Perimestike As A Value System of Islamic Philosophy In Social Interaction With Indonesian Gayo Society

Syukri[1], Sabariah[2]

[1]Universitas Islam Negeri Sumatera Utara, North Sumatera, Indonesia
[2]STAI Al-Hikmah Medan, Indonesia
correspondence: syukriur@uinsu.ac.id

ABSTRACT

The entire order of life has experienced social changes and a shift in values, including the traditional speech of the Gayo community, known as "Perimestik" in Islam. The speech is Islamic philosophy's correct, wise, and rational value system. However, it is fading and disappearing due to the influence of technology and globalization. This Perimestike could be used as a philosophy of Islamic life for the Gayo community, referring to Islamic Shari'a. Therefore, this study aimed to examine how Perimestike is a value system of Islamic philosophy in social interaction with the Indonesian Gayo community. Using qualitative, inductive, deductive, and holistic methods, the results showed that Perimestike contains Islamic philosophical, ethical, and moral values or Al-Adab. It is a sacred value system of Islamic philosophy mandated by the tribe's ancestors to be maintained, realized, and preserved. The system is preserved in line with Islamic teachings according to the customary word "Syariet urum edet lagu zet urum sifet," meaning "Shari'a and customs are like substances with properties." It is also in line with "Syariet ibarat empus, edet ibarat peger," meaning "Shari'a is like a garden, the custom is like a fence." However, Perimestike has experienced a shift in values from customary rules and is no longer in harmony according to Islamic philosophy. This is because the Qur'an has the word "qauluzzuur," which means vile (cerak enta sesanah). In "Sumang Peceraken," speaking contrary to Islamic philosophy, customs, Shari'a, and customary manners (jis/jengkat), are prohibited in social interaction with the Gayo Indonesia community.

Keywords: Perimestike, Values, Islamic Philosophy, Gayo Customs, Social Interaction.

A. INTRODUCTION

The Gayo community is an integral part of the Indonesian nation with a specific character, culture, and sacred Islamic philosophy values, such as the Acehnese in particular and Indonesian society in general. The community uses Gayo culture and customary law as a value system for Islamic philosophy, traditions, and laws or qanuns in daily life. C. Snouck Hurgronje, in the book *"Het Gajoland en Zijne Beworners*," stated that the Gayo people's traditions are expressed in proverbs and traditional expressions. Sometimes these expressions have a riddle-like meaning (Syukri, 2018), though all the customary words are legal guidelines.

The cultural system contains knowledge, beliefs, religious values, norms, rules, and laws that become a reference for social behavior. As daily guidelines, customs result from the life experience of the problems encountered and are made into legal provisions passed down generations (Rachman, 2021). Therefore, Gayo customs have been in the people's hearts since ancient times. They were used by ancestors as role models and their philosophy of religious and national life, as well as in governance.

This study aimed to explore the Gayo community and its cultural system regarding the *permestike* customary system, its social changes, and shifts in values in the millennial era. It intended to relate the system to Islamic teachings on the relevance of the speech customs. Furthermore, this study sought to raise the *perimestike* of Gayo customs and culture that adopt modern and contemporary cultural thought.

M. Amin Abdullah stated that when the discourse of *kalam* and Islamic philosophy easily integrates with contemporary issues, Islamic thought becomes outdated and useless (Siregar, 2014). Similarly, when Gayo culture does not follow contemporary thought, the *perimestike* customary system becomes extinct. This is in line with A. R. Hakim Aman Pinan's opinion that custom is necessary and important but is ceremonial (Syam, 2019). Customs have deviated from the actual norms, their colors are no longer original, and their development is fading.

In this millennial era, the speech used by the youth in Indonesia is very diverse. It is increasingly deviating from regional customary rules and norms, contradicting Islamic teachings and customary customs (Haryani, 2020). Furthermore, the lives and interactions of millennial youth are inseparable from language contamination. Using communication with terms not clearly derived from the language of origin eliminates the original Indonesian, including Gayo. Slang or *prokem* has been known for a long time among teenagers. The terms "*bokap*" replace father, "*nyokap*" for mother, and "*bro*" and "*sis*" are the nicknames for brother or sister. This type of speech contradicts the values of Islamic philosophy.

