


EDUCATIONAL VALUES IN *BEGURU SINTE MUNGERJE*
(Ethnopedagogic Study on Local Wisdom of Gayo Society at Takengon)

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ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p>Values, education, beguru, local wisdom.</p>	<p>The value of education is basically equipping oneself with Islamic principles about faith, worship and syari'ah also know oneself and seeking physical and spiritual needs to establish personality and character. In accordance with encouraging human to obey to God so that realized safety, peacefulness, safe world and hereafter. If custom is not implemented it will occur confusion which produce unwritten sanctions by local community to person who are considered deviant. Like a traditional Gayo's wedding procession to anticipate unwritten sanctions, communities do beguru which has been hereditary from their ancestor. The method used is ethnography which is applied to reveal socio-cultural meanings by learning daily life patterns and interactions of socio-cultural groups. The diversity of wedding processions is due to the diversity of ethnic groups, the diversity of processions is a cultural asset that should be protected and preserved so that do not extinct. Wedding ritual in each region apply based on the prevailing customs. A custom have strong bonds and influences in society. Beguru is the process of giving knowledge and lessons to someone who will carry out the marriage, which contains Islamic education value. Beguru is the final momentum before wedding ceremony which is called ejer muarah which is giving advice, reminding the Islamic values and principles to the bride and groom. The beguru custom is one of Gayo's custom which is still sustainable today, of course it has traditional and religious values that must be maintained. "Beguru has deep religious impressions, so it is important to do and the most important is the religion then custom"</p>
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1. INTRODUCTION

In a plural society there is diversity of culture, ethnic, language, custom and religious adherent which is a blessing and wealth to be grateful. However, there is a crisis phenomenon in the society which happened both in the form accumulation of hedonistic values, (Amiruddin Siahaan, 2022) social indifference, erosion of kinship and family ties, even widespread moral decadence, and the attitude of using all means in the political, ideological, (Harahap, Boarding School Perguruan Tinggi Islam (Kajian Berbasis Data Penelitian Lapangan), 2020) social and cultural fields is considered normal. (Nurdin, 2009) The impact of this actualization is the extinction of an ancestral heritage that has been passed down so that *khittah* of the communities are neglected.

Marriage has an important meaning in human life. Various ways of marriage are carried out based on heredity in certain areas, so that customs show their influence. (Harahap, Pelaksanaan Pendidikan Boarding School di Sekolah Tinggi Agama Islam as-Sunnah Deli Serdang, 2019) Wedding activities are a series of events and ceremonies that have important meanings because there are elements of philosophy, (Isnawati, 2022) hopes and intentions which implied in the implementation activities. Beside wedding event, mistakes or equipment shortage are the small mistakes, while the mistakes in the wedding ceremony can be considered very fatal. (Aryati, 2010) Some myths even believe (Harahap, Pelaksanaan Pendidikan Boarding School di Sekolah Tinggi Agama Islam as-Sunnah Deli Serdang, 2019) that a mistake of wedding ceremony is a sign of an incident that can affect the life of bride and groom as a whole. Even though choosing a partner who is closest to the ideal description is a noble goal for every human being. As saying after marriage, a partner is like the two sides of a coin that have different backgrounds, (Harahap, Pelaksanaan Pendidikan Boarding School di Sekolah Tinggi Agama Islam as-Sunnah Deli Serdang, 2019) characters and habits. (Liza Zakariya, 2007) These differences harmonize the atmosphere of happiness and everlasting household based on the one and only God.

The law of marriage is contained in article 2 paragraph (1) of law number 1 of 1974 concerning about marriage, if marriage is valid if it is done according to law according to the laws of (Harahap, Sejarah Dinasti Bani Umaiyah dan Pendidikan Islam, 2019) each religion and belief. (Indonesia, Nomor 1 Tahun 1974, p. 15) The implementation of marriages in Indonesia are various forms, (Muhammad Sapii

