

Semiotic Analysis of Islamic Communication Message of Melengkan at Gayonese Culture in Central Aceh

Marhamah - marhamahrusdy@gmail.com¹

Linur Ficca Agustina - fikatn@gmail.com²

Abstract: This study discusses the forms of the message and the principles of Islamic communication at Gayo ethnic culture in Central Aceh District. Using qualitative research with the semiotics analysis approach in analysing the text of the customary speech written by A.R. Hakim Aman Pinan, this research found that the form of messages contained in the custom of downcast is the form of informative messages namely messages spoken by *pemelengkan* only in the form of persuasive messages, namely *pemelengkan* give advice containing persuasion so that awareness arises in the communicant, and coercive messages, namely *pemelengkan* give orders to comply with customs and sanctions against these violations. Additionally, the principles of Islamic communication contained this culture are the principle of *qaulan sadiddan*, *qaulan kariman*, *qaulan layyinan*, *qaulan maysuran*, and *qaulan ma'rifan*.

Keywords: Semiotics, Melengkan Custom, Gayo, Islamic Communication

Abstrak: Penelitian ini membahas tentang bentuk-bentuk pesan dan prinsip-prinsip komunikasi Islam pada adat *melengkan* budaya etnis Gayo di Kabupaten Aceh Tengah. Dengan menggunakan metode deskriptif kualitatif dan analisis semiotik dalam teks tulisan A.R. Hakim Aman Pinan dan beberapa informan pelaku *melengkan* (*pemelengkan*), studi ini menemukan bahwa bentuk pesan yang terdapat pada adat *melengkan* adalah bentuk pesan informatif, yaitu pesan yang dituturkan oleh *pemelengkan* hanya memberitahukan, pesan persuasif, yaitu *pemelengkan* memberikan nasehat berisi bujukan sehingga timbul kesadaran pada komunikan, dan pesan koersif, yaitu *pemelengkan* memberikan perintah untuk mematuhi adat dan sanksi terhadap pelanggaran tersebut. Selain itu, prinsip-prinsip komunikasi Islam yang terdapat pada adat *melengkan*, yaitu prinsip *qaulan sadiddan*, *qaulan kariman*, dan *qaulan layyinan*.

¹ Institut Agama Islam Negeri (IAIN) Lhokseumawe

² Institut Agama Islam Negeri (IAIN) Lhokseumawe

Introduction

Communication is an inseparable part of human life, including in Islamic tradition. Islamic communication is communication that seeks to build relationships with oneself, with God, and with others to create peace, friendliness, and safety by following the commands of Allah and His Messenger. The aim of Islamic communication is to uphold human values which is accordance with the nature of human creation. (Hefni, 2015). It is also defined as a process of conveying messages or information from communicators to the community using the principles and methods of communication contained in the Qur'an and Hadith (Hussain, 1990; Muis, 2005). The aim is to uphold human values that are in accordance with the nature of human creation or to form a true public view based on the nature of religious truth and give an impression on one's life in terms of aqeedah, worship, and muamalah (Kholil, 2007).

Islamic communication emphasizes on the elements of the message which consist of *aqidah* (faith), *sharia* (a set of laws), and *akhlak* (a code of moralities). According to Hussain (1986) the principles of Islamic communication is a guide for communicators in verbal and nonverbal communication as described in the Qur'an and Hadith. These principles of Islamic communication consist of five types, namely: 1) *qaulan sadidan* means true and firm speech, both substance and sentence structure or grammar, 2) *Qaanulan Balighan* that can be interpreted as effective communication, 3) *Qaulan maysuran* is a way of communication using language that is easy to understand and relieves feelings, 4) *Qaulan layyinan* means soft talk, with a sound that is pleasant to hear, and full of hospitality, so that it can touch the heart, 5) *Qaulan ma'rufan* means good words that could cause a sense of peace and peace for those who listen it (Hussain, 1986).

