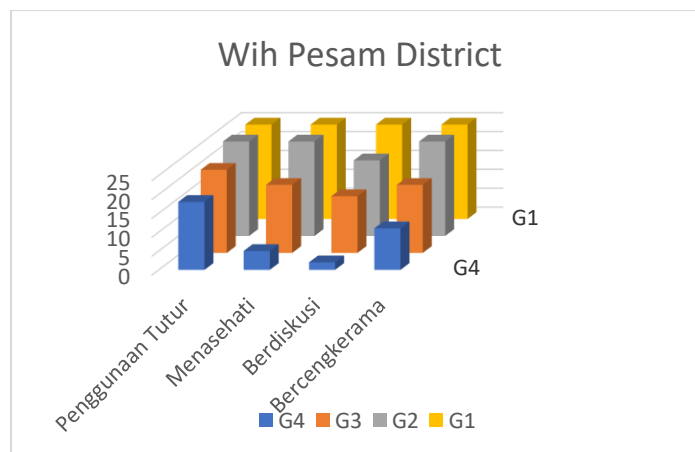Figure 9. Gayonese in Family Domain in Bukit District

Figure 10. Gayonese in Family Domain in Wih Pesam District

From the three graphs above it appears that the use of Gayo language in the family domain is still quite strong except for the G4 generation, but in intimate situations, it is still

widely used by the G4 generation. When compared by region, it appears that the Bukit and Wih Pesam areas have a higher level of existence of Gayo language in the family realm.

From observations during the research, it was recorded that in the realm of the family, Gayo language is still used intensively in daily life between children and parents of generations 1, 2, and 3. However, in generation 4, namely the generation of children and toddlers, they have been introduced to the language. Indonesian National. However, the uniqueness that is still maintained in the daily use of the Gayo language is the *tutran* culture or greeting culture in calling.

Intergeneration Transmission of Gayo in Family Domain

In Gayo society, applied both in family life and community life, Gayo cannot be returned to the time of our ancestors. In addressing father or mother, the Gayo language must be returned, namely ama ine (father or mother), also like uncles must be returned to pun, because "pun" according to speech is very noble and respected.

According to A.R. Hakim A.pinan, Head of the Gayo Customary and Cultural Institution (MAG), Central Aceh District, in his book "The Essence of Gayo Cultural Values" wrote down the kinship system in Gayo people as many as 22 Gayo words, namely:

1. *Entah*: Older than the ancestors.

2. *Muyang*: Ancestor under Dunno.

3. *Datu*: The datu-datu are under the ancestors.

4. *Datu Rawan*: Parents (father of grandfather).

5. *Datu Banan*: Parents (grandmother's mother).

6. *Painful Cloud*: Grandfather (father's father).

7. *Anan Pedih* : (mother of father).

8. Cloud Alik: Grandfather (father of the mother).

9. *Awan Alik*: Grandmother (mother of the mother).

10. *Uwe*: Father's oldest brother.

11. *Ama Kul*: Mr. wo (father's eldest brother).

12. Ine Kul: Mak wo (father's eldest sister).

13. *Ama*: Father

14. *Ine* : Mother.

15. *Ama Engah*: father's younger brother.

16. *Ine Engah*: mother's sister.

17. *Ama Ecek/Ucak*: Uncle (napak's youngest brother).

18. *Ine Ecek/Ucak*: Aunt.

19. *Encu*: Female Grandson

20. *Encu*: MaleGrandson

21. *Ibi*: Aunt (father's biological sister or father's biological sister).

22. *Kil:* Aunt's husband, the marriage is juwelen, follow the husband. When married, take (follow the wife) call to be Engah or Encu.

In addition to the speeches that have been stated above, there is another kinship system in the Gayo people that is not included in the 22 Gayo speeches above, namely:

1. *Pun* : Mother's brother.

2. *Ine Pun*: Pun's wife (mother's brother).

3. *Pun Kul*: Mother's eldest brother.

4. *Pun Lah*: Mother's brother between the eldest and youngest.

5. *Son-in-law* : son-in-law.

6. *Kile* : son-in-law.

7. *Pemen* : Daughter-in-law.

8. *Until* : Sister's child.

All the utterances that have been stated above, besides containing the meaning of *gemasih* (affection), and being said as an honor for people of the same age and loving children, also by knowing the speech, everyone can know their respective positions. Also, everyone must know the rights and obligations of the other person, the call "*Ama* to the father, and *Ine* to the mother" is a very polite call and soothes the hearts of both parents who hear it, as well as the call "*Awan*" to the grandmother or father of father and "*Anan*" to maternal grandmother, very noble including the call "*Awan Alik*" to grandfather or father from mother, and baby child to maternal grandmother is noble and pleasant words, both according to religious views. In view as Allah SWT says in the Al-Quran surah Al-Baqarah verse 8.

