



Premarital Guidance In The Values Of "Sinte Mungerje" In The Gayo Tribe

Sahriza, Maemonah

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

argayounie@gmail.com, maimunah@uin-suka.ac.id

Abstract

Family guidance and Sarak Opat guidance in Central Aceh have the same duties and responsibilities as BP4 as providing premarital guidance to brides-to-be. As a traditional advisory institution in Gayo custom itself starting from besierah-erah or choosing a *jojoh*, *I serahan ku guru*, *I gurun*, *be kuru* and *be guru* is a tradition of the Gayo community, especially in central Aceh which still exists in the implementation of *Sinte mungerje* which is still carried out in the Gayo Tribe itself, in choosing or determining a mate, carrying out household *bahtra*, respecting each other's spouses, loving and caring for one another is not considered traditionally. Because there will be problems internally that result in small quarrels in the family, it is in Gayo custom that there is a need for premarital guidance to the bride-to-be. However, the reality is in the field that many traditional premarital guidance have not been carried out based on the results of observations made to families whose marriage age is 25 to 40 years old, many do not know the Gayo customary premarital guidance procession. Only Some families still maintain traditional premarital guidance. The method in this study is descriptive qualitative where the research was conducted in Central Aceh Regency As for the informants of this study, the subjects in the study were community leaders of Gayo traditional leaders, *Petue*, *Imam Kampung*, *Reje Kampung*. The methods used are observation, interview and documentation. The results showed that premarital is traditionally Gayo in *Sinte mungerje* in Gayo tribes. first "*bersierah erahen*" guidance to choose a mate, kedua *I serahan guru* procession handing over children by parents to *imem kampung* to learn religion, third *I desert* is guidance given directly by *imem kampung* to brides-to-be, fourth *beruru "ejer muara"* guidance or direction provided by both parents and nuclear families and the five *ejer mara "beguru"* guidance provided by *Sarak Opat kampung* or representatives of the village apparatus either *reje kampung* or

petue. The values of Sinte mungerje in the Gayo tribe there are spiritual, educational and social values in the Gayo tribe, consensus, setie, even consensus, bersikekemelen, mukemmel, alang tulung, orderly, Amanah, gemasih and mutentu. As well as the implementation in the field, there have been many changes in things based on self-encouragement both from traditional behavior to more modern behavior. Changes in customs and understanding of religions and customs, crises of sources of information on customs, traditional leaders and the provisions of qanun customary institutions

Keywords: Indigenous Guidance;, Indigenous Values;, Sinte mungerje.

Introduction

Premarital guidance is a special guidance aimed at providing opportunities for brides who will perform marriages or "*mungerje*" to the Gayo tribe to conduct self-exploration and review the pairing process, as well as provide an opportunity for the bride and groom to see contextual issues related to their relationship (DeMaria, 2003).

According to *Walter R Schumm* and *Wallace Donten* that the premarital preparatory guidance approach there are three approaches, firstly the preparation of Education, Education in life in the family, in schools and colleges, as well as home. Both counseling therapies are designed to meet the needs of couples and all three approaches to instructional counseling, traditionally the territory of shamans, rabbis, and doctors. This form of guidance usually has the objective of preparing the couple to realistically solve the problem, the expectations of their marriage by providing information and exposure as a frequent marital problem. Premarital programs are more likely to focus on solving sexual problems, marital roles, relationships with in-laws, marriage plans and religious issues. (Walter R. Schumm, 1979)

One of the objectives of premarital guidance is to reduce early divorce and help maintain marital stability, marriage preparation programs such as premarital counseling have been provided. to prepare for a couple to get married. Premarital counseling should be seen as a process aimed at improving and enriching the marital relationship. According to the author, this process leads to an Islamic marriage and to prevent divorce from occurring. Similarly, *Achebe* (2010) was convinced that premarital counseling should be a service provided to help couples planning to marry with the aim of strengthening communication and problem-solving skills in their relationships. In addition, *Stahmann* (2000) notes that premarital counseling is given as a preventive

measure as an attempt to help newlyweds to change well into married life by giving teachings that can help them to have a Happy marriage. (Echebe, 2010)

However, the premarital program in Indonesia is only limited to religious debriefing carried out by the Office of Religious Affairs (KUA). Based on the results of observations in the field that premarital preparations are carried out by BP4 "Badan Advisory, Coaching and Preservation of marriage" with a lecture and discussion method that lasts for approximately one hour this duration is certainly not enough to prepare couples with the skills needed to face marriage

