

# Ethics Political Communication Using Gayo Cultural System Approach (*Edet Gayo*)

Hasan Basri, Universitas Gajah Putih, Indonesia\*

Muhsin Efendi, Universitas Gajah Putih, Indonesia

## Abstract

Ethics in political communication is used in the order in which the government presents opinion or advice. It is necessary to keep a message's manners according to customs and culture. Gayo has separate ethics, which has very important meaning. Political communication by the government to society will not bring any good. On the contrary, political communication within the government will feed into aspects of improving the good order. As for political communication, community groups express opinions politely and with good manners, and so does government response in accommodating the aspirations of the organizations. The district of Aceh central gayo occupies an integral part of Indonesian culture. Those who have the character and values of the specific customs and culture of Indonesian society in general. The values of Gayo customs and culture make up the values of the Gayo customary philosophy in everyday life. The system of cultural values of the Gayo community at events contains knowledge, beliefs, values, religion, norms, rules, and laws that become a reference for behavior in community life, the philosophical values of the Gayo community cannot be separated from the customs/culture of the Gayo community as; *genap mupakat* (democracy), *amanat* (integrity), *tertip* (orderly rules), *alang tulung beret bantu* (mutual help), *gemasih* (affection), *setie* (loyal), *bersikekemelen* (competing), dan *mutentu* (effective). Courteousness in conveying aspirations and opinions to the government and the government to the community must have politeness ethics in political communication to avoid inconsistencies and insecurity between the people and the government in Central Aceh.

## Keywords:

Ethics; Political Communication; Gayo Culture

## INTRODUCTION

Communication in human life is something that will not be separated. The two have an important role and are related to each other. In life and all its activities, someone will surely conduct a communication activity, be it communication with God or communication with others. In the process, communication requires two or

more people to become communicators of messages and communion, as well as information or messages as material in a communication activity.

Communication is the process and activity of conveying information and messages from the communicator to the communion, which later the communion will respond to what has been conveyed by the communicator. Communication is a very fundamental need for human beings in the life of society. Political Communication is a discipline that studies political behavior and

---

\*Correspondence: Simpang Kelaping, Pegasing, Central Aceh, Aceh 24552 Indonesia.

Email: hasanbasri@ugp.ac.id.

communication activities, which political consequences, or influence on political behavior. Political communication is defined as the process of transferring symbols containing political messages from a person or group to another person, which aims to open insights or ways of thinking and can influence the attitudes and behaviors of audiences who are targeted by politics.

People's desire to improve their lives will be better and criticize existing policies, in the perspective of political communication is the delivery of aspirations to the government that has power. Conveying opinions and suggestions that do not pay attention to the ethics of communication impression will create inconsistency and inconsistency in the life of society, nation and state.

The ethics of communication in its implementation, among others, can be known as polite communication. The message will be conveyed that wants to be conveyed through communication. It can have a positive impact, but it can also be the opposite. Communication will have a positive value if a person communicates while knowing and mastering good communication techniques, which are ethical and polite. The Gayo people who occupy central Aceh Regency are an integral part of the Indonesian nation. Those who have specific indigenous and cultural characteristics and values that define Indonesian society in general.

The values of Gayo customs and culture make up the values of Gayo traditional philosophy in everyday life. The system of cultural values of the gayo community is basically loaded with knowledge, beliefs, values, religions, norms, rules, and laws that become a reference for behavior in people's lives. The philosophical values of the gayo community are inseparable from the customs and culture of the gayo community, such as; *genap mufakat* (democracy), *amanah* (integrity), *tertib* (orderly rules), *alang tulung beret bantu* (mutual help", "the Gayo bers' Polite in conveying aspirations and opinions to the government and the government to the public must have an ethical impression of political communication to avoid discontent and inconsion of the government's good society. Communicating politics in central Aceh during this time.

Gayo people have gayo cultural values. Of course, they must be able to practice conveying a message to the government and the government to the community by using the cultural values themselves. The political communication of the Gayo community has still caused a conflict in the aftermath of not practicing the philosophy of Gayo culture (*edet Gayo*) in conveying a criticism or influencing the Gayo community.