In this era, Indonesian and Gayo languages were mixed with foreign languages. For instance, the word "kids" versus "now" replaced the term teenager. "Woles," which replaces relaxed, is taken from the word "slow," pronounced backward. Some teenagers and even parents read the word backward. For instance, "*gere kemel*" (not shy) becomes the word "*ereg lemek*," while "*male mangan*" (want to eat) becomes "*elam nagnam*" (Haryani, 2020). There are many more previously unknown reverse speech words. However, speech in the *perimestike* system is not only a means of communication because the language also describes the culture and identity of the Gayo people as a traditional tribe.

This is why the Gayo language uses different words when speaking to peers, parents, and other people. Speeches language teaches manners, especially to the parents. For instance, "*ama*" (father), "*ine*" (mother) a call for both male parents, while "*pun*" (uncle) and "*ine pun*" (uncle's wife) come from the female side. "*Abang*" (brother), "*aka*" (brother), "*encu/engi*" (sister), and others imply respect for parents. However, the question is what happens when the call is replaced with *bokap, nyokap, bro*, and *sis*. Based on Islamic philosophy, politeness becomes worse, faded, blurred, and lost.

B. LITERATURE REVIEW

Moral values in Islamic philosophy are deeply rooted in the teachings of Islam and are intended to guide the behavior and actions of individuals within the framework of Islamic beliefs and principles. Islamic ethics emphasize the importance of adhering to God's will, maintaining strong moral character, and promoting a just and compassionate society (Burga, 2021). Central to Islamic morality is the concept of submission (Islam) to the will of God (Allah). This submission is reflected in the Five Pillars of Islam, which include acts of worship such as the declaration of faith, prayer, fasting, charity, and pilgrimage. Following these pillars helps individuals align their lives with God's guidance and teachings (Hidayat et al., 2020).

The Qur'an and Hadith (Prophet Muhammad's sayings and actions) provide a comprehensive set of ethical guidelines and principles. These guidelines cover various aspects of life, from personal conduct to interactions with others, and they serve as a moral compass for Muslims. Islamic ethics emphasize the cultivation of virtues such as honesty, humility, patience, compassion, generosity, and sincerity (Hidayat et al., 2020). Developing virtuous character traits is seen as essential for leading a morally upright life. The intention behind actions holds significant importance in Islamic ethics. Good intentions and sincerity are highly valued, and actions are judged not solely by their external appearance but also by the intentions behind them (Said, 2018).

The concept of justice (adl) is integral to Islamic morality. Treating others fairly, ensuring the rights of individuals, and promoting equity are crucial ethical principles in Islam. The Qur'an frequently emphasizes the attributes of compassion and mercy as essential qualities of God. Muslims are encouraged to show compassion and mercy to all living beings, as these virtues reflect God's attributes (Ashimi, 2016).

Islamic ethics stress the idea of accountability in the Hereafter. Muslims believe that they will be answerable for their actions, motivating them to uphold ethical standards in their lives. Islamic ethics encourage actions that benefit both individuals and society as a whole. Acts that promote the common welfare are highly regarded (Wijaya et al., 2021). Islamic ethics advise avoiding actions that cause harm to oneself or others. This principle extends to physical, emotional, and social well-being. Acquiring knowledge is considered a moral duty in Islam. Seeking knowledge, particularly knowledge that benefits humanity and aligns with ethical principles, is highly encouraged (Burga, 2021).

Cultural and historical contexts may influence the application of moral values within diverse Muslim communities around the world. *Perimestike* is a sacred speech of Islamic philosophy and is very appropriate, correct, and wise for use in speaking and socializing among the Indonesian Gayo community. In Gayo customary law, the *perimestike* system comprises words, speech, actions, behaviors, and actions included in discussing s*umang opat (sumbang empat)*, *madu ni edet* (traditional abstinence), *jis* (unclean), and *jengkat* (impolite).