Harahap I. , 2021) start from marriages through the Office of Religious Affairs, to unregistered marriages which carried out in the presence of community leaders as the headman. According to (Harahap, Sejarah Pendidikan Islam. , 2022) Dadang quoted by Zainuddin, the bond between a man and a woman as husband and wife is based on law, religious law or customs. (Zainuddin, 2017, pp. 2-3) So it can be explained that whether or not a marriage is valid is determined by religion and belief who wants to get married. Trust and belief in the implementation of marriage in each region has its own unique because it is full of symbols of life. (Muhammad Sapii Harahap D. , Learning Al-Quran and Arabic at the Orphanage, 2022) The diversity of wedding procession is caused by diversity of Indonesian ethnic groups. The diversity of processions is a cultural asset that should be maintained and preserved in (Muhammad Sapii Harahap D. , Observing the Development of the As-Sunnah Islamic College, 2022) order to not extinct. Wedding rituals in each region is valid based on the prevailing customs. Customs have strong ties and influence in society, the binding strength depends on community or part of community that support these customs.

2. RESEARCH METHOD

The method used by researcher is about the educational values in *Beguru* is ethnography method, that is a research directed to a field research. Ethnography is a kind of research method which applied to express socio-cultural meanings by learning daily life pattern and interactions of socio-cultural groups (culture-sharing groups) in a specific space or context.

Related to educational values in a culture, this research often called as ethnopedagogic research, Ethnopedagogic is the actualization of learning that is oriented towards local wisdom values. In this case the researcher makes observation that lead to a description about educational values of *beguru* in *sinte mungerje edet Gayo*.

a. Source of Data

Using the source of data as stated by Sugiyono, technique of sampling or determines the source of data in the qualitative research is using purposive sampling. It means that, the determining source of data with certain considerations. The source of data used is traditional leaders as a people who are involving in writing activities, and have the information needed in the collecting of data. Based on the data which obtained from person of *Sinte mungerje edet Gayo* celebration, the researcher determine other sources of data which provide

complete data, so it help to cover data collection. Other sources of data are *reje*, *imem kampung* or even related parties who have function in *sinte mungerje*. These sources of data are considered adequate, it means it reached to level of redundancy (the data is saturated, if add more other sources it will not provide new data).

b. Technique of Data Collection

1) Observation

Through observations, researcher observes the objects in the field. Practically, researcher observes about *beguru* in *sinte mungerje edet Gayo*, the educational values in *beguru sinte mungerje* and also the concepts *berguru sinte mungerje edet Gayo* in education. Using a combination of overt and covert observation. It means the researcher makes overt observations (overt) that is by stating to traditional leaders, *reje*, *imem* and *shohibul hajat* that the researcher is conducting research on educational values in *beguru*. For certain opportunity, researcher also use participatory observation so that the data which obtained is more complex that is by participation of researcher at *sinte mungerje edet Gayo*.

2) Interview

Researcher used a semi-structured interview technique, namely by conducting in-depth interview. The researcher interviews the sources and gets ideas from sources. For this interview using a standard open interview model, that is interview that has guidelines, questions are open, but arranged in a standard way. Through interview data obtained related to the implementation of *beguru* in *sinte mungerje edet Gayo*, educational values in *beguru sinte mungerje* also the concept of *beguru sinte mungerje edet Gayo* in education.

3) Documentation

The researcher make documentation in written form which includes *edet mungerje* script. The documentations are pictures and videos. Through documentation method, the researcher obtained the important data such as a description about writing theme, supporting description object of writing. In order to get credible result or trustworthy, photos will be attached.

c. Data analysis

The data analysis used Miles and Hubberman's model in the field. The activities in data analysis include reduction, data display and drawing conclusion/verification. The first step in analysis, reduction data by summarizes the result of interview, choose the main things, focus on the important and throw away unimportant things. For example, the results of interview from all sources were collected and summarized the part of *beguru* in *sinte mungerje edet Gayo* in education. The second step is displaying the data. The researcher makes a chart, the relationship between categories. The third step is verification or drawing conclusion. This conclusion answers the formulation of problem that researcher has determined.