The Existence of Gayo Language in Social Domain

From the questionnaire on the use of language items in the social domain, the following results are obtained:
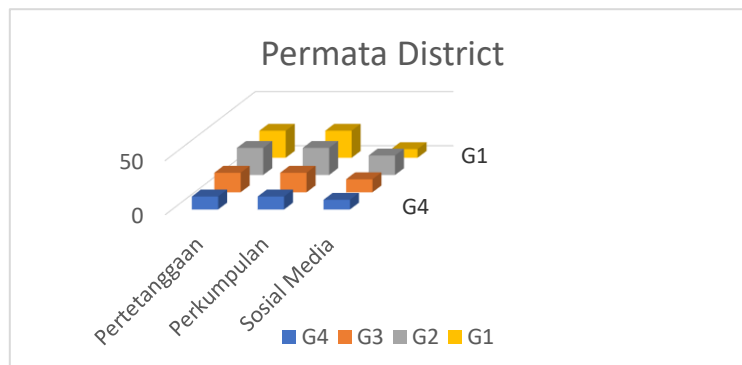
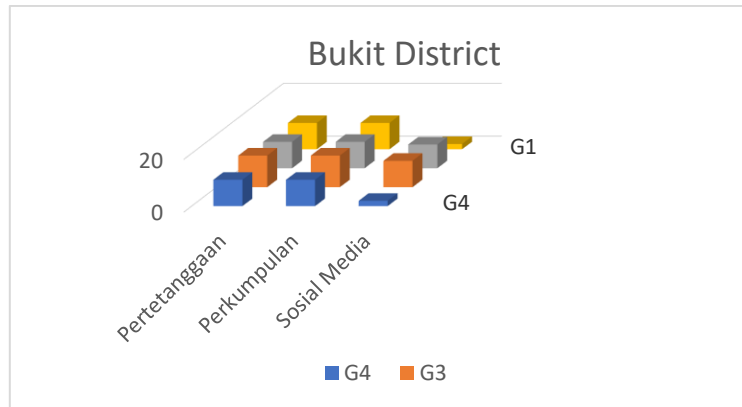Figure 11. Gayonese in Social Domain in Permata District

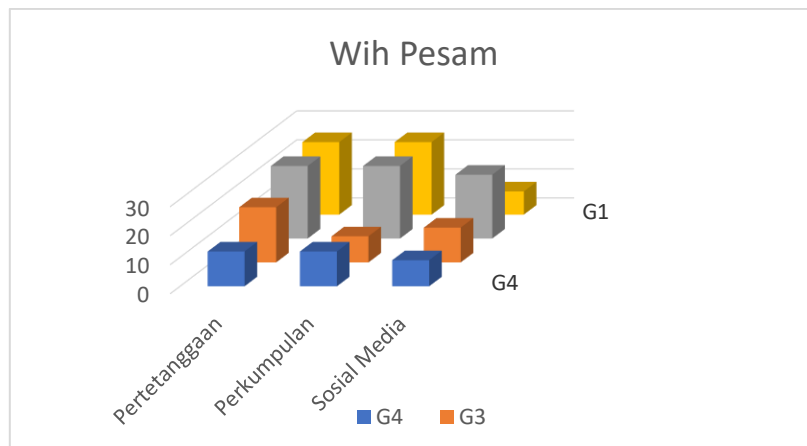Figure 12. Gayonese in Social Domain in Bukit District

Figure 13. Gayonese in Social Domain in Wih Pesam
District

Intergeneration Transmission **Of Gayo In Social Domain**

From the interviews, data were obtained in the realm of daily interaction between the Gayo tribes that still enlivens the use of the Gayo language, both in daily interactions and in art and culture which still upholds the culture of Syair or in Gayo language it is called Syaer. Syaer activities are one of the arts with Islamic nuances which are often carried out in recitations and places of entertainment, syaer is also a means of da'wah even though syaer is a sound art and everyone is given a sense of art, thus art is one of the needs to win hearts that must be fulfilled.

Syaer is also one of the da'wah media which is one of the da'wah media which is a human need that can be carried out through art. Thus, da'wah will be more interesting and memorable so that Islamic teachings or the information conveyed contained therein can be understood, internalized, and practiced as expected. Syaer Gayo consists of two words, Syaer and Gayo which in Indonesian are called Sya,ir which comes from Arabic. According to Sheikh Ahmad Iskandar, Syai'r in Arabic terms means Poetry is a clear utterance and has wazan and tagikah (forms and rhymes) which are expressed usually in the form of beautiful fantasies.

