



Sumang Language Form in Gayo Tribe Society

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Abstract

The aim of this research is to describe the forms of the Sumang language in community implementation in the Bener Kelipah Utara community, Bener Kelipah District, Bener Meriah Regency. This research uses a qualitative descriptive method using sociolinguistic studies. The data in this research are spoken words, sentences spoken by speaker 1 and speaker 2, while the data source is the conversation of speaker 1 and speaker 2 in everyday life. The data collection technique in this research uses the listening method followed by the free, skillful listening technique, recording technique and note-taking technique. The data analysis technique used is the matching technique with the power to select the determining elements and the comparison technique to equate and the comparison technique to differentiate. Based on the research results, 4 data were obtained which included various forms of Sumang. The results of this research show that the language attitudes of the people of Bener Kelipah Utara, Bener Kelipah subdistrict, Bener Meriah Regency are classified as negative language and there are 4 types of Sumang, namely Sumang, namely Sumang Perceraken (prohibition of words), Sumang Kenunulen (prohibition of sitting), Sumang Peangkaten (prohibition of travel) , and Sumang Penengonen (prohibition of sight). As a community of the Gayo tribe, especially the people of Bener Kelipah Utara, Bener Kelipah sub-district, Bener Meriah Regency who have Sumang customs as rules or procedures in life, these Sumang customs should be maintained and preserved in social life.

Keywords: Sumang language, Sumang forms, Gayo tribe community

INTRODUCTION

Basically, Indonesia is a large archipelagic country that is connected to

each other. Not only that, Indonesia is also rich in nature and the beauty of the ocean, so that Indonesia is often called

heaven on earth with the charm of its natural beauty. Apart from that, in Indonesia there is diversity, both in terms of religion, customs and the characteristics of each region. Likewise with the culture that exists in society which has certain values and rules in each different region. Therefore, life cannot be separated from culture which is the rule of life for the people who adhere to it. Likewise, the Gayo tribe community has its own culture and customs.

Here, the culture and customs that exist in the Gayo tribal community are customs passed down by their ancestors to the Gayo tribal community. Judging from the culture and customs of the Gayo people, they also have rules regarding social interactions in life. These rules are used as a procedure for socializing both individuals and a group of people called Sumang. Here, in line with Ibrahim and Hakim, 2003, Sumang culture is one of the local wisdoms of the Gayo ethnic community. Sumang is local wisdom that must be guarded and preserved by the Gayo people. Here, culture and customs will be seen to be in harmony with their implementation if the community implements this culture properly. Therefore, Sumang is a term for actions that are prohibited by custom, because it always invites violations of traditional and even religious norms (Gayo Traditional Council, 2015: 80).

Kushartanti et al. (2009) argue that language is one of the most prominent cultural characteristics in social groups, because with language each social group feels itself as a unit that is different from the group. Every language used by humans has its own characteristics and functions. However, the impact of the language expressed will appear positive or negative depending on

the use of the language itself. Therefore, the expression of the Sumang language expressed by the community is a language that is not in accordance with the customs and customs of the Gayo tribe.

The Sumang itself regulates social procedures for interacting and communicating in everyday relationships. The association in question is a regulation in the form of a prohibition on the association between men and women, whether teenagers or young people or adults who are not their mahrim (Lestari, 2012: 9). Sumang is a prohibition against men looking at their private parts, women showing their private parts, and looking at them lustfully which causes lust (Lestari, 2012:13). Sumang considers this because it is feared that he could fall into bad deeds or disobedience. Meanwhile, according to (Syukri, 2017:412), that is viewing women with bad intentions.