Kua religious affairs office is an administrative office under the auspices of the Ministry of Religious Affairs (Kemenag). Approved to provide assistance or direction to persons in general in the field of marriage and other matters. Kua Kelurahan is a program to carry out special guidance from the Ministry of Religion which is under the Director General of the Islamic Milky Way and is functionally encouraged by the Head of the Ministry of Religious Affairs of the Regency/City. of the Religious Office. The Composition of the Hierarchy of the Subdistrict Kua as revised by the Regulation of the Minister of Religious Affairs Number 8 of 2008 concerning Amendments to the Annex to the Decree of the Minister of Religious Affairs Number 517 of 2001 concerning the Organizational Structure of the District Religious Affairs Office,

Based on the above description, the Office of Religious Affairs (KUA) has an obligation to provide direction and training, especially for men and women (Catin) who will carry out marriages. One of the tasks to provide preliminary direction, more specifically the Marriage Development and Preservation Agency (BP4) is a social-strict affiliation association as an accomplice of the Ministry of Religious Affairs and other important organizations, with the ultimate goal to be carried out. the nature of the relationship between Muslims to guide, foster and care for Muslims. in Indonesia. BP4 gives direction to the bride and groom who will hold the wedding, as well as provides an understanding of the privileges and commitments of the couple or wife, how to educate children who are starting to learn endlessly. (Mitha Hartiani, 2022)

Based on the previous presentation showing that premarital guidance can make a more effective process for marriage stability, premarital guidance really helps couples to adjust well from singleness to married life, as well as help them to reduce divorce cases and have a happier marriage. specifically as a specific guideline for couples about

to get married so as not to or drop their purpose of separation. For the Gayo community itself, in choosing or determining a mate, carrying out household bahtra, respecting each other's spouses, loving each other and caring for one another is very much observed traditionally. Because there will be problems internally that result in small and big quarrels in a family, so in Gayo custom that there is a need for premarital guidance to the bride-to-be.

The realization in the field shows that there is a disagreement between husband and wife that results in quarrels. Other problems that occur in fostering a household range from economic problems, marriage too early, misunderstandings, lack of openness, neglect of the roles and responsibilities of a husband and wife. Readiness to educate the child. The existence of family and third-person interference. Problems like this sometimes endow with a divorce. So that the need for guidance for prospective brides in the decision of the Islamic Bimas dirgen No. 379 of 2018 concerning guidelines for the implementation of premarital marriage guidance for brides-to-be must be done, one of which is to minimize the occurrence of divorce.

However, before the birth of No. 379 of 2018 concerning guidelines for the implementation of premarital marriage guidance for brides-to-be in the decision of the Bimas dirgen. That the Gayo community has first taught or provided direct guidance to the bride-to-be *"aman Mayak and Inen mayak* by each family and *Sarak Opat* their respective villages. As for the guidance from the smallest thing from waking up to going to bed again has been arranged *"remalan enti begerdak "* walk don't be rowdy. how to deal with in-laws, build a small family and even all have been arranged in a customary hammering of guidance given by the family and *Sarak Opat* especially by the village priest.

Family guidance and *guidance of Sarak Opat* in Central Aceh has the same duties and responsibilities as BP4 as providing premarital guidance to brides-to-be. As a traditional advisory institution in the Gayo custom itself starting from *besierah-erah* or choosing *jojoh, I serahan ku guru, I gurun, be kuru* and *be guru* is a tradition of the Gayo community, especially in Central Aceh which still exists in the implementation of *Sinte munterje* which is still carried out in the Gayo Tribe.

BP4 and *Sarak Opat* in Central Aceh have their respective duties and the same obligation to foster and build the Sakinah family and preserve *sinte mungerje* in the Gayo tribe. Especially in fostering and providing manat for brides-to-be who are about to get married. There are five stages of premarital guidance traditionally Gayo in *Sinte mungerje* in the Gayo tribe. first "*bersierah erahen*" guidance to choose a mate, *kedua I serahan guru* procession handing over children by parents to imem kampung to learn religion, third *I desert* is guidance given directly by imem kampung to the bride-to-be, the fourth is "*ejer estuary*" guidance or direction given by both parents and nuclear families and the five *ejer mara "beguru"* guidance provided by *Sarak Opat* kampung or representatives of the village apparatus either *reje kampung* or *petue*.

