

Degradation of *Gayo Land Sumang* Values and Youth Moral Decandencies

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Abstract: The principal's performance is a measure of the performance of the school organization. The purpose of this study was to measure the performance of the principal. This research was conducted in elementary schools in Malang Regency, East Java, Indonesia. The research sample was 145 school principals. The instrument used to measure the principal's performance was a questionnaire, with a total of 24 items. Data analysis was carried out by descriptive analysis. The results of the study concluded that the principal's performance was included in the medium category.

Keywords: measurement, evaluation, performance, principal, primary school

1. INTRODUCTION

Gayo Land is a highland and the community is called the Gayo community which is one of the districts of Aceh Province, the Central Aceh district and the Gayo community is famous for producing the world's number one coffee, Gayo Arabica Coffee. Gayo community is a society that upholds cultural values in social life, so that the Gayo community has its own peculiarities ranging from rules, sanctions to the cultural concept of the Gayo community having its own uniqueness, so it is very interesting to learn and explore its cultural richness.

Gayo cultural distinctiveness is not only art and philosophy of life in society, but also planning how and patterns of the interaction as well as the foundation of life were arranged. Gayo community has begun to have a cultural system that is embedded in all aspects of life, ranging from relationships, kinship, social society, as well as knowledge, beliefs, values and rules that become the reference and guide in behaving in social life [1]. Values that have existed for a long time in the Gayo community, especially in regulating interactions in the Gayo community which is famous for Sumang culture.

Sumang is a cultural system that is inherent in the Gayo community. Sumang culture is a custom or rule that can determine the law and value of an act carried out to determine the good and the bad with the final estuary is the realization of a safe and peaceful society, noble, ethical, and characterized so that it becomes a peaceful and prosperous society. For the Gayo community in Aceh Sumang is the standardization of someone who behaves and has morality or not in the social life of the community. Values in Sumang culture contain good-bad, right-wrong,

inappropriate-inappropriate, amar makruf nahi mungkar, therefore Sumang is a cultural system of the Gayo community that has spiritual value and aims to form human beings who have noble character, ethics in social life, and based on Islamic teachings and customs [2].

The Sumang culture has been a hereditary tradition inherited from the ancestors of the Gayo people to their subsequent descendants on an ongoing basis. Western researcher C Snouck Hurgronje writes about the Sumang culture and the customs inherent in the Gayo community as a result of life experiences in the form of the problems encountered, then finding a solution that ultimately becomes a legal provision of customary law that continues to live over time, from one generation to another [3].

The philosophy of Sumang for the Gayo community, is the noble value of the social system that examines aspects of life in society, called the Sumang Opat (Sumbang Empat), namely the Sumang penengonen (Discordant Vision), Sumang Pelangkahen (Travel), Sumang Penengenen (Contribution of Hearing) and Sumang Kenunulen (Sumbang Duduk), furthermore, the culture of Sumang regulates other aspects such as Sumang Perupuhun (Donated Dress), Sumang Penosahen (Giving Sumang), Sumang Perceraken (Giving Words), Sumang Pergaulen (Giving Donations) and Sumang Perbueten (Giving Donations), everything the model or form of Sumang culture as seen in the scheme of the above framework, is closely related to the development of community ethics in building social relations so that Gayo has a generation of characters towards the Gayo people who have noble, praiseworthy, dignified and dignified personality as well as world and hereafter success.

Sumang is a term derived from the native language of the Gayo people. The word Sumang implies immoral acts committed by an adult male and female who are strictly prohibited according to *adat* [4]. Sumang implies, discordant that things are so prohibited or improper or inappropriate to do in public life, especially in the association both socially between species or different sexes, who was a fellow of age or older, the parents or others. Sumang a cultural model that is integrated between the mind, the heart, spiritual and physical, character, attitude, character, skills, and expertise, preparing communities for ethical to hang out, socialize, interact, and communicate together to attain to a happy life in the world, and survived in the afterlife, peace and prosperity.