Ethics or order of behavior is formed from a habit that is born of individuals and society. This behavior structure is carried out continuously so that it becomes a culture. Culture is a system of ideas shared by its supporters, namely humans as dynamic community members. The melting down of habits, behavior, and culture gives birth to an order called agreement (Masinambow, 2002). Like the

culture of the Gayo ethnicity. The Gayo ethnic group is one of the ethnic groups in the central province of Aceh, which belongs to the relatives of Proto Melayu or Old Malay who came from the Dutch East Indies to the Archipelago in the first wave before Christ (Ibrahim, 2009). The language used in communication is the Gayo language which belongs to the Western Polynesia Malay Language subgroup within the Austronesian Language family (Eades, 2005).

The Gayo cultural value system is divided into main values and supporting values. The main value in Gayo culture is called *mukemel* (self-esteem), and to achieve that self-esteem, one must practice or refer to a number of other values or supporting values, namely *tertip* (regular), *setie* (faithful, commitment), *semayangasih* (affection), *mutentu*, trustworthy (trusted), even *mupakat* (harmony), and *Imperata* (please help) (Ibrahim, 2009). Part of a culture is custom as a local tradition (local custom) which regulates community interactions. Etnia Gayo knows a variety of traditional ceremonies as cultural heritage of the ancestors (cultural heritage), one of which is the custom of *melengkan*.

Melengkan is a traditional speech by using the word choice in marriage custom (Melalatoa, 2006). *Melengkan* custom is also defined as a traditional speech delivered by one or two actors facing each other in a traditional Gayo ceremony, such as a wedding and receiving honored guests (Ara, 2018). Based on these definitions, it can be understood that *melengkan* is a traditional speech delivered by one or two actors *melengkan* (*pemelengkan*) facing each other from the prospective bridegroom (*aman mayak*) and from the bride (*inen mayak*). Softening is used in Gayo ethnic marriage customs, ranging from the custom of delivering the dowry (*turun caram*), the night of learning (the night before the marriage contract takes place, the bride and groom are given advice by parents and traditional leaders), and the custom of delivering brides (*munenes*) (Yoga, 2007).

The language used in *melengkan* custom tends to have a peculiarity that is not used in everyday conversation. *Melengkan* usually use choice words in the form of *gurindam* or figurative words. The purpose of *melengkan* is to provide religious information in the form

of advice and views on the bride and groom to avoid conflict and foster harmony in the household. *Melengkan* custom is part of a sub-system of the Islamic law in the Gayo ethnic marriage customs. *Sarak opat* is the four elements or potential of an integrated community that is obliged to maintain or preserve the dignity and dignity of the people it leads, namely Reje, Imem, Petue, and Rayat (Ibrahim, 2009). The function of the *sarak opat* in *melengkan* ceremony is as an custom holder and is obliged to implement the Gayo ethnic marriage customs.

Melengkan custom was born from the reality of social life and is a local wisdom for ethnic Gayo, because it is a local culture that regulates the noble values of cultural traditions wisely and wisely. The Gayo ethnic group has made use of the natural resources and resources of the ethnic group to form a certain custom. The ability to utilize human and natural resources is determined by the ability of the opat people to lead the people. *Sarak opat* is obliged to create harmonious and democratic relations and objectives in completing the process of customs and traditions in people's lives in the socio-cultural context.

Based on this background, researchers are interested in examining how the forms of messages in *melengkan* custom and how the principles of Islamic communication in *melengkan* custom of Gayo ethnic culture in Central Aceh District. The researchers are interested in doing this research because traditional customs as a form of local wisdom must continue to be preserved and one form of preservation is to conduct scientific studies where as at present, the understanding of *melengkan* custom has diminished, especially in the younger generation. In addition, research on *melengkan* custom has not been thoroughly studied from various aspects.