However, the reality is in the field that many premarital guidance have not been traditionally carried out based on the results of observations made to families whose marriage age is 25 to 40 years of marriage, many do not know the procession of premarital traditional guidance. Only Some families still maintain traditional premarital guidance. Based on previous research that has been carried out by Imam Dailami in "Gayo Customary Assembly in Preserving Gayo Berguru Custom in Central Aceh as Da'wah Values" only explains the general description of berguru in the Gayo Tribe and the values of da'wah contained in berguru, especially at the Gayo Customary Assembly Institution (MAG) based on the research only to preserve the berguru custom through socialization, training and matches. However, this study does not explain the material or topic that explains the berguru and how the concept of berguru is implemented as well as the stages to carry out the berguru process. Likewise, the research conducted by Jamhir "Gayo Customary Values Rely on Islamic Law as a Guide in Resolving Legal Cases in the Gayo Community" this research only discusses solving cases in the Gayo Tribe. The research conducted by Intan Permata Islami only discusses the wedding ceremony process. Likewise, Tria Ocktarizka's research only discusses a "lamentation" after doing the berguru.

However, what makes a difference from the previous research is that the previous research on "*Sinte mungerje*" was more about character values and religious values in the *sinte mungerje* traditional procession in the Gayo Tribe. Meanwhile, this study focuses more on the stages of marriage guidance, especially premarital to prospective "*aman mayak*" and "*inen mayak*". In order to form a smart and quality

family. Based on the above problems, researchers are very interested in seeing the process and stages of premarital in the Gayo tribe. This research study focuses on the stages of premarital in the Gayo tribe from the beginning to the last stages of premarital and the values in *Sinte mungerje* in the wisdom of local communities in the aspect of customs.

method

This research uses qualitative with a type of study phenomenological approach, phenomenology is a philosophical approach to describe humans. This phenomenology means a method of thinking for obtaining human experience. To acquire new science or describe existing knowledge with Logical, systematic, critical steps not based on prejudice. This method is not only used in philosophy but is also used in the social sciences and education. (Rusmini., 2017)

The research was conducted in Central Aceh district, the data collection process with observations from January 2021 and interviews were conducted in August 2021 where the research interviewed gayo and *Sarak Opat* traditional leaders. By using purposive sampling that determines directly and considers it. This means that the informant or interviewee knows all the formulations of the problem so that it can make it easier for researchers to find more in-depth information. Cluster sampling technique. Regional sampling techniques, *conditional sampling* or *restricted sampling*. In Engineering, it is used when spread in several regions, both in provinces, districts, sub-districts and villages.

Discussion

Sarak opat guidance

Sarak Opat is the highest Institution in the Gayo community. The duties and roles of *sarak opat* opat fostering and empowering customs in Gayo. In accordance with number 11 of 2006 concerning the Government of Aceh, it has been determined that the organizer of the customary institution or Gayo Customary Assembly consists of *reje kampung* or other names, *imem kampung* or other names, *petue* or other names. (Rahmina, 2019)

The role of *Sarak Opat* is not only as a marriage supervisor or supervisor but also a social court of the community that is authorized in criminal cases or violations of customary law. *Sarak Opat* as a village customary institution to control social and has a role and responsibility for the benefit of the community in general both the problem of religious violations and customary violations. Every time there is a case in the community of *Sarak Opat* village, it becomes the spearhead as a controller and gives advice on family and village problems. Therefore there must be a firm attitude of *Sarak Opat* and charismatic as a traditional stakeholder or *Sarak Opat*. (Abidah, 2021)

The *Sarak Opat* area in the village is a customary institution that has a role and responsibility and has its own government to implement and set rules, as sure as not to contend with Indonesian religious and state law. The devices from *Sarak Opat* village consist of Reje, Imem, Petue and The People of Even Consensus. RGM. Who has power in the village legislatively, executively and judicially in fostering, developing customs and as a village customary judicial institution. (Andika, 2020)

The role of *Sarak Opat* is also inseparable from the activities of the community, government and customs, but has an important role to hold weddings for the Gayo community in general. Because *Sarak Opat* as a guide and coach or became a representative of the village in the implementation of marriages in the Gayo tribe. Also establish a family relationship or tongue-in-cheek connection between the Mayak safe family and *the inen mayak* family who will hold the wedding.

The elements of *Sarak Opat* in the Gayo community consist of *the village reje* "village head". *Imem kampung* "imam kampung, *petue* "astute" clever and *People Even Consensus*. Each has its own roles and responsibilities in between." (Rusuli, 2017)

1. *Reje* "village head" became the head of the village/ village. Has a very important role in managing the lives of the village community. In carrying out its role in the village "*musuket sifet*" which means it must prioritize a sense of justice, truth, compassion in society. As well as wise and wise when making a decision for the benefit of the village.
2. *Imem* has the role of "*muperlu sunet*" meaning that as *imem* must be in arrears of religious norms (Islam). By teaching and guiding the village community to always do prayers and teach recitation for young people in their kampungnya.