3. DISCUSSION AND FINDING OF RESEARCH

a. Educational values

Basically the meaning of education is aimed of increasing faith and piety that radiates from human's submission to do worship according to each other's beliefs, have noble character and always maintain the harmonization of horizontal and vertical relations. (Muhammad Sapii Harahap N. Z., 2022) The meaning of Islam in terms of language comes from the word *aslama*, *yuslimu*, *islaman* which means submissions. . (Muhammad Sapii Harahap N. I., 2022) The word *aslama* comes from *salima* which means peace, safety. This definition is in line with the purpose of Islam teachings that is to encourage humans to obey and submit to God so that safety, peace and security are realized. (Nata, 2010, p. 32)

Educational values in *beguru* custom as follows:

1. Equipping oneself with the Islamic principles about faith, worship and syari'ah and seek integrated physical and spiritual needs.
2. Knowing oneself and knowing others especially candidate of husbands or wives, is one of the important values in Islamic teachings and education.
3. Those who forget Allah are the same as forgetting themselves, that is caused of wickedness.
4. *Bersibetihen*, know each other's personal characteristic, principles and life patterns between the candidate of husband and wife is the implementation of *ta'aruf* values in order to forming a relationship between husband and wife as *mawaddah warahmah*. (Ibrahim, 2013, pp. 105-107)

5. Through the implementation of program worship to Allah and be able to function as a servant and caliphate of Allah on earth, at least for oneself and family. The family harmony in new household is realized, when husband and wife remember each other's strength.
6. The household harmony is the main capital for the successful children's education, because the harmony itself is an educational effort and educational outcome. The messenger of Allah SAW often stated: my home is my heaven, is the ideal household and family to support the succesful of education and struggle.

b. *Sinte Mungerje Edet Gayo* (wedding ceremony of Gayo Custom)

The Gayo tribe is one of the tribes in Central Aceh District, the capital city is Takengon, which is in a part of the Bukit Barisan Mountains that stretches across Sumatra Island, Central Aceh District and is in the Gayo Highlands area. Which Gayo people have habits or customs that are often used and must to do when going to carry out an event, one of which is a wedding or often called "*Edet Mungerje*". (Isnawati M. S., 2022) Before getting married the first is carry out an activity called *nginte* (propose). *Nginte* is a deliberation between the male and female parents, discussing the dowry and the exact date for the wedding reception. After everything is determined and agreed, before holding the wedding ceremony, on the wedding night there will be something to do called *Kelem Berguru* (night of giving advice), *Kelem henna* (night of wearing henna), *Nerimebai* (Receiving the groom), *Mujele Beru* (Delivering the bride), *Mah kero Opat Ingi* (bringing rice for 4 nights). The *Beguru* event is an advisory event on the last night before the ceremony. In addition to this understanding, *beguru* also has the meaning of studying and seeking treatment.

Sinte Mungerje Edet Gayo is a way of marriage in the Gayo society customs, starting from the implementation stage of marriage, namely *Beguru* which is a special ceremony that held at the residence of each candidate of *aman/inen* before the marriage takes place.

Beguru event is a ceremony for conveying the last advice to candidate of brides and grooms. The implementation is carried out separately at the residence of each candidate bride and groom. The advice given focuses on *tauhid* and the application of *akhlaqul karimah*. As a result, *beguru* is a custom of the Gayo society which contains lessons about guidance, interacting and communicating

politely to both parents, thanking to Allah, following the *Anbiya'* and *Shalihin* lifestyle, performing prayers and doing *amar ma'ruf nahi munkar*, being simple and maintaining good manners in social interactions, prohibiting shirk and arrogance, excess and greed in all things.

In the implementation stage of marriage can also be divided into four parts, as follow:

1. *Beguru*. *Beguru* is a special ceremony that is held at the residence of each candidate of *aman/inen mayak* before the marriage takes place. The purpose is to provide supplies in the form of advice (*ejer marah manat putenah*) about the ins and outs of being a household, the obligations of husband and wife in accordance with Islamic religious provisions and customs. In this *beguru* event, several tools are provided to support it, such as a special place (*dulang*) and its contents are rice, betel nut, areca nut, *konyel*, *gambir*, and *kapur*. At this time, *pepongoten* (a figurative of advice) and *tepung tawar pesujuk* are held. *Beguru* is the process of giving knowledge and lessons to someone who is going to carry out a marriage, containing the value of Islamic education. *Beguru* is the final momentum before the wedding which is called *ejer muarah*, which is giving advice, reminding the values and principles of Islamic teachings to the candidate of bride and groom. The most important subject matter includes matters of faith, worship and sharia as well as integrated physical and spiritual needs. The certainty that the marriage will be carried out creates responsibility for both parties, namely the learning system. Both parties must implement the learning system. Studying is meant to be educated and tested for the level of faith such as worship, especially praying and reading Al-Qur'an, as well as how to accept the law when *aqad* marriage, if in the process of studying the man is unable to perform the prayer, read the Al-Qur'an and say words of *ijab qabul* then the wedding process will be postponed from the specified time. In Gayo terms, when the wedding is postponed, it is called "*i tamah tongkoh*" which means when the wedding is postponed. If the man is able to fulfill the requirements, such as praying, reading the Al-Qur'an and answering the words of *ijab qabul*. Then the next is "*Mujule emas*" (handover of *teniron* (women's request to the man). (Ibrahim, Syari'at dan Adat Istiadat, 2007, p. 200)