Sumang culture is a regulation that seeks to prevent deviant behavior from the ethical and karmic rules that apply in society, especially the Gayo community. Sumang for Gayo society is a model of education, which is a basic pattern of education that means the implementation of the values to life late in the society that must be planted early. This means that before formal education is given to children, the first basic pattern that must be applied to children is by applying Sumang values to children, not only understood, but also must begin to be applied since children begin to recognize good and bad, good manners, and appropriate and inappropriate. Impact if someone acts outside the educational pattern will be rejected and prohibited from top to bottom, which means processed from the top device, even to the bottom of the community, even the Gayo people term Gayo Nge complete *edet urum* law, complete with *sarakopat sagi* dancers (Gayo custom and law, complete with all devices, starting from the bottom of the garbage [5]).

Sumang in the Gayo community is a rule about social interaction in interacting with people. The association referred to in Sumang is a regulation in the form of a prohibition in the association between men and women both who are not Muslims. The purpose of the Sumang is to avoid the occurrence of free promiscuity and adultery. Sumang *Penengonen* (vision), which is seeing men / women with a sense of lust. Sumang *Perceraken* (words), which is a conversation between men and women who are inappropriate. Sumang *Pelangkahan* (journey), which is walking without *muhrim*, and Sumang *Kenunulen* (position), which is sitting in a place that raises suspicion to do bad things [6].

At this time, Sumang is shifting, fading and even slowly disappearing values in the Gayo people of Central Aceh District, which in turn leads to conflicting behavior and breaking the rules in the community. Some of these behaviors occur violence committed by students against their teacher [7], Riskesdar data of more than 22 thousand young women are married aged 10-14 years, in Aceh 25 out of 100 people are married early due to young pregnancy, then the divorce rate in Aceh was ranked 4 and dominated by early marriage [8].

This phenomenon is a cultural shift that developed in the current millennial era and like that also the events that occurred in the land of Gayo, irony indeed, when the Islamic Sharia country, rules and laws adhere to Islamic laws, but in fact increasingly concerned about moral adolescence. Shifting values among adolescents to look for root causes, in order to anticipate a greater disaster and treat diseases that are getting terrible. One way is to see the potential of the region as a vitamin to provide positive intake to adolescents so they can get out of conditions that are not good at this time.

One of the great potentials owned by the Gayo community is Sumang. Sumang which has been applied since ancient times, must be able to be mixed and designed so that it can be re-known and understood by adolescents today. Sumang among adolescents who should have been able to be used as social control, especially in the Gayo community, has instead become weak and the norms held so far have been ignored.

2. METHOD

The research method uses qualitative methods with a case study approach. This can be a situation, incident or experience. Bromley described the case as a natural, sharp and profound event [9]. This study looks at the phenomenon of moral decline or adolescents' deduction in the Gayo community as a result of the waning of Sumang values that have become philosophical and social values in the Gayo community.

The research subjects consisted of Gayo community traditional shops, parents, Guidance and Counselling teachers and adolescents with a range of age 17-20 years, the focus of the study was on the understanding of the Gayo community towards Sumang values and their implementation in daily life, Takengon City research site, Aceh Regency Middle, data collection techniques use interviews, and observation then data analysis uses triangulation which is a way to 'enrich and complement knowledge and go beyond the (always limited) epistemological potential of individual methods. This makes triangulation an ideal way to approach case study research, which should, ideally, highlight ways that are bound, but system functions are integrated over time

3. RESULTS

In this study, researchers conducted indirect interviews with question items to find out how the level of understanding of Gayo adolescents towards Sumang, violations of Sumang values, and the factors causing violations of Sumang values. From 43 research subjects, some broad definitions can be divided, as follows:

3.1 Understanding Sumang for Gayo Teens

Sumang according to adolescents of 43 who responded to the open questionnaire distributed there were

7 people who responded that Sumang was Pantangan, 3 people defined Sumang as one of the rules or prohibitions that had long been stipulated in the Gayo custom, and others responded that Sumang was Pamali or politeness that must be maintained, then Sumang is a rule that makes a limitation in doing something in society, other respondents also give a definition of Sumang is the attitude or manners of someone towards the older or younger in different ways, the attitude of our behavior or our prophecies of someone who must be noble and polite to avoid incivility. Furthermore, there is also a definition of Sumang deeds that are not good in the eyes of the community.