3. *Petue* is a "*musidik sasat*" must constantly observe, investigate and even must know all the circumstances and developments of the village. And must resolve disputes properly and wisely.
 4. Rakyat Genap Mufakat "*genap mufakat*" the role performed in carrying out various rules in legal society. .
 5. the family, *Sarak Opat* and *the people even consensus* who played an important role in the *mungerje* procession and provided guidance to *aman Mayak* and *inen mayak* and formed the *Sakinah mawaddah warohmah* family because the process of providing guidance or premarital based on the results of observations and interviews of the author will outline the role and responsibility and role of the traditional Institution to form the *Sakinah mawadah* and *warohmah* family.
1. Family
 - a. Guidance in choosing a mate and determining or representing envoys to the residence
 - b. *Resik koni* and *kilo* means to see the ins and outs of thek and family tree of the prospective *inen mayak*.
 - c. *Be bekuru* or *ejer mu arah* is guidance given directly by the family, especially the biological father and mother to advise their children.
 2. *Sarak Opat*
 - a. *I serahen ku tenku guru*, namely the development of *kapaa* candidates *aman Mayak*dan *inen mayak* in dealing with family problems in the future.
 - b. *I gurun* is a guidance given by the village *imem* aims to provide religious advice and religious advice in the form of *diksusi* and lectures.
 - c. *Be guru* is the guidance or guidance of the Gayo custom a *kaeharusan* carried out which is given directly by the village *reje* or village *pertue*.
 3. Rakyat genap mufakat. *Ejer merah*, is post-marriage guidance given by relatives or guidance from people who have high knowledge such as *Tengku guru* or *petue kampung*, red *ejer* continues until death, meaning that wherever the person is whoever gives the meaning is obliged to be accepted.

Gayo Customary Premarital guidance models

The implementation of the gayo customary marriage guidance there are several stages of carrying out premarital guidance or mandates given to the groom "*aman mayak*" the groom and the bride-to-be "*inen mayak*" the bride-to-be. There are four stages of the implementation of premarital guidance in gayo customs and their roles and duties. First in choosing a mate or "*berieah-erahan*", Second *I as i am a teacher*, third *I is a premarital guidance carried out by each village priest for the bride and groom and there are stages of time and implementation*. The fourth or *be kuru* or *ejer muarah* is the guidance given by parents and core heaven. And these five *ejer mara* or *be gurus* are the guidance given directly by the representatives of *Sarak Opat* be it "*reje kampung*" the village head "*imem kampung*" the village imam, "*petue*" clever clever.

1. Choosing a mate "Be sierah erahan"

Generally In the gayo society, in principle there is no formal social media that brings together men and women, let alone those that lead them to marriage. The Basic Conception of gayo society's thinking pattern about marriage is more focused on the male side. If a man is old enough, his behavior is mature, can do his own business, and has knowledge in association with his environment, then his parents are obliged to find a mate for their child.

The role of children in choosing a mate in the Gayo tribe is relatively small, meaning that children also play a role in determining their own soul mate. in Gayo's proverbial terms "*sene Bubak, Sene Telege, Sene Kenakak sah ku Tue*" that it is the role of parents that plays a role in determining the potential mate of their child. Related to the matchmaking process in the Gayo tribe, there used to be an introduction between the male and the seminal woman at the *Sinte mungerje* event or an event in the rice growing season.

guidance in choosing the first mate that the people who play an important role in choosing a mate are biological fathers and biological mothers, *kil*, *bibik* and grandmothers. he means that they are the intermediaries of the tongue-in-cheek connection between the child and the parent. introduction or *intercession* is the premarital stage of the Gayo custom to choose a mate. And first to convey to the family

especially to the uncle or aunt and from the uncle or aunt will talk to the parents to continue the problem of choosing a mate.

Memelh mate "*beierah-erah*" in gayo traditional marriage parents are very instrumental in determining a mate for their children. Of course, the election is also inseparable from other families such as *bibik* and *pakcik* and other outgtans. As for the role of the family as a "*pernyawah ni manat*" or tongue-in-cheek connection between the child and the parents. Where the bachelor child will first tell about the woman or candidate who will be applied to the aunt. Only then will the aunt or *pakcik* convey what the bachelor's son said. To indirectly the child who gives directly to the parents, in the Gayo custom adab must be upheld. It is not natural for a child to directly speak to his parents but there must be a role from another family to convey all his intentions and goals. Based on the results of wawanwara with traditional leaders and *Sarak Opat* that in this stage it is called "*beramal nome be nipi jege*". Where parents will pray *istikharah* ask Allah for instructions whether marriage can be done. Usually the time is three days long at most. Whatever the outcome will be passed on to the nuclear family.