The importance of this study has previously attracted a number of researchers, including Zainuddin (2013) with the title: "Analysis of Ideology in the Text of Ceremonies Telling the Gayo Ethnic Culture in the Perspective of Social Semiotics". The results of the study explained that Gayo language speakers (*pemelengkan*) tend to emphasize the meaning of inter-fascination in social interactions. In every social interaction the meaning of interpersonal refers to two speech functions performed by the language user (BG), namely giving

information, and asking for information, With the understanding of the speaker in social interaction exchanging the interaction of experiences with talking partners (involved) in the context of the situation (register) and culture. Can be interpreted the meaning of inter-fascination presented in the ceremonial text tilts the form in the ideological context as a product that is realized semantically (meaning), form and expression in a declarative, interrogative and imperative mode. Besides that, semiotic speaking, BG speakers in social contexts tend to use metaphors in several interactions. namely lexical metaphors and grammatical metaphors and it can be concluded that the meaning of ideology refers to three semiotic aspects of language namely (1) theology (divinity), (2) democracy (power) and (3) social culture. In other words the ideological context in reality emphasizes the meaning of interpersonality which is the culture of society in social interactions.

Rini Afriani's research (2018) with the title of the study: "Analysis of Tilted Structures", explains that the structure of the slant consists of opening, contents, and closing. The opening tilted contains praise for the greatness and gratitude for God's grace, as well as the blessings of the Great Prophet Muhammad. Not to be left behind, respect for heaven and earth as part of the macro-cosmos. Also pay homage to the host, the bridegroom to be addressed, personal, qualified audience, the community, as well as to the four elements of government in Gayo known as Sarak Opat. In tilting the substantive issue there is a part in the content describing local wisdom, customary philosophy, religious values, hope, mandate, deliberation in making decisions, describing local traditions, and handover. In the concluding section, closed with an apology to the host and those present at the event. Besides that, it ended with asking God for the blessing of the wedding ceremony. Hopes are briefly conveyed, handover and thank you. There are also idioms which are used as derangements or traditional expressions consisting of proverbs, imagery, and proto that are implemented on the actual meaning. The language style in melengkan consists of comparative language style, conflicting language style, and affirmative language style. The whole style of language is expressed in a unique way so that it can be enjoyed and interpreted by the listener.

Meanwhile, the research of Irama Jaya and Bukhari Daud (2017) with the title: "A Discourse Analysis of Melengkan at a Gayonese Wedding Ceremony (Analysis of Melengkan Discourse at a Gayo Marriage Ceremony)". The results of the study explained that melengkan was carried out in marriage customs, namely: melengkan turun caram (when giving dowry to the bride's family), melengkan beguru (when giving advice to the bride and groom), melengkan rempele munyerah (when handing the groom to the bride's family woman), melengkan munerime rempele (when the bride's village head accepts the bridegroom), melengkan munyerah munenes (handing over the bride to the bridegroom's family), melengkan munerime munenes (when the village head bridegroom accepts the bride). Melengkan was read by the village head (reje), village advisor (petue) and pious (imem). The forms of melengkan are lyrics and proverbs, containing non-literal meaning to express messages in melengkan. Furthermore, the cultural values conveyed in tenderness are the values of local knowledge, the values of their beliefs or religion, the values of giving advice, and to remember the history and beauty of speech in this traditional form of speech.

Methodology

This research uses descriptive qualitative method, because this research is conducted to make a systematic, factual and accurate description, picture or painting of the facts, traits and relationships between the phenomena investigated (Nazir, 2014). This study is intended to get a picture of the nature or phenomena of language that is naturally and empirically alive in the ethnic Gayo culture so that the results will be obtained in the form of forms of Islamic communication messages and the meaning of Islamic communication values in custom. The data source

in this research is the traditional speech text which is derived from text written by A.R Hakim Aman Pinan (Pinan, 2003). It also originated from the actors of melengkan (pemelengkan), traditional leaders, and context (traditional activities). While secondary data sources are supporting data sources obtained from literature, documents, previous research results and references that are relevant to this study

Data collection was also carried out by interview technique. Interview is the process of obtaining information for research purposes by means of question and answer face to face between the interviewer and the informant using the interview guide (interview guide) (Nazir, 2014). In this study, unstructured interview techniques or open interviews are used, i.e. interviews that use questions that can be adjusted to the needs and conditions of the interview with traditional actors of melengkan (pemelengkan) and traditional leaders to dig in-depth information about the research problem. It also uses observation, which is a method or ways of analyzing and recording systematically about behavior by looking or observing individuals or groups directly (Sudjarwo & Basrowi, 2009). Observations used in this study are participatory observations, namely observations that in practice involve researchers as the participation or group under study. That is, the researcher observes firsthand how the pemelengkan deliver customary speech and its context, then makes observational notes.