Respondents further define more details such as the rules about social relations in interaction in association, the association referred to in Sumang is a regulation in the form of a prohibition in association between men and women who are not Muslims. Then the next definition is the prohibition or regulation that must be followed by women and men in carrying out interactions and basically the existing regulations must be obeyed by each individual.

3.2 Current condition of Sumang in Gayo Land

The results of subsequent studies obtained by 8 people gave responses to the condition of Sumang began to fade among adolescents, 2 people responded increasingly unknown because it was not studied, 3 people showed the same response namely Sumang in Gayo land violated many, ignored young people like men and women who are not *muhrim* walk together without realizing the consequences, there is also a form of violation Sumang is not polite to parents, teachers or adults, this is because at this time parents do not explore Sumang and do not teach children about Sumang so slowly begins to disappear. Other respondents answered the same meaning that the Sumang had begun to fade and even did not appear anymore in the Gayo community, violations of the Sumang began to be very often encountered, in contrast to the condition of the Sumang in the previous community which was thick so that a good relationship was maintained.

3.3 Adolescent Attitudes towards Sumang Culture

Furthermore, the results of the study also obtained about the attitudes of adolescents towards the culture of Sumang namely 8 people who gave answers not caring about the culture of Sumang, adolescent attitudes are now starting to fade towards Sumang, this is caused by the factors of the times such as Korean films, cellphones, internet and so forth. Another answer also mentions teenagers now do not appreciate the culture of Sumang, even teenagers do not know what is Sumang, let alone practice the values of Sumang, indifferent attitude towards Sumang and only think of their own pleasure even though it contradicts Sumang values.

Then other respondent's answer which is more detailed as follows: adolescents now who have misinterpreted Sumang where things that are banned in Sumang have now become like a necessity where many adolescents actually ignore the prohibitions in the Sumang and no longer care about what that's Sumang and what happens if this Sumang is actually done because many teenagers are now actually violating the Sumang like Sumang Penengonen (sight) while in Islamic teachings we also have to maintain our views when meeting with an older person or even meeting someone who is not a *muhrim* we must guard our view, seeing that many teenagers today do not respect older people when they meet older people who are cynical or appear to dislike instead of looking down instead of raising their heads.

Slightly different respondent's answer is known that the attitude of adolescents who are less towards Sumang is the lack of explanation about the Gayo-themed culture of Sumang to be a teenager at this time many do not know what is Sumang, even many who do not want to know, because teenagers are now negligent with sophisticated tools communication, in fact with the existence of sophisticated tools today they are easier to find out what they do not know yet.

3.4 Juvenile Abuse is related to Sumang

Sumang violations that most often occur at this time walking, sitting and traveling together with non-*muhrim*. Speak disrespectfully to the opposite sex, parents and to people who are easier, just sitting disrespectfully parent. This was obtained from 5 responses of respondents that violations of Sumang such as walking together who are not *muhrim*, then seeing something that is not good, speak disrespectfully, and sit disrespectfully in front of parents, while 2 respondents revealed that disrespecting older people, speaking not polite, and wearing inappropriate clothes, then 2 more respondents

Sumang Penengonen (Sumang sight) Sumang Penengonen is a way or target of seeing that is not good or inappropriate in its place, such as adults looking in an angry way (*mujoreng*) to parents or who are older, seeing male or female genitalia or male- men see or peek at bathing places (MCK) intended for women or vice versa, or men look at women and vice versa mischievously like blinking eyes or other cues to seduce others in the process of romance or to commit immorality. prohibition of seeing nakedness, showing aura or looking passionately.

Sumang Percerakan (words) Sumang divorce is a prohibition to speak disrespectfully to an older person. words that do not respect others and dirty words. In speaking we must pay attention to who the other person is talking to. Call by using a call or speech that is appropriate to his age. When talking to people who are the same age as our mother, it helps us to call her mother, and when talking to women who are taller than us, it's better to call her brother, as well as men who are the same age as our father,

it helps us to call him father or other calls in accordance with the call for parents. For example, speaking between two people of different types in a way or content of the conversation that is not good or unnatural is said, either in a closed or open place, either whispering or openly.