2. *Nyerah*. *Nyerah* is also carried out before the marriage, namely the ceremony of surrendering responsibilities and carrying out all the wedding equipment from the *aman/inen mayak* to the committee (*sukut*). In this submission given rice, betel, and others are placed on the tray.
3. *Bejege*. *Bejege* is an event that is held at night, by inviting *biak opat* (*ralik, julen, sebet, guru*) *jema opat* (*sudere, urangtue, pegawe, penglunte*) and families in other villages.
4. *Mah Bai (Naik RempELE)*. *Mah bai* is *jema opat* delivering the candidate of *aman mayak* candidate to the bride's house to be married. The groom and his entourage are picked up by an intermediary (*telangke*) and accompanied by *canang* music (the sound of *canang* music: *tang ting tong tang, ting tong. tang ting, tong tang, ting tong dung.*). Before arriving at the bride's house, the group stops first at the designated crossing house, so that the bride can get ready to receive her.

The Completion Stages of *Edet Mungerje* as follow:

- a. *Mah Beru*. *Mah beru* is the opposite of *mah bai* (delivering the groom or *julen*, that is the event of taking *Inen mayak* to a safe place or house *aman mayak*. One night before *mah beru*, usually the bride and groom always cry (*mongot bersebuku*) to their parents, friends, family and neighbors. *Inen Mayak* brings a jug filled with water and stones from the bathing place (*aunen*), the goal is to forget her hometown quickly.
- b. *Serit Benang*. *Serit benang* is an event for giving *inen mayak* to *aman mayak* by wrapping the yarn (*Serit Benang*) with the words *ike murip koken penurip, ike mate ko ken penanom*. (If you live you support us, if you die you instill or bury us). After that, *Inen Mayak* family returned to their hometown.
- c. *Kero Selpah*. *Kero selpah* is raw food brought by *inen mayak* starting from bamboo, vegetables, rice and fish. All of this *inen mayak* is cooked. After that, all the relatives of the *aman mayak* party were summoned to eat together
- d. *Tanang Kul*. *Tanang Kul* is done after three to seven days, *Inen Mayak* must visit parents and all relatives in their hometown. By bringing 40 *sumpit* complete with packaged rice and fish (*kero tum urum pong kroe*) and giving them to the *inen mayak* family, from close to distant family relationships (*mulei bau mungkur padi*

sawah bau tekur). Then the *sumpit* are returned filled with money (*Isini tape*), a wallet-shaped chopsticks to *Inen Mayak*.

In addition, according to Mahmud Ibrahim, marriage in the Gayo community, better known as *kerje* or *mungerje*, has a form based on the place where the bride and groom live after marriage. (Ibrahim, Syari'at dan Adat Istiadat, 2007, pp. 248-249) Generally, according to the form and place of residence of the bride and groom after marriage, there are several types of marriages in Gayo land in general, namely:

- 1). *Kerje Juelen*: a form of marriage in which the husband's family is obliged to give a sign of his ability to look after the prospective wife in the form of *rege* (price) to the prospective wife as a sign that the prospective wife's *teniron* (request) is granted.
- 2). *Kerje Angkap*: that is the opposite of *kerje juelen*. The meaning is that the prospective husband does not give *rege* to the prospective wife, but on the contrary, it is as if the prospective husband has been bought by the wife's parents so that the husband has to move to the wife's house.
- 3). *Kerje kuso-kini*: this marriage is far different from *juelen* and *angkap* marriages, because in this marriage newly married couples are not forced to live among one of the families concerned, but these married couples are given the freedom to choose their place of residence and from inheritance both get wealth from their respective families, just like modern people do today's marriages. (Sulma Mafirja, 2018, p. 7)