To maintain the validity of the research data, triangulation techniques are often used in qualitative research. Triangulation is a data checking technique that utilizes something else in comparing the results of interviews with research objects (Nasution, 2013). The triangulation model used is source triangulation, which compares the level of accuracy of information or data obtained through different time and tools in qualitative research. Source triangulation is done by comparing the data obtained from observations and interviews. Compare the opinions and views of different people in various aspects, such as different levels of education, socioeconomic status, employment, and so on. And compare the results of the interview with the results of the study document.

Data analysis techniques in this study refer to the analysis of Charles Sanders Peirce's semiotic model for analyzing softened speech texts which include *turun caram* (delivering dowry), *melengkan berguru* (malam berguru), *melengkan mah bai* (delivery of bridegroom to the place of women, and (4) *melengkan munenes* (downloading the daughter-in-law) as well as the participant, namely the actors of melengkan (the traditional speech-bearer) of the groom (*aman mayak*) the bride (*inen mayak*) as the speaking partner, who is formally involved in the ceremony in social interactions.

Finding and Discussion

Forms of Message to Customs Gayo Ethnic Culture in Central Aceh District

The form of messages contained in the custom of Gayo Ethnic Culture in Central Aceh Regency is divided into three forms of messages, namely:

Informative Message

Informative messages, which are conveyed by pemelengkan as the giver of information from the bride-to-be to pemelengkan of the man as the recipient of the information are realized in the form of interpersonal communication. Melengkan is done at a possible activity, namely customary speech when proposing marriage as the process of ngerje custom (marriage) is carried out when representatives of the men come to the house of the woman to propose the prospective wife of his child who has been deliberated. Munginte is also a way to examine whether the woman to be married is not legally hosted by someone else. Because, in the teachings of Islam is forbidden to propose to women who are still in the proposal of others. As explained in the following Hadith "Therefore it is not lawful for a believer to buy on the purchase of his brother and not to woo his brother's

proposal until he leaves" (Narrated by Bukhari no 5142 Kitab an-Nikah) (al-Bukhari, 2011).

Munginte custom in the Gayo culture marriage is one of the procedures to ensure that the woman who will be the wife has not been invited by someone else. To ensure this, pemelengkan from men's party use words melengkan. The customary words from the men were shaking their heads, namely: kami penge ari kuyu beremus, bede remalan, i ikiteni ara inih simumatae (We heard the news through the wind that there is a good seed in our family). These melengkan words give an explanation that the men have fixed their choice on the woman to be nominated as his future wife. Whereas the pemelengkan to convey the intent and purpose is not directly but uses figures of speech. Because, the direct words in the Gayo culture's view are considered to be non-civilized. (interview with Yusin Saleh, Chairperson of the Gayo Traditional Council of Central Aceh Regency).

In the Gayo culture when the family of the man comes to the house of the woman to propose, they give an object in the form of betel equipment which is called by the term of traditional penampung kuyu (wind barrier) as a sign of having proposed marriage so as not to accept the proposal of others (observations). In response to melengkan, they are: kin geh ni sedere, kite petama, pintu beruke, alas bedenang (our brothers' presence was received with grace). These traditional words give an explanation that women accept the arrival of men which is expressed with the metaphor of the words pintu beruke, alas bedenang, door open and mat stretched. The point of melengkan munginte is that the women will consider the proposal of the male side to deliberate with the family expressed in traditional words, namely: buge jero hamal ni kami urum nipi jege (asking God's guidance through true dreams while thinking and deliberating family of the proposed person) (interview with Ridwan, pemelengkan)

During the event of penampung kuyu (wind-blocking), the women carried out a tradition called hamal nome nipi jege, which was interpreted as a grace period for the woman's family who was asked to think or have a mind before giving an answer whether the proposal was accepted or rejected. Usually, in the Gayo tradition, women consult

with their relatives about the proposal. These traditional words explain that family consultation is very important, because marriage lasts a lifetime so it should not be decided hastily. Thus, the words *melengkan penampung kuyu* are interpreted as a sign that the woman is in the circle of people. Meanwhile, the words of *melengkan hamal nome nipi jege* are interpreted as a sign of family consultation to consider the proposal (observations).