2. *I gurun*

I gurun is a guidance or teaching given by *Sarak Opat* from both villages both in the village of the bridegroom "*aman mayak*" and from the village of the bride "*inen mayak*" where it is obliged to provide guidance to the bride-to-be. In Gayo *i gurun* means in teaching/learning. meaning for "*aman mayak*" and "*inen mayak*", it is required to follow the process I of the desert.

In the guidance of *I gurun* the person who has the right to guide is handed over to the village imam and the village *petue*, for the bridegroom "*aman mayak*" will be handed over to the *imam of Rawan village* "Imam kampung Laki" while "*inen mayak*" will be handed over to the *imam of banan village*. And *petue kampung* "parents" who understand about the social interactions in the community and the customs that are still valid in the community. The purpose of *I gurun* is that the local wisdom of the Gayo people is very useful as a provision in preparing the family in an inner birth for the bride and groom containing various subject matter about spirtus, life and social interaction.

The issue of the timing of the implementation depends on the needs of the prospective bride and groom for a maximum of one month, and is carried out in the evening usually after the congregational magrib prayer, then guidance will be given to each bride-to-be until the isya prayer.

There are several materials that the imam of the village "*imem kampung*" spiritually presented or explained about prayer, reciting verses of the Quran and prayers. Socially adab to parents, adab to in-laws. down to the smallest things will be taught such as the problem of waking up before marriage for a long time to get up early but after marriage you have to get up quickly and pray congregation to the nearest mosque or meunasah. As well as the concept of the Sakinah mawaddah warohmah family, their career guidance and guidance on how to educate children religiously.

So *I gurun* is the guidance given by the imem of each village to the bride and groom-to-be. As for those who provide guidance tailored to the candidates of each safe Mayak directly in bimbing by the imam of the kampungnya while the bride-to-be will be bombed directly by imem kampungnya and The time of implementation of *I guru* is usually a month long 15 days will learn about the religion guided by the village imem, after 15 days it will be guided by *the petue* a village of "parents" who understand religion and customs. The time is usually carried out after the magrib prayer, usually the guidance is carried out at the house of the village imem pak or at the petue house. In time, the implementation is only about 1 hour or until the isya prayer.

I desert guidance was directly given to "*aman Mayakdan inen mayak*" which was directly guided by the imem of both villages. From the results of the interview, the implementation of the guidance given is at most a month and at the earliest five days. The implementation is carried out in the evening after the magrib prayer, usually a form of guidance given in the form of lectures, discussions and questions and answers. The guidance given in privacy where there is a bride-to-be and a father of imem is only one-on-one. However, in Gayo custom, the one who provides guidance is the village imem, if the man is "*aman mayak*" will learn directly with imem rawan, while for the bride will be guided directly by imem banan or the wife of the village priest from the female village.

3. *Be kuru "eje mu arah"*

The guidance carried out n by the nuclear extended family, usually all the families of the father and the mother's family will be gathered in one room to learn or give advice and manat by all the families. And all of every family has the right to give manat to the bride-to-be. Usually in local customary processions especially in a row will introduce all the families and their children.

The implementation time is usually done on the evening of D-1 before the wedding, the implementation time is usually done after the isya prayer, after the prayer will usually first read yasin Together to send prayers to our ancestors who have preceded us such as, grandparents and grandparents, *muyang datu* "grandparents and grandparents". Usually after praying together, then "*ejer mu ara*" is given manat to the bride and groom.

After doing "*ejer mu ara*" or in a row usually there will be a procession to apologize, this is done by the bride-to-be, the bride-to-be will wake up and come mainly apologize to *the "ine"* *mamak*, "*ama*" the father afterwards just to the whole family in the room. It is usually accompanied by "*pepongoten*" lamentations while reciting *shalawat*.

be kuru or "*ejer mara*" is guidance given directly by both parents and other families, the implementation of *the be kuru* event is carried out in the evening before the D-day of the contract is carried out, if tomorrow the marriage contract, then guidance will be given in the evening. From the results of the interview that the implementation is carried out after the magrib prayer, usually first read the yasin together to be sent to the family of the deceased. Only then, guidance was given directly by the biological father and biological mother and his family. The purpose of the guidance given to the bride-to-be is usually as an apology request from "*aman Mayakdan ine maya*" to both parents, and an apology request from parent to child. Usually the event is carried out by washing both the legs of the father and mother. To the biological mother three times and to the father 1 time. Then continued to greet and apologize to the rest of the family.