The Sumang custom in the Gayo ethnic community is an idea of values from culture and religion and is adopted by the community which becomes a reference for community behavior which is packaged in customs. Ibrahim and Hakim (2002:5) say that the arrival of Islam to the Gayo highlands made the community adapt the values of Islamic teachings into their traditional values. The customs that have been adapted are hereinafter called customary law based on sharia. In line with Ibrahim and Hakim (2003:17), the principle of integration is that customs support the implementation of sharia in life. The integration of custom and religion can be seen from expressions in custom such as *edet munukum bersipet ujud* (custom determines law based on evidence), *ukum munukum bersipet kalam* (sharia determines punishment based on the

quran and hadith). common sense which has become a habit that is difficult to change.

According to the Big Indonesian Dictionary, culture is the result of thought and reason which have become habits that are difficult to change. However, along with the times and social changes that occur in society, this culture is reluctant to be used or maintained and preserved by society. Then, from the various meanings regarding Sumang customs, there are various forms of Sumang, namely four, namely Sumang Perceraken (prohibition of words), Sumang Peangkatan (prohibition of travel), Sumang Kenunulen (prohibition of sitting) and Sumang Penengonen (prohibition of sight). The Gayo people, especially in Bener Kelipah village, use Sumang culture as a rule in their daily life. However, there are some people who violate Sumang customs, both in the form of linguistic Sumang and in the form of Sumang actions or deeds.

Based on the author's experience when observing the community in Bener Kelipah Utara village, Bener Kelipah District, Bener Meriah Regency, the community speaks Sumang language and performs Sumang actions or actions when interacting between one person and another.

Speaker 2 said Seshen, right? (Which one is it?) then speaker 1 answered Si beru tue a (that old girl)

The conversation above took place in Bener Kelipah Utara Village. When the researcher passed through people's houses, the two speakers interacted and communicated. From this conversation, it shows that the Sumang language spoken by the first speaker is "Si beru tue a" which means (that old girl). This shows

that Sumang language should not be used because it is impolite language and can offend other people's feelings. The conversation above shows Sumang Perceraken (prohibition of words), this does not happen by itself, but there is something else underlying it. Therefore, it is very important to examine this research to find out what factors cause Sumang to be expressed or carried out by the local community.

RESEARCH METHODS

The data for this research are fragments of speech from conversations and interactions of the people of Bener Kelipah Utara village, Bener Kelipah District, Bener Meriah Regency. Thus, the data source comes from the people of Bener Kelipah Utara village. The time used in this research was 30 days from observation to data preparation, but data collection only took 14 days, then this research began on May 28 to 28 May. June 26 2023. The data collection technique used by researchers in this research is the observation method. The data collection techniques used in this research consist of two techniques, namely, basic techniques and advanced techniques. The basic technique used is the basic technique of tapping, because in essence listening is realized by tapping or recording the use of language in natural speech events. Then the second advanced technique is the proficient involved listening technique, the proficient non-involved listening technique, the recording technique and the note-taking technique.

RESULTS AND DISCUSSION

The results and discussion in this research relate to fragments of speech which are included in various forms of Sumang culture in the people of Bener

Kelipah Utara village, Bener Kelipah District, Bener Meriah Regency. Each is an example of various forms of Sumang culture.

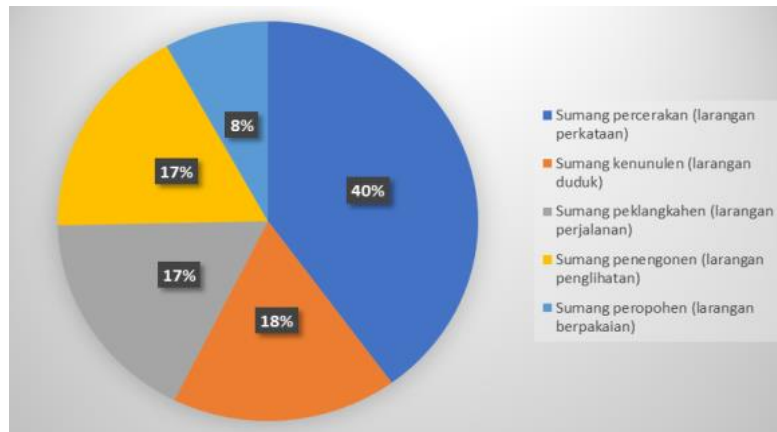
After obtaining the data, the researcher described the data which includes a description of the forms of Sumang in society, namely as follows.