While *melengkan turun caram* or delivering the dowry is done when the betel nut has been received and has been agreed by both the men and women. The process of agreeing to the dowry is a nuclear family task, but it is known and carried out together with *Sarak Opat*. Then *Sarak Opat* with family members of the male party headed to the women's house to deliver the dowry. Previously, *Reje* examined whether the nuclear family was present to deliver the dowry. If the nuclear family is absent for obvious reasons, then this procession can proceed. However, if the nuclear family is not present due to an unharmonious relationship, then the procession is postponed until the settlement of the problem of disharmony (interview with *Jhoni*, traditional leader).

The customary words conveyed by *pemelengkan* from men's parties in this *turun caram* procession are: *reje...ujut ayu murubah, mukim mera mupinah, mata ni mera musapur terang, mera we mutaluk iden, mera we mulupen lale ku kite ni heme* (the king ... the existing exchange is new, may be able to move, eyes can be blurred, for us as humans, can forget). The customary words explain that the man has sent the bride price in accordance with the previous agreement and hopes to be accepted by the woman. Then, the woman's *behering* replied to the traditional words, namely: *reje, kuyu keras bepenampong, edet berujud, fi'il berupe, semi betubuh, ke si katan kuning nge betimang, si putih nge bebilang, gere lebih gere kurang si ageh-agehe* (king, intention and intention have been proven with gold has been weighed and money has been calculated, no more and no less, just in accordance with the agreement) (interview with *Abdullah. HR*, *pemelengkan*).

These customary words reveal that the woman has examined and ensured the dowry brought is in accordance with the previous agreement. If there are still some gifts that are missing and not as agreed upon by the bride and groom, then it will be immediately added by the men. At the end of *melengkan*, the group of men then apologized to the families of the women's parties if there was still a lack of their gift (observations).

Persuasive Message

The form of persuasive messages in the downward tradition is the traditional words used by *pemelengkan* as a communicator aiming to give advice containing persuasion so that awareness arises in the communicant and there is a change of one's own will. *Melengkan* are carried out on *beguru* activities, namely solemn events attended by families and *sarak opat*, intended to provide advice to prospective brides about the main points of faith, family responsibilities and community life. Studying is usually done at night after sunset prayers before the wedding ceremony. *Maghrib* time is connoted as a good time because it is a time shift from day to night. *Maghrib* time is also usually used to gather with family after working in the fields or in the fields.

The parents of the bride and groom invites *sarak opat*, namely *imem*, *reje*, *tengku* or the elder to give advice to the bride and groom. The main event in *beguru* is the *lowing* or customary speech giving advice with custom words, namely: *murip ikanung edet ankku*, *mate ikanung bumi*, *murip turah benar*, *mate boh suci* (this life my son must guide the law and customs to live according to faith and death in a sacred state) (interview with Alam Syuhada, Community figure). Persuasive messages are also expressed with the customary words namely: *ko rowanmu turah sepegi seperange*, *temas urum-urum temas*, *nyanya urum-urum nyanya*, *besitunungen*, *besipengen*, *besi ejeren* (you both have to be harmonious, all the same, difficult to bear, happy at the same time only, *besitunungen*, *besipengen*, *ejeren iron* (you both have to be harmonious, all the same, difficult to bear, happy at the same time, please, *besitunungen*, *besipengen*, *ejeren iron felt*, *fallow as shouldered*, the same light carry).