4. *Be guru "ejer mara"*

Beguru means guidance carried out by *Sarak Opat*, parents and families of the bride-to-be with the handover of the marriage contract of the bride and groom by the family to *Sarak Opat* and *Sarak Opat* gives advice to the bride-to-be on how to take a domestic life to achieve the happiness of the world and the hereafter.

One of the obligations of the family towards the child who will carry out his marriage is to give advice or give final teaching to the bridegroom-to-be "*aman Mayak*" and the woman "*inen mayak*" called *ejer marah*, which is a directed teaching to take a new life towards a happy future delivered by the village priest or cleric who is seen as charismatic in the village. In the Gayo community, the implementation of *be guru* is carried out the day before the implementation of the marriage contract. Usually the village priest or *petue* is a person who gives advice and lessons to prospective husbands/wives.

According to Mr. Mahmud Ibrahim, every lecture or delivery related to *manat* necessarily contains religious values in its material. Generally those who give *manat* themselves are Imams of the village, traditional figures and *petue* who convey *ejer muarah*. The material presented regarding the teachings of Islam, as well as having a family in this *beguru* custom is mainly for the bride-to-be or bride-to-be and is also inseparable from the community present. The content of the *beguru* traditional material which is often conveyed as a self-defiance with the principles of Islamic teachings on *aqidah*, worship and *shari'ah* and knowing oneself and striving for physical and spiritual needs in a unified manner.

So, *ejer mara* or *beguru* is in the form of guidance and provisions given by representatives of *sarak opat* elements, both *reje kampung*, *imem kampung* or *petue kampung*, as well as the mandate given to the bride-to-be has religious values as a provision for *caon penganin* who will carry out the wedding.

be guru or *ejer mara*, which is the guidance given by *Sarak Opat kampung* consisting of the head of *kampung* or village *petue*. It is possible that the event will be carried out in the morning. From the results of observations in the field, the implementation of the teacher's *be* is carried out part of the place in the morning. Part of the place is carried out in the evening. The *be guru* event must be carried out. As for the

same message about religion and customs. It is usually carried out by means of "whacking

Post-Marriage Guidance "Ejer merah"

Post-marriage guidance in the Gayo Tribe has been carried out or called "*red ejer*" seeking guidance means that married children will be given direct guidance by other families, such as *ama kul*, *ama ucak ucak* and other families. Where will be given advice and manat patanah, manat aims to minimize the occurrence of young divorces. *The red ejer* or seeking guidance carried out by the bride and groom aims to solve household problems, economic problems and and the character and personality differences of each bride and groom so that traditional guidance is very necessary. Guidance is given mainly by the closest family both from the "*aman mayak*" male side and the "*inen mayak*" party's family. Only then will the next guidance of people outside the family such as petue or older people. The purpose of your ejer guidance is so that the bride and groom-to-be get happiness in the world and in the hereafter. As well as establishing friendships with fellow families. Guidance in the red ejer continues until old age. Even in gayo customs guidance must be given while in the community both in the community and in the household.

Values of Gayo Customary Premarital guidance

Starting the analysis in the study of *sinte mungerje* values in the Gayo tribe. That there are values of customs in *sinte mungerje* on gayo tribe. *indigenous* is the knowledge of the concept of indigenous knowledge of the indigenous understanding of the relationship with god and fellow human beings and reflects dynamically where the inhabitants have understood the concept of life between fellow human beings as they organize that knowledge of culture and history to improve their lives. (Semali, 2002)

Relating to the above explanation of gayo customary values in *Sinte mungerje* is the original knowledge derived directly from the thoughts of the ancients "*jema tue*" and the results of their interactions. Then from the results of this interaction and thought, a traditional values were formed which were used in *the sinte mungeje* event in the Gayo tribe. But these values have been taught to their children since childhood or birth.

Local knowledge is the thought of earlier people that was wise as a result of discussion and interaction with their environment, according to *samali* and *kinicheleo* on local knowledge consists of three aspects on which the study is based. First local knowledge from "indigenous" indigenosity *knowledge is local* second knowledge that is holistic "*Indigenositas knowledge is holistic*" and community knowledge is *agrapha* "*Indigenositas knowledge is agrapha*".

Of the three local knowledge above, the research focuses more on indigenous science which is local in nature. Where some people still maintain oral traditions as their culture, it becomes a matter of turning the knowledge of the lokat into their lifeline in living life and confiding with god, fellow mansuai and his environment.