C. METHOD

This qualitative study was conducted on natural and anthropological-sociological objects related to the social reality of the Gayo community. It was conducted using a back and forth strategy planned by the reviewer in a cyclic process. As the main study instrument, the reviewer went directly to the field as the first actor.

The reviewer became a creative informant to search for information descriptively, as well as reflect and assemble it into a concept or theory. The key informants were teenagers, traditional leaders, and the community involved in the *perimestike* speech. Other informants were identified using the snowball principle. The root informants' selection ended after indications of "no emergence" of new variations and information. Key informants were selected by purposive sampling and repeatedly observed until the saturation point of variation or information was no longer visible.

Data were collected using participant observation and in-depth interviews. Reviewers observed the study objects to produce more in-depth, accurate, and detailed data. In-depth

interviews were conducted systematically based on the study objectives. Furthermore, assessors made direct contact with informants in the field. The data collected were analyzed using descriptive analysis, induction, deduction, and a holistic. This sould be completed with domain, taxonomy, and exponential analysis.

D. RESULT AND DISCUSSION

Perimestike in Gayo Language Speak

The term "*Perimistike*" consists of "*peri*" and "*mestike*". *Peri* is speech or talk (*peceraken*) that comes from the Gayo language, denoting smooth speech, while "*mestike*" implies sacred. Therefore, *perimestike* is a connecting line to strengthen kinship bonds (Musanna, 2012). Tengku. H. Mohd. Ali Djadun stated that the key to Gayo customs is in the *perimestike*. When this speech is not applied in family and community life, Gayo customs cannot be returned to ancestors' times. Calling father or mother should be returned to the Gayo language of "*Ama*" or "*Ine*" (father or mother). Also, "Uncle" should be returned to "*Pun*" (Sukiman, 2014). When it is called "*Pun*," it is not allowed to sit next to "*Pun*" because *"pun"* is very noble and respected according to the perimestike system. A.R. Hakim Aman Pinan, Chairman of the Aceh Cultural and Customary Institute (LAKA) Central Aceh Regency, in his book "*Hakekat Nilai-Nilai Budaya Gayo Aceh Tengah*," wrote that 52 members of the Gayo community's kinship system speak Gayo language. They include:

Entah	:	Higher in age than the ancestors
Muyang	:	Ancestor, under Dunno
Datu	:	The Datu-datu are under the ancestor of 1 to 3, including the ancestors
Datu Rawan	:	Parents (father or grandfather)
Datu Banan	:	Parents (mother or grandmother)
Awan Pedih	:	Grandpa (father of father)
Anan Pedih	:	Grandmother (mother or father)
Awan Alik	:	Grandpa (mother's father)
Anan Alik	:	Grandmother (mother of mother)
Uwe	:	Father's eldest brother

About 52 *Perimestike* and 8 speeches gave rise to 60 Gayo speeches in the social kinship system of the Gayo community. However, the speech contains high Islamic philosophical and

cultural values, some of which cannot always be applied in daily life. One of the contributing factors is the influence of social changes rapidly penetrating people's lives.

Perimestike in the kinship system

As a vocation manifested from kinship through lineage and marriage, *Perimestike* is maintained and preserved in the Gayo community. However, the usual speech according to customs could change when a marriage deviates from the kinship structure, such as clan marriage (Arfiansyah, 2021). All the speeches discussed contain the value of Islamic philosophy and the meaning of *gemasih* (love). They are tributes to respect for parents and people of the same age and love for children. Knowing the speech helps people understand the interlocutor's respective positions, rights, and obligations. Calling "*Ama*" to the father, and "*Ine*" to the mother, is a very polite and soothing call for both parents (Dini et al., 2018). The call "*Awan*" to the grandfather and "*Anan*" to the grandmother is very noble, including the call "*Awan Alik*" and "*Anan Alik*." The *peremestike* into the Gayo community kinship system could be described in the following scheme.