The traditional words contain messages that persuade the bride and groom to create a harmonious family. To create harmony in the family is not easy. But it needs adjustment, because the family is formed from two personalities who have different backgrounds and life experiences. These differences often lead to misunderstandings. For that reason, the key to family dynamism is the success of making adjustments between the two parties, which in the sloping tend to be summed up with the words *temas urum-urum temas, nyanya urum-urum nyanya, besitunungen, besipengen, besi ejeren* (seia sekata, hard to bear, happy to feel, fallow to carry, light to carry (interview with Abdullah. HR, pemelengkan).

Persuasive messages are also conveyed by *pemelengkan* to the bride and groom, if you want to live happily, you should pay careful attention to the advice of parents expressed in traditional words, namely: *Ike itunungko kase ling ni kami, Insyallah, langitmu gere mugegur, bumimu gere muguncang anakku* (If you follow our advice, my child, God willing, you will be happy). One of the keys to happiness is to be devoted to parents by listening carefully to their advice, and obeying their commands as long as they do not conflict with religious orders. In religion it is revealed that, the pleasure of Allah is in the pleasure of parents, because it is very important to get the pleasure of parents. The parents' approval, which is the key to children's happiness, is expressed in traditional words, namely: *your sky is shaken, your earth is shaken* (the sky does not collapse, the earth does not shake). (interview with Anwar, community leader).

Coercive Message

The form of coercive messages in the downward customs is the traditional words used as a communicator aiming to provide advice in the form of orders and explain sanctions against violations of the order. The coercive message on *melengkan beguru* is expressed in traditional words, they are: *murip ikanung edet anakku, mate ikanung bumi, murip turah true, mate boh Suci* (live in my son's custom, die in earth, life must be true, death must be holy). The coercive message is conveyed by the leader in the form of instructions to the bride and groom to

comply with customary norms prevailing in the community. In social life, customary norms are guidelines, arrangements and controls for appropriate behavior. Every member of the community must obey the applicable norms that are used as benchmarks for assessing and comparing things. By obeying the prevailing customary norms, it will realize and maintain a harmonious order of life together. This was expressed by the words of *murip turah true, mate boh Suci* (life must be right, death must be holy) (interview with Ibrahim Kader, cultural).

Principles of Islamic communication of *Melengkan* at Gayo Ethnic Culture

The customary words conveyed by the *pemelengkan* both as the sender of the message and *pemelengkan* as the recipient of the message in the procession of indigenous *ngerje* (marriage) contains the principles of Islamic communication, namely:

Principles of Sadiidan Qaulan

The principle of *qaulan sadiidan*, namely the material of the message and the composition of the message conveys truth and honesty. The intended truth is in accordance with the Qur'an, Sunnah and knowledge. The message conveyed by *pemelengkan* is the right message in accordance with existing conditions. The Qur'an states that conveying the right message is a prerequisite for the greatness of charity. Then the community will be damaged if the contents of the message are not true and hide the truth. As expressed in *melengkan* words: *My bad behavior is wrong, my evil way of life is wrong* (if there is a wrong return to the law, if there is a wrong return to religion). The accuracy and appropriateness of the message is expressed in metaphorical words, namely *benang gasut ulaken ku elangen, anak mongot ulaken ku inee* (tangled thread returns to his roll, the child cries back to his mother) (interview with Ridwan, *pemelengkan*).

The principle of saying right is also contained in the sentence of the beating of the man when delivering the bride to the woman with the sentence: *Reje, gelah kami tenumpitmi bang ku tenumpitte si king si katan kuning nge bertimang, ke si perin putih keta nge bebilang* (Reje, now we give the gold reje and the balance of the money and the

amount according to our agreement) The truth in these words is realized through fulfilling promises or agreements about the number of dowries delivered to the women. The phrase about the truth is metaphorically: *si katan kuning nge bertimang, ke si perin putih keta nge bebilang*. The meaning, dowry in the form of gold has been weighed and money has also been calculated everything is in accordance with the weight and amount. (interview Ridwan, pemelengkan). In accordance with Allah's commands in the Qur'an: "O you who believe, fear you of Allah and Say the Right Words". (Surat al-Ahzab: 70). The Qur'an teaches that one of the strategies to improve society is to clear up the language used to express reality, not to hide it. One way to cover up the truth is to distort the meaning. The distortion of meaning occurs when the words used have been given meaning completely contrary to the usual meaning.