Various Forms of Sumang in the Implementation of the Gayo Community in Bener Kelipah Utara Village, Bener Kelipah District, Bener Meriah Regency

Sumang itself regulates social procedures for people to interact and

communicate in everyday relationships. The association in question is a regulation in the form of a prohibition on the association between men and women, whether teenagers or young people or adults who are not their mahrim (Lestari, 2012: 9). The aim of Sumang is to organize an individual or group to be more orderly which is agreed upon and implemented as a form of Sumang culture. The following is a diagram of the Sumang culture of the Gayo tribe community in Bener Kelipah Utara village, Bener Kelipah District, Bener Meriah Regency.

Diagram of Various Forms of Sumang Culture



Based on the diagram above, it can be concluded that Sumang Perceraken (prohibition on speaking) 40%, Sumang Kenunulen (prohibition on sitting) 18%, Sumang Peangkatan (prohibition on travel) 17%, Sumang Penengonen (prohibition on sight) 17%, Sumang Peropohen (prohibition on clothing) 8%. Below we will discuss the meaning of Sumang and one example of each of the various forms of Sumang in the implementation of the Gayo community, namely as follows:

1. Sumang Perceraken (prohibition of words)

Sumang Perceraken (prohibition of words) are words expressed by someone to another person that are not in accordance with religious teachings and polite customs. Here too, Sumang Penengonen is a prohibition on looking at the private parts, showing the private parts, or looking lustfully. This is considered taboo because it is feared that it could lead to immorality (Lestari, 2012: 13). Then Sumang Perceraken (prohibition of words), which can also be

interpreted as a prohibition on speaking, namely uttering dirty, pornographic or naughty words, and a lack of politeness when communicating between one person and another.

Speech data 12 is included in the Sumang Perceraken (prohibited speech).

Speaker 1 said Wow cube engon adek ni Sahrul o! It means "Wow, look at Sahrul's little brother! then speaker 2 asked "Seshen" huh? meaning "which one is it?" then Speaker 1 answered "Si beru tue a" means the girl who is already that old"

This speech occurred in front of a resident's house on Monday 5 June 2023 at 9.20 s.d. finished (S). The speech partners in the speech are speaker 1 and speaker 2 (P). The purpose and objective of this speech is that speaker 1 gives a statement to speaker 2 that there is a woman who is old but not yet married, who uses impolite language so that it falls under Sumang Perceraken (prohibited words) (E). The form and content of the utterance in this context is "Ale ke sampe seni gere kerje len" which means "That's it until now I'm not married yet" then speaker 2 answers "That's the model who wants jeh, fat" again which means "That's the kind of model who wants I want to be fat again" (A). In this speech, the tone of the conversation is not polite, informal and uses mixed language (K). The conversation channels used above are verbal and face-to-face (I). In this speech, speaker 1 and speaker 2 interact poorly and inappropriately. First, speaker 1 stated that a woman was old or could be said to be old using Gayo language. Then speaker 2 answered with a less polite response and used Indonesian (N). The genre used in conveying the speech above is dialogue conversation (G).

After being analyzed using the SPEAKING component, it is continued with the advanced Link Appeal Equalizing (HBS) technique. This technique is applied by

comparing the similarities between the analyzed speech and one part of the SPEAKING speech component through elements (K) and (N), it is known that the speech between speaker 1 and speaker 2 is informal, not polite and uses mixed language, namely language Gayo and Indonesian. So the speech in data 12 is included in a negative attitude in the form of being disloyal to language.