As for what is meant by Syaer Gayo is a form of essay containing Islamic teachings, carried out with a combination of three forms of art namely literary arts, fine arts, and dance. Gayo poetry usually rhymes in the middle, that is, the sound of the last syllable in the first line is the same as the sound of the second syllable in the second line, as well as in the third and fourth lines, the number of lines in one stanza is not determined, depending on the taste of the author. Syaer is also a medium, namely an objective tool as a channel for developing ideas that have been prepared by preachers or enlighteners to the public as the target of da'wah.

Talking about da'wah media cannot be separated from talking about communication tools, the oldest communication tool is language. Then, because of advances in technology, finally succeeded in spreading the language widely through writings such as newspapers, radio, television, films, cassettes, magazines, and others.

In addition, scholars or scholars make the definition of da'wah. However, in essence it has the same goal, among other things, da'wah is all efforts and endeavors both verbally, in writing and others that are calling for and inviting people to believe and fear Allah SWT in accordance with Islamic teachings. Writing that can change human attitudes and behavior from a situation to a better and more perfect condition in accordance with Islamic teachings to get happiness in the world and the hereafter.

In general, the syaer contains advice that can describe human life, human obligations both regarding the relationship between humans and His Creator, the relationship between humans and humans and the relationship between humans and the universe.
The following is an example of poetry that is often used in the form of advice and is guided by verses from the Quran and Islamic Sharia:

Uru-Uru
Munengah jema buet uru-uru
Enti I tunungko sara buet
Ike gere depet ningko ilmu

Si karena penenge urum penengon

I kunei tuhen barang nge tentu

Demikian ku atas ate

Oyape bese I perikse mutuju

Amal ibedet enti kune kene jema

Mungikut buet si nge telah lalu

Tinih temanih turun temurun

Kune perbueten ni muyanng datu

Berbuet ibedet gelah karena Allah

Enti karna orop tung I jajah ari tengku guru

Berbuet ibedet ke male ibueten

Dalil keterangan I kunei ku tengku

Enti lagu jema ikut-ikuten

The Existence of Gayo Language in Custom Domain

From the results of data collection through questionnaires, data were obtained regarding the use of Gayo language in the customary domain as follows:
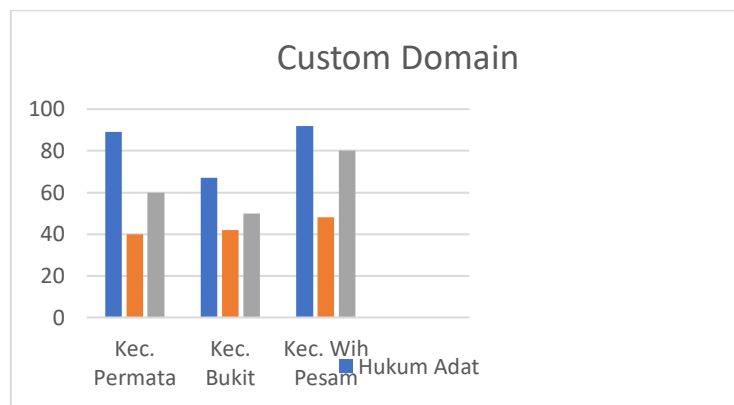

Figure 14. Gayonese in Custom Domain in Bener Meriah Regency

***Intergeneration Transmission* of Gayo in Custom Domain**

In Gayo land, customary institutions have always lived and developed in the Bener Meriah Gayo community and are maintained, used, maintained and empowered in accordance with customary law that grows and develops in society because these customary institutions are a

forum for accommodating community aspirations or as a forum for deliberation/democracy on community matters related to custom or culture. Traditional arrangements still maintain the use of Gayo language in daily life.

Intergeneration Transmission of Gayo in Governmental Domain

The function of government in Gayo land is still strong by carrying out what is known as the customary function or often referred to as *Sarak Opat*. In managing daily life, this function is still strong in using Gayo language in both written and conventional regulations.

What is meant by customary law is Gayo customary law which lives and develops in the community in Bener Meriah, empowering customary law and customs and customary institutions to enhance the role of customary values in supporting government administration activities for the continuity of community development and community order.

Edet (acustoms) is an unwritten law, which lives and develops together with people's lives and is fully implemented by the fortuneteller, while the law is Islamic principles that are automatically perfect as provisions of something that comes from Allah SWT. Therefore, Gayo law as long as it does not conflict with Islamic sharia law must be maintained and implemented.