The principle of Qaulan Kariiman

The customary words conveyed by pemelengkan both as the sender of the message and as the recipient of the message in the procession of ngerje custom (marriage) contain the principle of qaulan kariman, namely words and deeds that glorify with a gentle and kind voice accompanied by an attitude of courtesy, respect, friendliness friendly, and manners. As the words melengkan, namely: *salak enti osah kerut, budi turah belangi, si tetuwe imuliyenko* (faces do not frown, morals must be good, the old glorified). Religion provides a demand to be moral to God and moral to parents. Religion also forbids someone from shouting at their parents or saying words that would hurt them. The form of glorifying a parent or other respected person is by using words that are appropriate to convey. People who do not use appropriate words, in Gayo culture called sumang divorce, are words that are not fair to say. (interview with Jhoni, traditional leader).

The customary words in melengkan are in accordance with Allah's commands in the Qur'an: "And your Lord has commanded that you do not worship other than Him and you should do your father's good deeds well. if one of the two or both of them is to old age in your care, then do not say to the words "ah" and do not shout at them and say to

them the noble words ". (Surat al-Israa ': 23). The verse explains about the moral guidance to Allah which is the main key in Islam, because only God alone grants life, provides sustenance, provides protection, and so on to humans. Then it is followed by moral guidance to both parents, including the obligation to serve, care, prohibited from saying ah and snapping at parents, and so on.

Principles of Layyinan Qaulan

Pemelengkan is customary word that contains the principle of qaulan layyinan, namely soft talk, with a pleasant voice, and full of hospitality, so that it can touch the heart, that is, not louden the sound, such as shouting, raising the voice. As melengkan words, namely: becerak enti bubuk, beperi enti sergak, becerak gelah lagu santan mulimak ibibirmu. Remalan ko kase enti begerdak, mujurah enti musintak (talking soft and easy to hear like coconut milk on the lips. Walk well and politely, don't jerk). In Gayo culture, speaking harshly or bluntly is jis or unethical (interview with Alam Syuhada, community leader). Anyone does not like to talk to people who are rude, as exemplified by Rasullulah Saw who always speaks the words gently, so that every word that he says really touches the hearts of anyone who hears it. Explained in the Qur'an: "Then speak to you both with meek words, Hopefully he remembers or fears" (Surah Thaha / 20: 44). The verse explains that communication with a rude or emotional way of speaking will frighten the communicant so that it does not get a good reception. This way of communicating shows that the communicator does not value the communicant or is not ethical. Such communication is communication that is not communicative and is not effective in achieving the goals expected by the communicator. Communication that uses gentle words, foster a friendly feeling in the heart of the communicant and the communicant will try to be a good listener

Principles of Maysuran Qaulan

Pemelengkan is a traditional word that contains the principle of qaulan maysuran, namely good words and pleasing interlocutors. As

stated in the sentence: *Tabi' mulo ku sederengku, baharu berubah, semantung silep, semerlep lale, ku harap ku tuwah bahagiante, bersima'apan kite. Si nguk kami sawahen, kena kita murip ni, si rowa ngenakeni saran, tikik ngenaken dele, empet mumerahi lapang* (First we apologize, because humans are new, forgetful and guilty. What we convey on this occasion is that we in this life we must add siblings together, our children both want to be united to make a happy life).

The message in *melengkan* is a good message that is the desire to foster fraternity through marriage cords. Then the good message is conveyed in a way that pleases the other party, which begins with an apology. This sentence of apology is also arranged in layers as a form of humility of the person delivering the message. Starting from the word: *Tabi 'mulo* (apologize first), then the new word *baharu berubah, semantung silep, semerlep lale* (humans are new, forgetful and guilty). Furthermore, it is emphasized again with the word: *bersima'apan kite* (our forgiving one another). (interview with Ibrahim Kader, cultural observer). As stated in the Qur'an: "and if you turn away from them to obtain the blessing from your Lord that you expect, then tell them the words that are appropriate (good)". (Surat al-Israa ' : 28).