2. Sumang Pelangkahan (ban on travel)

Sumang Pelangkahan (travel prohibition) is a prohibition on travel between men and women who are not their mahrim, both in public places and in quiet places, namely committing acts that are close to immoral, which are carried out between men and women who do not yet have a husband and wife bond (Ali Aburrahim 2006:29). Then not only that, Sumang Pelangkahan (travel prohibition) can take the form of a trip undertaken with bad and useless purposes.

Data 15 is included in the Sumang Pelangkahan (travel ban).

Penutur 2 menuturkan "Ooo, oya turah besinen mulo aku ku Ine ku boh" artinya "Ooo, itu harus minta ijin aku dulu sama ibu ku" lalu Penutur 1 menuturkan "Daleh besinen, aku pe gere beteh Ine ku beloh" artinya "Engga usah minta ijin, aku pun engga tau ibuku pergi"

This story occurred on the street on Thursday 8 June 2023 at 15.30 s.d. finished (S). The speech partners in the speech are speaker 1 and speaker 2 (P). The aim and purpose of this speech is the agreement between speaker 1 and speaker 2 to go for a walk without asking permission from their parents. This is included in the Sumang Peangkatan (travel prohibition) (E). The form and content of the utterance in the context of "Daleh besinen, I pe gere beteh Ine ku beloh" which means "No need to ask permission, I

didn't even know my mother was leaving" then speaker 2 answered "Ooo that's right, geh seseger healing kite pe" which means "Oh, that's right, sometimes we go for a walk too" (A). In this speech, the conversation is less polite, informal and uses a mixture of languages, namely Gayo and Indonesian (K). The conversation channels used in the speech above are verbal and face-to-face (I). In this utterance, speaker 1 and speaker 2 interact poorly and are not polite. First, speaker 1 stated that he did not say goodbye to his parents in Gayo, then speaker 2 responded using a mixed language, namely Gayo and English. So the speech between speaker 1 and speaker 2 continues until the end using mixed language (N). The genre used in conveying the speech above is in the form of dialogue conversation (G).

After being analyzed using the SPEAKING component, it is continued with the advanced Link Appeal Equalizing (HBS) technique. This technique is applied by comparing the similarities between the speech being analyzed and one part of the speech component SPEAKING through elements (K) and (N), it is known that the speech of speaker 1 and speaker 2 is less polite, informal. So data 15 is included in negative language attitudes in the form of disloyalty to the regional language.

3. Sumang Kenunulen (prohibition of sitting)

Using a place without its function and not respecting other people who are sitting in that place can be said to be Sumang Kenunulen (prohibition of sitting). Sumang Kenunulen can also be interpreted as a prohibition on sitting between men and women who are not their mahram who behave in an unnatural manner that gives rise to immorality (Gayo Traditional Council, 2020). Then Sumang Kenunulen (prohibition on sitting) can also be interpreted as a

prohibition on sitting or living with a woman who is not his mahrim.

Data 9's speech is included in the Sumang Kenunulen (prohibition of sitting).

Speaker 1 said "Ipak, I'm padeh kunul alat uken na yoh" meaning "Son, I'll just sit on that tu" then speaker 2 answered "That's where we sit." meaning "That's where we sit too, right?"

This story occurred in a resident's house on Saturday 3 June 2023 at 07.30 until the end (S). The speech partners in the speech are speaker 1 and speaker 2 (P). The aim and purpose of this speech is that speaker 1 states that he will sit on top at a wedding ceremony for speaker 2 (E). The form and content of the utterance in this context is "Ipak, I'm padeh kunul alat uken na yoh which means "daughter in Gayo language" I'm the one sitting on the tu" then speaker 2 answers "That's where we sit." " which means "It's the same sitting there, right?" (A). In this speech, the tone of the conversation spoken by speaker 2 is less polite, using a mixture of languages, namely Gayo and Indonesian (K). The conversation channels used in the speech above are verbal and face-to-face (I). In this utterance, speaker 1 and speaker 2 interacted poorly and used inappropriate language. First, speaker 1 stated that he wanted to sit in Gayo, but after the explanation from speaker 1 was finished, speaker 2 responded with a less than good tone of conversation and also used a mixed language, namely Gayo and Indonesian (N). The genre used in conveying the speech above is dialogue conversation (G).