The position of *reje* in Gayo Land is as a customary holder, meaning that the position of reje is to carry out and maintain the application of customary law in running the government. All decisions are in the hands of *reje* as the head of government, as prosecutors and judges in a government based on a hereditary system in ancient times. However, at this time *reje* was directly elected by the people. Thus, *reje* must not be dictatorial or act arbitrarily towards the people, because he must comply with customary law related to the decisions of the *sarak opat* deliberations which are in accordance with Islamic law.

From the information above, it can be understood that the government system in Gayo Land is a system based on customary law. Unwritten customary law, is the emission of written Islamic law based on the Al-Quran and Hadith. Therefore, if there is customary law that conflicts with religious law, then religious law must take precedence over customary law, and customary law must be adapted to Islamic law.

The relationship between customary law and religious law is very closely intertwined, as expressed in the words of the Gayo custom "Ukum ikanung edet edet ikanung ukum" meaning that every law contains customary law. In other words, it says "Religion is like an empus, edet is

like a peger" meaning that Islam is like a garden, adat is like a fence. Thus, the sarak opat government implementation system based on asdat law can function properly in protecting and maintaining the condition of the people.

The system for implementing the sarak opat government based on Gayo customary law is carried out according to the principles:

a. Togetherness and kinship.
b. *Keramat muafakat behu dedele* (rights of consensus obligations, brave because together).
c. *Sepapah sepupu sebegi segegi* (rights, obligations and shared goals manifest with the same attitude and behavior).
d. *Ike mowen sara tamanen*, ike beluh sara loloten (staying in one unit, leaving for one goal).

With the above principles, it is hoped that there will be ways or objectives of the Sarak Opat government, namely:

a. *Sidik kati terang* (every problem faced must be investigated first with customary law before acting or deciding).
b. *Rintis kati lapang* (every problem encountered must be sought for the cause of the problem).
c. *Ike I sapu enti ne muberus* (if a problem is solved, no problems will arise as a result of the solution).

The function of sarak opat as a traditional institution and government institution is not passive but active. Its activity is determined by the extent to which the functions of traditional institutions and government are carried out by the community, especially the officials of the *sarak opat* traditional and government institutions, for this it is necessary to explain the positions and functions of *sarak opat* as the body responsible for implementing customs and government in Gayo land (Achwan et al., 2019).

Traditional expressions that state the function of the people to create harmony, mutual cooperation, jointly doing a job, both light and heavy, are as follows:

a. *Rayat genap mufakat*, *ratif turah musara anguk nyawa musara peluk, bullet lagu lumut tire lagu gelas, rempak ingu ere, belusun belo laguasz* (the people of deliberation consensus agreement are in one accord, in the same direction, united not

divorced, lined up straight like children of a comb stacked like betel leaf). All of them contain the meaning of brotherhood, equality and unity.

b. *Beluh sra loloten men sara Tamunen* ¬(go together, stay in unity). The point is yes in one word, do not divorce.

c. *Keramat mufakat behu dedele, sepapaj sepupun sebegi segegi* (noble because of consensus, courageous because together, rights and obligations and shared goals are realized with the same attitude and behavior).

From the traditional expression above, it can be understood that the function of the people is to carry out deliberations or democracy to solve various problems, both in the field of government and in other social fields. The people who sit in the regional people's representative council, function as the regional legislative body while the people at the village level are carried out in village community institutions (LMD) and this function was in effect from 1979 to 1999. Then in 1999 the function of the people at the village level was carried out LMD was replaced with the Village Representative Body (BPK) based on Law Number 22 of 1999 seen from the perspective of government life, the existence of a representative system in the village/village government shows that democratic life is actually rooted in the traditions of Indonesian society. The practice of government life like this is often termed a village representative system democracy implemented by the Village Representative Body (Zainura et al., 2016).

CONCLUSION

Gayo language vitality is still strong both in the family domain, the social Domain, and the customary Domain. Gayo language is also still used in almost all generation groups except for the 4th generation, which is aged <50 years, which is at a strong level but is in danger of shifting. The data was obtained from the answers of 300 respondents. While the results of the interviews and FGDs concluded that in Bener Meriah district transmission between generations is still going well because the use of Gayo language is still used in the family realm, especially the use of speech (greetings). In the realm of association, poetry still lives both in important ceremonies and in association, especially poetry of advice. Customary law in Gayo land is still enforced so the Gayo language is still very much alive because qanuns or customary regulations are written in the Gayo language. The FGD also found efforts to transmit language to the younger generation, namely the Pemangu ceremony, namely the ceremony of handing over children from parents who were represented by the Gayo Traditional Council to teachers at school.

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