The words that included Sumang were to say rude, arrogant, arrogant, in Gayo language it was called jagged and *jakkat* (impolite), a high tone of voice when a child talked with his parents and opposed the look in his face, as well as a leader, teacher and people who are considered honorable, according to Gayo culture have included Sumang behavior, disrespect and disrespect and not glorify people who should be respected, in terms of Gayo culture called *jis*.

In the proverb Gayo respect and appreciate it expressed in the words of advice *ta'zim kin reje demu denie*, *ta'zim kiin guru demu* knowledge (meaning, obedient to the king can the world, obedient to the teacher can knowledge). Sumang Pelangkahan (journey) Sumang Pelangkahan, is Sumang traveling with arrogance and arrogance and doing it at will, so for the Gayo people, when traveling disrespectfully, they have spread the disgrace of themselves and their families to the community, even the community is also ashamed of this behavior. For example, Sumang pelangkahan because of treason with those who are not mahram, because if a man and woman together will be warned for adultery. Sumang Kenunulen (position) is a taboo when done while sitting in front of people. For example, men and women who are not Muslims are sitting together. This customary rule has been carried out by the majority of Gayo people, who if a man is found sitting in twos will be arrested and handed over to the local government and a younger person is not fit to sit next to him or his seat is higher with an older person such as father, mother, teacher, and people who are equal to them.

Then other respondents also mentioned Violations related to Sumang or the prohibition in Gayo custom is Sumang Penengonen, which means that it is visionary sight, where even in seeing there are certainly rules such as men and women who are not Muslims, children to their parents, for example, see with angry way. Perceraken (speech) is a prohibition in speaking, for example speaking disrespectfully towards people who are more mature, do not speak dirty, and call or use speech that is appropriate to his age. Sumang Pelangkahan (travel) as men and women are not mahram feared committing adultery. Sumang kenunulen (position), for example, like men and women who are not Muslims, sit together or together, sit in a place higher than their parents, teachers want to be more mature. In addition, violations of Sumang also use tight clothing, bad speech, and abstinence in stepping into immoral places.

Other respondents also mentioned a violation -value value Sumang like Sumang Perceraken like the way or the place or the contents of the conversation naughty or obscene, indecent talk, then Sumang Pelangkahan that should not go to or close to immoral acts, to Sumang

Penengonen like manner or the target of seeing that is not good. Like an adult watching with an angry look. A Sumang who has been violated is a Sumun Kenunulen, someone who behaves indecently when sitting. or may not sit next to the non-*muhrim*.

4. DISCUSSION

The phenomenon of shifting cultural values leads to moral changes in society. Moral change due to changes in the paradigm or way of viewing (knowledge) and the principle of genuine value-value-value culture and cultivation of cultural values. This term is called a moral panic by Cohen. The theory of moral panic highlights the importance of social context in determining the rules and penalties of moral panic [10]. Moral panic was first used by McLuhan [10], young study on public outcry against the drug introduced the term deviation sociology. Becker explained how "moral warriors" initiated public anger about drugs by demanding stricter and more stringent laws and regulations [11]. Cohen's formula, moral panic pays attention to problems, which are followed by a process of "sensitivity" among society as a whole. Cohen explained that any news that was entered into the individual's consciousness had the effect of raising awareness of objects of a similar nature that he might ignore [12].

Moral degradation in adolescents in the gayo community is a phenomenon of moral panic. The unpreparedness of the Gayo people for the changing times that are so fast and significant, makes the community confused to anticipate all the influences that enter the Gayo community. Going back to history, the Gayo people in particular and Aceh in general only came out and were free of conflict after 2004. Since then the Gayo people have begun to transform into intellectual, academic and reformist societies. Openness and elastic flexibility cause almost all cultures of the entire universe to enter and be adjusted in the Gayo community, including the influence of the mass media both electronic and print media. The hallmark of millennial society is that it is practical, competitive and superior to others. This is one of the unpreparedness of the people especially the Gayo people in facing the current millennial era.