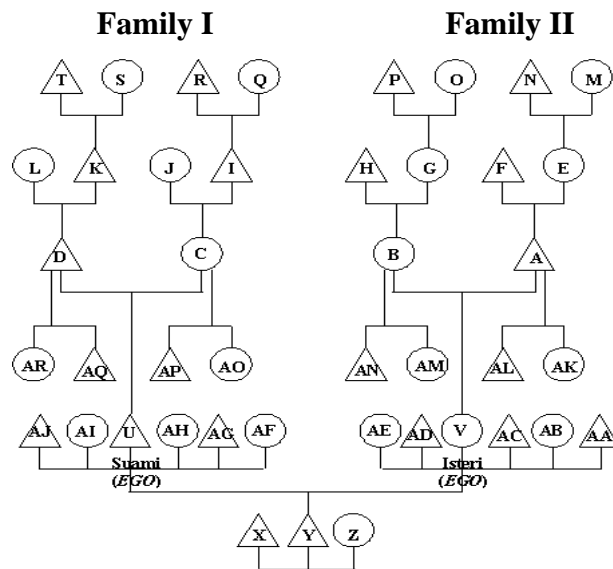**Perismestike scheme (speech) of Gayo Language in the kinship system**

Figure 1. Perismestike scheme (speech) of Gayo Language in the kinship system

The kinship *perimestike* scheme departs from U as the husband (ego) of a family I, after marriage, with V as wife (ego) of family II. Some *perimestike* or speeches in the Gayo community are of noble and sacred value (*karamat*). However, the current shift in a foreign culture has made some communities consider the speeches trivial (Marhamah, 2014). Their

preservation is necessary because they result in good manners and harmonious communication. In line with this, "*Tutur gere i jujung*" means that the nickname is not respected. However, it should have a separate meaning when people hear the location, the mother or father called, or the person's family position.

Perimestike in the Perspective of Islamic Philosophy

Perimestike is very noble and pleasant, according to the Gayo custom view and Islamic teachings and philosophy. Based on the Gayo tradition, words with wise value include *"Bercerak enti sergak, remalan enti begerdak, mujurah enti munyintak"* (Oktaviani et al., 2021). The meaning is *Saying do not be greedy, walking is expected to be polite, giving should be sincere.* From an Islamic perspective, Allah SWT stated, *"Speak good words to humans."*

Buya Hamka interpreted this verse:

Regardless of our good attitude towards our fathers and mothers, families, orphans, and the poor, speak kind words to fellow human beings. Good conversation has a very broad dimension of understanding which includes providing service to others, giving advice and teaching amar ma'ruf nahi munkar, enjoining good deeds, forbidding evil deeds, rebuking the wrong with appropriate standards, the pious teach the stupid, the pious who lack knowledge should seek knowledge from smart people then together we will lead a good society (Dalimunthe, 2016).

Dirty words or speech are strictly prohibited in Gayo customs because they contradict Islamic philosophy. They are included in *Sumang Perceraken*, meaning words expressed not according to Islamic teachings and customary manners. Such words are called "*cerak enta sesanah*" a nonsense word Marhamah (2014) or "*qauluz zur*" in Islam. *Sumang Perceraken* is seen in speech or words and in the adjustment of time, place, circumstances, and word expressions. The content, purpose, and intent of the words expressed may be good and polite. However, the speech is considered *Sumang Perceraken* because their expression's time, place, and circumstances are not right.

In Islamic philosophy, vile words or lies are not included in the *perimestike* system because it is only expressed or communicated with kind words and polite words (Syukri, 2018). Good and polite words are also important, as Allah SWT confirmed in verse 104 of surah al-Baqarah: *"O you who have believed, say not [to Muhammad], "Ra'ina" but say, "Unzhurna" and listen. And for the disbelievers is a painful punishment."*

In this verse, Allah SWT commands believers to pay attention to etiquette when talking to the Prophet Muhammad. They should avoid words with no clear meaning, such as

"*Raa'inaa*" because it could come from "*Ru'uunah*," implying stupid. According to Buya Hamka, when believers do not maintain their manners to the Prophet, they speak casually. It is similar to speaking with ordinary people, making their minds collapse (Terpe, 2020).