The verse explains the importance of communicators using good sentences so that the message is easily understood by the communicant. In the communication process, it is important to pay attention to two things, namely the contents of the message and how to deliver the message. A good message is delivered in a good way too. Good delivery is reflected in the attitude of the communicator. A good communicator is a communicator who is able to present himself so that he is liked and liked by others. This is supported by the attitude of sympathy and empathy of the communicator. Empathy can be interpreted as a way to listen effectively. Because empathy communicators are communicators who place themselves imaginatively in the communicant's position. This is the key to effective communication success.

Principles of Ma'rufan Qaulan

The customary words conveyed by the *pemelengkan* both as the sender of the message and *pemelengkan* as the recipient of the message

in the procession of ngerje custom (marriage) contains the principle of qaulan ma'rufan. These words can be interpreted as teachings to say and behave well. The message is mainly addressed to the bride and groom who are just starting a new life in a household or family. Family life is uniting various differences, therefore between the two parties must support each other. Affirmed by the sentence: Selangkan ara kene sisetuwe ike ate murayi ate, ungupe serasa gule, ike ate gere musara ate, bawalpe serasa bangke (The saying goes: when the heart is united, the bitter one tastes sweet. If the heart is not fused, even a delicious fish feels carcass). Misunderstanding is common in the household, but the most important thing is how to resolve the misunderstanding with mutual respect, so that small problems do not become big.

Affirmed in the sentence: Tekedir mukuk senuk uren kuren, enti kalang paddy pepot mujadi rara, ketol rok mujadi nege (If there is a misunderstanding, immediately agree to return to the right, respect each other's opinions, avoid small problems not to become big. other, do not remember the ugliness). (interview with Yusin Saleh, MAG Chairperson of Central Aceh District). The principle of ma'rufan qaulan in the downcast sentence is more an expression related to the communicant's feelings. Explained in the Qur'an: "Good words and forgiveness ³ are better than alms accompanied by something painful (the recipient's feelings). God is Rich, Most Helpful ". (Surah Al-Baqarah: 263)

The word ma'rufan of the verse is good words or proper expressions. Good words mean words that cause a sense of peace and peace for people who listen both when communicating between one person and another, communicating with many people, and communicating through the mass media. In addition, ma'rufan qaulan can be interpreted as words that are useful and lead to benefit. A broader understanding of the qaulan ma'rufan is all good words, good deeds and good treatment in front of the person or behind him in accordance with religion and customs in society. That is, qaulan

³ Good words The intention is to refuse in a good way, and the purpose of giving forgiveness is to forgive the behavior that is not polite from the recipient.

ma'rufan is a word that is not contrary to good manners and does not hurt the communicant.

Conclusion

Melengkan custom is used in the ngerje procession (marriage), starting from the munginte procession (wooing), turun caram (delivering dowry), beguru (giving advice), as well as the mah bayi procession (escorting brides). The message on the custom of melengkan in the form of an informative message is a message spoken by the pemelengkan as a communicator to inform the pemelengkan as a communicant that is realized in the form of interpersonal communication. Also in the form of persuasive messages, namely pemelengkan give advice containing persuasion so that awareness arises in the communicant. And a coercive message, namely the pemelengkan give orders to comply with customs and sanctions against violations.

The principles of Islamic communication in melengkan customs, namely the principle of qaulan sadiddan, the message conveyed by the leader gives advice to say the truth and behave correctly. Also the principle of qaulan kariman, which is to give advice to say and behave to glorify parents and respected people. The principle of qaulan layyinan, pemelengkan give advice to say gently, not rude and not hurt the feelings of others. The principle of Quraysh Maysuran, pemelengkan advises the bride and groom to say and behave well and please the other person. And the principle of ma'rufan qaulan, pemelengkan gives advice to prospective brides in fostering a harmonious household and they must respect and support each other.

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