The results of interviews and observations there are several important points in the moral decadence of adolescents in the Gayo community, starting with the application of traditional values, especially Sumang, which has been a barrier in social interaction, so that the Gayo community is awake and maintained their moral behavior. Moral decline caused by not understanding, even not knowing anymore about Sumang and its functions. Sumang is a cultural system that regulates community actions in all aspects of life [2].

Adolescents with global influences, such as not educative viewing, diverse social media, and rapidly developing technology, Anita Lavorgana says More and more research shows that internet advancements have

changed the lives of crime organizations, with many academics and non-academics [13], so adolescents always offered with a variety of information so as to form views and behaviors that tend to be practical and ignore moral values so that free sex behavior, drugs and fading manners and courtesy that are characteristic of Indonesian society in general and Gayo in particular. Cohen mentions that moral panic spread depends on the normative generation who experience a lack of caring [14].

Sumang which is basically a rule that contains Islamic values in regulating the pattern of human association and used as an inseparable part of the progress of the Gayo community slowly began to fade and become a slogan without being inherited by the current generation of Gayo young people. This condition is a very worrying shift, meaning that the community's concern for the values that have been built and that has maintained a peaceful, safe and peaceful pattern of society has turned into an apathetic society that has an impact on moral decadence or deterioration.

Becker explains that brome sociologist, differentiating characteristics of the community that can maintain stabilization if functioning properly and otherwise disrupt or disruption stability of society as experienced dysfunctional or malfunction or not work at all [15]. Mathieu (2019) in his paper presents an attempt on cultural criminology to understand the social control of music that the historical approach to moral panic, containing cultural struggles, has an important analytical advantage because of the close interrelation of the closeness of social attention [16]. This means that culture has an important role in controlling social change and external influences. Gayo culture is the wealth of Indonesia, especially Aceh, which has its own uniqueness in shaping and maintaining the morale of its generation, combining natural weapons that safeguard the future of its generation but cannot compete with or even lose to the progress of the times and turn into fossils that are only remembered.

The waning of Sumang in the Gayo community was also caused by parents who did not introduce and apply Sumang to their children, so the children did not understand and understood the meaning of Sumang which had become an inseparable part of the Gayo community. Wuryati in his research mentions family environment greatly affects the deviation moral occurred in adolescents because was his first family models are emulated by children ranging from attitudes, behavior, way of thinking of parents in to wildlife family will serve as a model for their children [17].

On the other hand parents today are starting to be preoccupied with work and the pursuit of material, forgetting important values that should be the main focus in educating children, parents are now more important for children to succeed in subjects but ignoring morals, parents are more proud of children mastering science and technology than having good morals, even though science

and technology now also have a negative influence on the morale of this next generation, as Iskariem argues in his research that science and technology generates many negative problems in addition to positive things, but what should be a concern is negative issues, especially deterioration morality of the nation's next generation [18].

As innate to the development of science and technology, consumerism, hedonism, and secularism are the seeds of the moral decadence of the younger generation. Ningrum said that there is a relationship between parenting styles and moral decline among adolescents, this means that the less parents pay attention to adolescent morals, the greater the possibility of adolescent moral decline [19]. Orientations that begin to change direction from moral orientation to achievement orientation, ignoring moral values, which should be able to go hand in hand.

5. CONCLUSION

The moral changes that occur in Gayo adolescents are caused by the abandonment and non-implementation of Sumang values which have become the basis of the life of the Gayo people. This shift is due to the unfamiliarity of Sumang values, the unfamiliarity of Sumang values because parents are more concerned with children's achievements than instilling morals so that Sumang is no longer used as a basis in educating children.

This research needs to be continued to identify more deeply how the moral conditions of the current Gayo community adolescents and the factors that cause these moral conditions and how local regional solutions or wisdom can be developed to overcome moral problems in the Gayo Land in particular and Indonesia in general.

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