When the mind has collapsed, the door of faith is closed, and the door of disbelief is opened. A painful torment is felt in this world or the hereafter. When people speak impolitely to teachers, the blessing of knowledge is lost, let alone speaking disrespectfully to the Prophet. This was comducted by the Children of Israel, whose morals were damaged in speaking to the Prophets and Apostles. The word "*Raína*" denotes "*Raúnah,*" a person of bad character. In another language, "O Fools, wait a minute" are unwinged and usually transferred to other meanings. For the kind and polite word "Unzhurna," which means look at us, there is no bad possibility of selecting this verb. These are the manners of believers to the Prophet and his Messenger (Saputra, 2020).

The Qur'an also strictly prohibits vile words and lies. According to the word of Allah: *"That is so. And whoever honors the rituals of Allah, it is best for them in the sight of their Lord. The ˹meat of˺ cattle has been made lawful for you, except what has ˹already˺ been recited to you. So shun the impurity of idolatry and shun words of falsehood."*

Buya Hamka means "Stay away from lying words" with high morals because empty words and speech do not come out of his mouth (Suryani, 2020). In the Hadith, the Prophet Muhammad combined the prohibition of *qauluz zûr* (false words) with shirk: *"From Abdurrahman bin Abi Bakrah, from his father Ra, he said, The Prophet SAW said, "Pay attention (O friends), will I show you the biggest big sins?" He SAW., said it three times. Then the companions said: "Of course, O Messenger of Allah." He, peace be upon him, said: "Shirk in Allah and disobedience to parents," and he sat down, whereas, before that, he (saw) leaned back and said, "Pay attention! and false speech (lies)" he kept repeating it until we said, "If only he had stopped.".*

This hadith explains that there are big and minor sins. According to Al-Imam An-Nawawi, this is the view of most *salaf* scholars and *khalaf*. The highest is the sin of shirk (al-Shirk), meaning associating partners with Allah, making something as a match for Allah, or worshiping something else, such as worshipings stones, trees, the sun, or the moon. Disobedience to parents (*'uquq al-walidain*) is one of the biggest sins. Based on Islamic philosophy, *perimestik* is true, wise, polite, commendable, and appropriate as a speech-language to interact socially with the Indonesian Gayo community.

***Perimestike* as a Protection in Preventing Dirty Words for Millennials**

In the millennial era, teenagers say the names of animals, such as dogs, pigs, horses, and monkeys, and other harsh words not appropriate to be spoken to others. This shows the increasing development of discordant and rude words. Talking dirty and rude is closely related to the surrounding environment (Syaipudin, 2020). Children living in an environment accustomed to discordant and loud conversations may develop bad habits. These include calling their parents with slang "*bokap*," "*nyokap*," and referring to peers as "*bro*," "lek," and "geng." Teenagers consider speech the language of urban children while they are rural children. Some children feel irritated and uncomfortable hearing those words. Their words are completely contrary to Islamic philosophy because there is no wisdom and politeness.

Many factors cause children and adolescents to speak discordantly, rudely, ugly and dirty (Sukiman, 2014). First, they forget emotions or be proud, thinking that discordant and dirty words are the natural language used by adults or parents. Since young people want to feel mature, they use discordant and dirty words, as exemplified by their parents (*jematue*) in front of them. Furthermore, teenagers and young adults want to gain acceptance from their peers. Second, some children think speaking discordant and dirty is considered slang, brave, great, or *macho* by their friends. They harbor feelings of hostility when shouted at and reprimanded. Consequently, children may feel pressured and constrained or may often receive offensive and dirty words and be treated harshly. They become eager and aggressive to fight those speaking dirty to them. Therefore, children should avoid saying discordant, dirty, and rude words. It is prohibited by the Gayo religion and customs and weakens the children's intelligence. Therefore, *Sumang Perceraken* prohibits speaking disrespectfully to others, especially to parents. Words that show disrespect are *jis* and *jengkat*, rude and bad to others, and despicable morals. In the *peremestike* system, it is also important to pay attention to the audience of the interlocutor based on time, place, conditions, and circumstances. The words spoken may be good and true, but the time, conditions, and circumstances may not be right. It is important to speak in a soft, honest, calm, and polite language. This is the essence of speech in the Gayo *peremestike* value system.