If adat is not implemented, confusion will occur which will result in unwritten sanctions by the local community for person which deviant. Like the traditional Gayo wedding procession, to anticipate unwritten sanctions, the community practices piety that has been passed down from their ancestors. Even though the Gayo society get married without knowing the meaning or symbols contained in it and there is acculturation which results in ethnic differences. The Gayo traditional wedding procession is still strong with full of traditional nuances such as the use of traditional clothes, wedding decorations, and a series of traditional processions even though there is a combination with modern wedding elements. The implementation of Gayo weddings is known as *sinte mungerje edet* which is a custom in carrying out wedding ceremonies. (Sulma Mafirja, 2018, p. 7)

The noble values of cultural customs can be seen in constitutional customs, kinship systems, marriage systems, deliberation systems, and customary justice. Preliminary

observations regarding learning to give advice on this procedure were held after the evening event, namely in the morning after the dawn prayer. *Beguru* means learning, where the bride and groom will be given various advice and instructions about how they will behave and behave in building a household. The *beguru* event at the bride's house will usually be accompanied by *bersebuku* event, in which the bride performs a *sungkeman* to her parents to ask for blessings and prayers.

c. Preparation and Equipment of *Beguru* Event

The candidate of bride and groom are confronted by the traditional elders, and witnessed by all the parents of the prospective bride and groom. Parents are meant here, especially the siblings of the biological father and mother, including the *ralik* (*virilocal*) family.

Previously, the candidate of bride and groom were faced with *Sarak Opat*, *Imem rawan* and *Imem banan* (male priest and female priest). The candidate has already been drafted. This means that the daughter has been upgraded by *Imem banan*, while the son has been managed by *Imem rawan*. (Pinan, 1998, p. 127)

The *Mungkur* or lime tool *bepangir* that was handed over earlier will be cut or split by one of the *Sarak Opat* members. As this task is handed over directly to manage it by each *Imem*.

The issues are mainly taught as follows:

1. Practicing reading *syahadat* sentence true and fluency.
2. Understand and be able to read the pillars of Islam and the pillars of Faith.
3. How to receive as well as the sentence to be read / answered when the consent is *ijab kabul* granted by the *Wali* or *Imem*. In ancient times, it was *Imem* who conveyed *aqad nikah*.
4. Prayer for sexual intercourse.
5. Junub bath prayer.
6. Knowing the rules, such as how to deal with in-laws, family, relatives, members of the community who are being faced, and how to deal with husbands.
7. Know the rules of customs and habits that apply, and others that are necessary.

The customary elders and elders are seated on an *ampang* (special mat) in the shape of a four square deliberately made colorful, which is used only occasionally. A moment like

this is the fifth time, it's like a farewell to a big family. The bride and groom are also seated on the *ampang*, accompanied by the nanny. Here there will be *serah merah* (handing over of matters related to custom). If the full adat leader is present, then three *batil bersab* (cerana) need to be provided. For *Reje* it is wrapped or wrapped in a yellow cloth, for *Petue* it is wrapped in a red cloth, while for *Imem* it is wrapped in a white cloth. Apart from that, a handover has also been prepared in three *dalung* (a type of bowl made of pottery) which each of it containing:

1. *Oros* (rice) one bamboo each of them.
2. *Peng* (money), rely on wisdom.
3. *Tenaruhmi kerik* (1 chicken egg).
4. *Belo* (betel nut), *menon pitu* (2x7) sheet, *si tumung gagang* or can be called vein (bones where the sides meet)
5. pieces of betel nuts, not *kecet* (too young). Also don't betel *rok* (too old), and it's also not good if areca nut is *gunte* (too long did not eat until it becomes hard). So the best is areca nut which is called *perempingen/rungkah*.
6. *Bunge lawang* (clove), *kacu* (gambir). *Kapur* (kapur betel) and *konyel* (hanging roots found in the forest, then processed, pounded and dried so that they become a complement to *mangas* (betel nut).