After being analyzed using the SPEAKING component, it is continued with the advanced Link Appeal Equalizing (HBS) technique. This technique is applied by comparing the similarities between the analyzed speech and one part of the SPEAKING speech component through elements (K) and (N), it is known that the

speech between speaker 1 and speaker 2 is informal, polite and uses mixed language. Apart from that, the interaction between speaker 1 and speaker 2 is not appropriate in language use. Speaker 2 responds using mixed language. So data 9's speech is included in a negative language attitude in the form of being disloyal to the regional language.

4. Sumang Penengonen (prohibition of sight)

Sumang Penengonen (prohibition on sight) is a prohibition on looking at the private parts, showing excessive viewing of the private parts. According to Ibn Qayyim al-Jauziyah, "whoever indulges in indulgence will reap the consequences". Then whoever lingers on looking at his regret will continue, time will be lost, and his suffering will be prolonged (Ibnu Qayyim al-Jauziyah: 85).

Data 1's speech is included in the Sumang Penengonen (prohibition of sight).

Speaker 2 said "Eh sis mane Santi o ke buy now, renye gere wearing a hijab nge nyanya sari nengone jeh" meaning "Eh sis yesterday K bought it here, and not wearing a hijab it's even hard to see" then Speaker 1 answered "Oya le we sekolah Islamic boarding school to" means "That's what Islamic boarding schools are, right?"

This story occurred in front of the shop on Sunday 28 May 2023 at 09.30 s.d. finished (S). The speech partners in the speech are speaker 1 and speaker 2 (P). The aim and purpose of this speech is that speaker 2 tells speaker 1 that someone has left his house without wearing a headscarf with impolite words, so this is included in the Sumang Peangkaten (travel ban) (E). The form and content of the utterance in the context of "Eh sis mane Santi o ke buy now, renye gere wearing a hijab nge nyanya sari nengone jeh" which means "Eh sis yesterday K bought it here, and not wearing the hijab it's hard to even see" then speaker 2 answered

"Oya le we sekolah pesantren ke" which means "That's the Islamic boarding school, right (A). In this speech, the conversation is less polite, informal, and uses Gayo (K) language. The conversation channels used in the speech above are verbal and face-to-face (I). In this utterance, speaker 1 and speaker 2 interact well, but are less polite and predominantly use Gayo language. First speaker 2 informed that someone had come out without wearing a headscarf using Gayo language, then speaker 1 responded using Gayo language (N). So the speech between speaker 1 and speaker 2 continues until the end using Gayo language. The genre used in the speech above is a dialogue conversation (G).

After being analyzed using the SPEAKING component, it is continued with the advanced Link Appeal Equalizing (HBS) technique. This technique is applied by comparing the similarities between the analyzed speech and one part of the SPEAKING speech component through elements (K) and (N), it is known that the speech of speaker 1 and speaker 2 is less polite, informal, and predominantly uses Indonesian. . So the speech in data 1 is included in negative language in the form of not being aware of language norms.

Conclusion

Sumang is a rule or way of life in Gayo society that has certain values. The Sumang language expressed by the community does not occur by itself, but there are underlying factors that cause the community to express and practice Sumang, therefore from the explanation above it can be concluded as follows:

1. The language spoken by the people of Bener Kelipah Utara, Bener Kelipah District, Bener Meriah Regency, both teenagers and adults is included in the Sumang language and is classified as a negative language.

2. There are various forms of Sumang culture expressed and practiced by the people of Bener Kelipah Utara, Bener Kelipah District, Bener Meriah Regency, namely in the form of Sumang Perceraken (prohibition of words), Sumang Kenunulen (prohibition of sitting), Sumang Peangkatan (prohibition of travel), and Sumang Penengonen (prohibition of sight).

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