Third, speakers should pay attention to their attitude and call or greet appropriately based on age. For instance, people of the same age as parents should be called *ine* (mother) or *ama* (father). An older sister should be called (*engi or encu*). When there is a conversation between two people of the opposite sex, the conversation leading to lust is not good. It should not be held in a quiet place, dimly lit, or in a closed or open place in a whisper. This is called *Sumang Perceraken* (Contributing words), which contradicts the *perimestike* value system.

Words included in the discordant category are rude, cynical, arrogant, disrespectful, and arrogant, accompanied by body movements intended to mock, insult, berate, yell, and reprimand others. In the Gayo language the term is called "*becerak sergak, jis* and *jengkat*, or *cecengisen*." They are strictly prohibited from Islamic teachings and Gayo Customary Law.

The high-pitched or loud one of voice when children talk to their parents and oppose the look on their faces belongs to Sumang Speech (*Sumang Pekataan*). Saying "**ah**" to parents is strictly prohibited by Allah and His Messenger, according to the Word of Allah SWT: *And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word*. (QS. Al-Isra;/17: 23).

Buya Hamka interprets this verse:

"*If the age of both parents or one of them has grown old, hence they can no longer live alone and are very dependent on the mercy of their children, then the children should be patient, generous in caring for both parents because the behavior of both will be like children asking to be persuaded, have mercy, children. Therefore, we should not let our mouths be too quick and lazy to speak to them both."*

The verse states that *"Uffin"* means words containing irritation, and boredom, as Buya Hamka quoted from Mujahid*:*

"*If you see one or both of these parents defecate (defecate or urinate) in any place, as you did when small first, then do not spit out words that contain the slightest complaint. Therefore, the word "Uffin" can be interpreted with: complaints, irritation, mouth sores, akh!, frowning forehead, and others*."

The next prohibition is not to yell or rebuke. The parable of *qiyas awlawiy* used by *ushul fiqih* experts:

"*While complaining about Uffin, which is not heard, it is forbidden, let alone shouting and rebuking him, because when parents are old they will feel sorry for themselves. How would parents feel if the child they cared for, was raised for years, nurtured, caressed, therefore later the child becomes a useful human being, suddenly after you are old, you are shouted at, where will he go, while all the energy of his youth has moved away to their children. Even the parents are aware that they are almost to the grave, but why is their child being so rude."* (Hikmah, 2015).

The verse implies the need to be loving and gentle to parents by not speaking to them roughly in their old age (Sugiharti et al., 2020). Parents should be revered because of the care they provide to their children. Therefore, parents should be prayed for and talked to with noble,

gentle, and polite words full of love. When they make mistakes for their children, parents should be forgiven because they have no bad intentions toward their children.

As the value system of the Gayo community, *Perimestike* is in harmony with Islam. Teenagers, youth, and the community still implement it in the millennial era. Islamic law guides communicating and speaking, emphasizing social, religious, and cultural values. Therefore, bee honey and coconut milk are used to patch names for newborn children in their mouths accompanied by a message reading: "*Gelah lagu santan mulemak ibibirmu*," meaning "your ideal flower song" (Syukri, 2018).

Some parents mandated, *"Betake manis ni maduni, gelah manismi tutur katamu, betake lemak ni santani gelah lemakmi kata urum buetmu*." It is translated as "*The sweetness of this mandu, so sweet what you say, how fat is this coconut milk, why what you say and your work.*" From a religious perspective, this is *tafaul*, or hope for the child's future as a noble character useful for society, religion, and the nation.

E. CONCLUSION

Perimestike is a sacred speech of Islamic philosophy and is very appropriate, correct, and wise for use in speaking and socializing among the Indonesian Gayo community. In Gayo customary law, the *perimestike* system comprises words, speech, actions, behaviors, and actions included in discussing s*umang opat (sumbang empat)*, *madu ni edet* (traditional abstinence), *jis* (unclean), and *jengkat* (impolite). It mostly uses parables and has Islamic philosophical values containing rules and instructions, which the Indonesian people of Gayo call "*basa edet*," or "custom language." The customary rules with direct and indirect speech strategies are valuable and beautiful art based on Islamic aesthetic philosophy.

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