Apart from what was stated above, at the same time a number of clothes were handed over to be worn when *mah bai/menerime bai*. Between *Reje*, *Petue* and *Imem* there is a slightly different delivery fee. *Reje* meant a bit more. At times like this, the candidate for *Inen Mayak* wears an *upuh kiyo* (a large bluish scarf) and is spiked with certain motifs. A small part of the jewelry can already be worn. What really stands out is usually the *gelang kiding* (anklet, made of silver, tones and some of it is mixed with gold. Anklet aside from being a piece of jewelry, it also means that the bride has started to be bound by the rules household rules, in other words since the *aqad nikah* is no longer the same as during his teenage years.

Rekuden (a number of plain flour tools) are ready in the *buke petawaren* (a place for plain flour tools) made of earthenware. It should be added, some of them deliberately take plain flour water from springs and some people use coconut milk water. Spring water is seen as a symbol of life, hopefully by *wih turning* (like the water source) the sustenance that comes will not stop. Meanwhile, coconut has a meaning, in a proverb it reads "*Lagu santan mulimak ibibirmu, lagu tikel berbunge idelahmu*" (so that you speak like coconut milk and sugar sweetness).

The virgin or *inen mayak* of the prospective bride and groom was immediately handed over by one of her guardians to *Sarak Opat*. Usually assigned to one *ama engah* (father angah) or *ama ucakke* (youngest father). It is often done to respect the *ralik*, so it is to the *ralik* that this task is entrusted.

The main objectives of this activity are:

- a) The candidate of bride and groom ask permission and pray for the blessing of the Traditional Leader, parents, and all relatives.
- b) The candidate is waiting for advice and advice for the capital to start a household, in order to navigate the ark of life.

The one who handed over the virgins used the language of *melengkan*, namely traditional speech. In his performance will sound the words of custom, carried in it a metaphorical proverb. Activities like this really require the ability or skill of a person who do *melengkan*. Skilled and fluent in speaking of the traditional language and able to make the *bunge basa*, so that interesting and charming language occurs in everywhere. His vocal performance can also be a benchmark for the success of *melengkan*. In *melengkan*, the content is prioritized than the *tengkeh* (language variation). It is better if *melengkan* are not too long. Too long besides being boring, it can also be time-consuming.

The results of the interview with Mr. Ir. Jusin Saleh as a traditional leader stated:

"The Gayo traditional assembly plays an important role in the beguru custom, because with this institution the beguru custom can maintain its beauty and beguru is also important in Gayo custom because it gives a mandate to the bride and groom and this event is sacred."

Then the informant Mr. Tgk. Muslims as Community Figures stated:

"The beguru custom has been carried out since our ancestors, so it is important to continue to preserve it. This custom also has the meaning of Amar Ma'ruf Nahi Munkar because beguru is learning, so we must know what is good to do and what is bad must be abandoned, both the bride and groom and other people. "

And the informant Mr. Hermansyah as a religious figure stated:

"Beguru has deep religious impressions, so it's important to do what's most important is the capital content, especially religion, then custom"

According to the three informants *beguru* was carried out from the ancestors of the Gayo people who used to have a deep religious impression *Amar Ma'ruf Nahi Munkar* and the beauty of custom which must be maintained so that it does not fade with the influence of

the times, the Gayo Traditional Assembly institution has a very important role in maintaining the *beguru* custom, this is in order to maintain religious and custom values.

4. CONCLUSION

Beguru in Sinte Mungerje contains educational values in its material. *Imam kampung*, traditional leaders and *petue* who deliver *ejer muarah* material on educational values in this *beguru* custom especially for candidate grooms or candidate brides and are not separable from the community which present. The contents of message the *beguru* custom that are often conveyed, equipping themselves with the Islamic teachings principles regarding faith, worship and syari'ah and also knowing oneself and seek overall physical and spiritual needs. Knowing oneself and knowing others, especially the candidate of husband or wife, is one of the important values in Islamic teachings and education.

The Gayo traditional wedding procession is still strong with full of traditional nuances such as the use of traditional clothes, wedding decorations, and a series of traditional processions even though there is a combination with modern wedding elements. Gayo marriage is known as *sinte mungerje edet* which is a custom in carrying out the wedding ceremony.

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