As for the cultural values taught to the Gayo people, there are generally two values. First the value of Education and the value of social. In Educational values such as religious values, values of human relations and family values. While in social values such as the values of mutual cooperation, the value of togetherness and others,

Peri mestike is a philosophy of gayo society. Fairy meaning of speech, speech or speech. Meanwhile, *mestike* means pure clean. So the definition of *a fairy must be* a sacred sentence as a means of communication that has traditional and sacral values. (Joni, 2019)

Based on the explanation above, a word in the form of traditional language can be displayed to tell the community to be good. Good at being in your speech and good at your daily behavior. Where this traditional value has direction and guidance to the Gayo community in general, it is recommended to the bride-to-be "*aman Mayakatau inen mayak*". In treating their household ark, they are old age, as well as educating children. So that such values become guidelines for the Gayo community in general or often referred to as "*selpah mate murip*".

1. *Mufakat*

The values of consensus are the implementation of *sinte munggerje* marriage without any deliberation all things work will feel easier to do together in marriage, so it is necessary to have deliberations, especially in the society of "*pakat sara ine*" and *pakat sudere* needs to be done when conducting wedding events, aiming for the role of each

family member to run as it should. So there needs to be a consensus "deliberation". In the context of consensus, it is more about choosing a mate or "*intermittently*" the role of the family is very necessary. Especially in the context of working the Gayo community prioritizes *ingeniousness, lysification, aiming, mersik and mutation*. As explained above. So that it is necessary for family consensus to find criteria according to custom.

2. *Setie*

The values of "*setie*" togetherness are the most important thing in Gayo society living Together with society in the Gayo proverb "*setie morep gemasih papa*" means that the loyalty of the person is seen from the sense of affection given, in the context of marriage gayo society how the nuclear family sacrifices time and mind in carrying out the wedding event until it is over. As a social being, it is impossible to live alone in achieving success and happiness in life, always to have to every one especially to their partner and family so that one life goal is achieved.

3. *Genap Mufakat*

The *values of even consensus* agreements taken in the deliberation of all affairs and work in the context of Gayo customary values are more to *the "pakat sudere"* of the deliberative meetings of all hamlets / villages. That the marriage work cannot be carried out by the family alone, but the role of the village community as members of the community participates in the success of the wedding event, especially when the wedding takes five days in a row so that even this consensus must be carried out in the gayo language "*your children and your children*" that is to say, in a village of children there they are the father and mother, so the son of a bachelor belongs to a village person who if wrong has the right to scold him "*beru berama and bujang berine*" values such as still inherent in the Gayo Tribe.

4. *Bersikekemelen*

The belief that "kemalun ni edet" means a culture of shame in doing everything that defames the parents. One of the shames in Gayo society is that "*kerje sara urang*" married to one hamlet or one village is already described in the previous chapter and the parak sanctions given. This is an aip for the village so that in choosing a mate in the

community first look at the family's pedigree or "*stake*" in the event of a marriage of one village or stake this is very embarrassing for the family and the village. So that there must be a traditional event described in the previous chapter which was carried out by deliberations by *Sarak Opat* kampung.

5. *Mukemel*

Mukemel in *sinte values mungerje* urang gayo self esteem "*gere mu kemel*". Especially for children who are going to get married, the value of mukemmel is the highest. When married children are required to quickly get up in the morning praying congregational prayers and work must be *lisik* to provide for their wives and children. So that the values of *kemel* must be instilled in children from an early age, so that this culture of shame will continue to carry over to their children and grandchildren. *Kemel* is not good at reading the Quran, *kemel* if he can't learn religion, *kemel* if he can't make both parents happy.

6. *Alang tulung*

Alang tulung "please help" in the method of gayo helping each other. In the context of gayo's marriage, "*alang tulung, beret rocky*" all work will feel easier if done together. In particular, in *Sinte mungerje* the teaching that help each other in the family, if there is a family that is less than ours, we need to help, if the parents are in trouble then a person must help his parents and not discriminate against one person from another 'meaning from the side of the woman'. The meaning is the same. they are tau people and are obliged to be filial to both. If there is trouble, it needs to be helped and it is the child's obligation to take care of and take care of the taunya people. Please help in general that every community of the community must mingle if there are neighbors who have to help each other to help, and if there is mutual aid our fibers in cooperating with each other

7. *Tertib*

Sinte's values mungerje in the Gayo tribe that orderly or in Gayo society are better known as according to the rules of *orderly bermajelis* "all problems must be resolved must first be with the family, because it is the family who better understands all

the conditions of the child, so that all problems do not have to be exhibited to more friendly things. That there is a procedure to be done, When the problem cannot be solved by the family, then find a solution to the problem to the larger family, if there is no bright spot then the role of *Sarak Opat* to step in to solve the household case. So that the problems faced can get the best solution in family life. This means that in solving the problem, certain rules must be carried out in an orderly manner.

8. *Amanah*

Amanah Sinte mungerje in the Gayo tribe the meaning of Amanah is the culture of gayo urang when given Amanah must be done, especially when a child is married in Amanah to become a household leader, and Amanah to the bride-to-be to be filial to her husband and be able to educate the child to be a shaleh child. There are several mandates in the Gayo Tribe, namely Amanah "*cerak*" if there is something problem or news first or happy must be conveyed to the husband or wife, so that this Amanah cerak is immediately implemented or finds solutions to problems that have been faced, such as whether it is a loan or financial malalah in the family, if it is not enough or not enough, it must be conveyed to the husband and how to find a solution. The child's mandate is a mandate given by God to how to educate him properly and can be a filial son to his parents and god. So that the children's Amanah is the biggest Amanah in a family. Amanah "harta" is a trust to take care of property such as guarding houses, gardens and how Amanah harta is given infak zakat and alms, so that people who are already married in the Gayo Tribe must understand about the fiqh science of zakat, almsgiving and infak. That all the treasures given by God may be of great use to him and others

9. *Gemasih*

The values in *Sinte mungerje* in the Gayo tribe mean gemasih in the context of the Gayo Tribe loving each other as well as loving each other with other creatures. That they were also created equally with us. Just a differentiator with our reason and mind. So in the Gayo Tribe it is necessary to do the right to fellow Muslims and the right to others.

10. *Muntentu*

The values of *mutentu Sinte mungerje* in the Gayo tribe meaning *mutentu* this is an important demoman to build a preeconomic outaga. The meaning of *muntentu* in gayo marriage is to work diligently to make a living for the family, the concept of work ethic of *gayo lisik* means working very diligently. Any work is done in a good and right way. Aim/quickly the work done must be completed on time, do not have to wait tomorrow-to tomorrow, so that you can do the next work without having to repeat it again. In marriage guidance such things should be taught to the bride-to-be so that they have a work ethic and provide for the family more vigorously.

These are the ten traditional values of the Gayo Tribe in marriage that must be carried out, if one in ten is not carried out, then the other values will also be damaged, so the values need to be maintained. So that customary values are given to the bride and groom. Based on the above explanation, every marriage has religious and customary values, so that the implementation from premarital to Gayo traditional marriage is inseparable from religious and customary values.

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Conclusion

Based on the results of research on premarital guidance in *sinte mungerje* values in the tribe, it was found that Premarital Guidance In *Sinte Mungerje* Ceremony In Gayo Society Premarital guidance in gayo tribe is the most important stage in the marriage procession of gayo tribe and is a relic of the previous people and was later continued by the Gayo community in general. The series or stages of *Sinte mungerje* in the Gayo Tribe have various stages of marriage guidance before the *Sinte mungerje* event is carried out or also known as premarital or traditional guidance starting from "*berierah-erahan*" or choosing a mate where the role of parents is the one who finds a potential mate for their

children. As a criterion of religion is *Sinte mungjerje* in the tribe prioritizes one religion, the descendants in the Gayo Tribe there is a term prohibition of marriage *sara belah*, so in choosing a mate must know the ins and outs of the descendants of the future woman, beauty is the third thing as a criterion in choosing a mate. *I gurun* is the guidance given to the bride and groom given by *imem kampung* and *imem kampung banan*. *Berkuru* or *ejer mu arah*, is premarital guidance given which is directly by both parents and nuclear family. *Berguru* or *ejer mara* is a guidance given by the village *sara opat* to the two brides-to-be which is carried out in each village of each bride-to-be carried out before the marriage contract is carried out. As well as the people who provide premarital guidance to the Gayo Tribe are the parents, family and *Sarak Opat*. Which has an important role in carrying out premarital guidance in the Gayo Tribe. In the premarital values in the Gayo Tribe are inseparable from religious values such as faith values, *aqidah* values and moral values and in the values in the Gayo Tribe customs have the traditional values of *Mufakat*, *Setie*, *Even consensus*, *Bersikekemelen*, *Mukemmel*, *Alang tulung*, *Tertib*, *Amanah*, *Gemasih* and *mutentuu*.

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