#### *Gayo Cultural Value System*

The value of Gayo's cultural philosophy reflects the complex ideas and practices that guide the minds and actions of the

Gayo community. The gayo cultural system reflects the ideal concept of the character that is expected to form and color the pattern of action of the gayo community. It consists of the following values: tertib, setie, semayang-gemasih, mutentu, amanah, genap-mupakat, and alang-tulung. The supporting values are driven by competitive values (bersikekemelen) that serve as the driving value. The Gayo cultural system can be described as follows (Melalatao, Sistem Budaya Indonesia, 1997, p. 5)

#### *Mukemel*

Mukemel's value is related to self-esteem. Kemel basically means shame in common sense, but in other contexts, Kemel means self-esteem. The customary phrase (perimustike) states, "ike kemel mate," which means that if a person feels his self-interest has been tainted, then death is faced. Mukemel refers to a person's ability to keep himself from falling into actions that can lead to loss of self-esteem. That 'shame' has been cultivated since his childhood. These values of 'shame' are stored in language or proverbs, or words that are always turned on and passed on from one generation to the next, for example through stories (kekeberen). There are four customary restrictions, or opat kemalun ni edet, which is a measure of whether a person already has and lives the value of mukemel. (Junus Melalatao, 1997b).

#### *Tertip*

Other supporting values to realize the main value (mukemel) are tertip and kultip. Tips concerning caution so that actions are carried out in the context that enthins them. A Gayo phrase states "tertip berjelis, umet bermulie" (order in social interaction is a prerequisite of mutual glory). Self-placement in a shared life determines whether a person has self-esteem or not. The importance of orderly values, manifested in the phrase "warus barang kapat, mandatory over the place," is the key manifestation of tertip value. Remalan bertungket, peri berabun or walking on sticks or following guidelines, talking to the rules (Junus Melalatao, 1997a).

#### *Setie*

Setie means to have a commitment or firm establishment. This word refers to the attitude of not giving up easily when fighting for the truth. Setie value is manifested in the steadfastness of keeping the agreements built together to maintain sustainability.

#### *Semayang-gemasih*

Semayang gemasih means affection. It still needs to be balanced with a fair attitude or the ability to place compassion proportionately. Aperi Mustike mentions, "kasih enti lanih, sayang enti lelang", which means the importance of the ability to act on time and on target in manifesting affection. Revealing that in the past, manifestations of the value of semayang-gemasih were seen in Kejurun,

Pengulu, and the lu who admitted others to be a village family or split (klen) based on the spirit of self-esteem of the village (sara kekemelen) (Ibrahim, 1986).

#### *Mutentu*

Mutentu means diligent, tenacious, working hard or doing something according to the rules. This value emphasizes the establishment of a careless attitude in making decisions. Mutentu habits or attitudes can be interpreted by the ability to place the problem appropriately. This value concerns the readiness of a person to handle all possibilities carefully and accountable. The description of mutentu value in daily practice manifests in the emotional maturity of a person in acting.

#### *Amanah*

The value amanah is related to the suitability of speech and deeds or the value of honesty. There are a number of perimustike that show the position of trust value in the Gayo cultural value system: "kukur i amat guk é, akang i amat bekas é, jema i amat leng é" (the bird is characterized by its voice, the deer is marked by its traces, and man is known by his sayings or promises). This expression illustrates that the value of trust is a very important thing that one must have because it becomes the most important marker that distinguishes it from other beings.

#### *Genap-mupakat or Keramat-mupakat*

Genap mupakat or keramat mupakat is the value of Gayo culture related to deliberation to find the best solution (mupakat). The value of deliberation is one of the norms that has been cultivated in the social association of Gayo people. Manifestation of the importance of sacred values The use of this term in the symbol of the region in the Gayo highlands is also reflected in the coat of arms of central Aceh Regency (the coat of arms of Aceh Tenggara is called the sepatat mugenap; Gayo Lues with musara; and Bener Meriah Regency with musara-pakat) (Hatta Aman Asnah, 1996).

#### *Alang-Tulung*

Alang-Tulung means help. This character is reflected in the heavy-assisted expression of reeds that affirms that everyone needs social interaction that enables the process of giving and receiving. The social system in Gayo society is tied to group solidarity or called sara kekemelen (unity of self-esteem).

#### *Bersikekemelen*

Alang-Tulung means help. This character is reflected in the heavy-assisted expression of reeds that affirms that everyone needs social interaction that enables the process of giving and receiving. The social system in gayo society is tied to group solidarity or called sara kekemelen (unity of self-esteem).

*Ethics*

Ethics is one of the branches of science about humans. Ethics comes from the Greek word *ethos*, which means "custom". Ethics talks about habits (deeds), but not according to the meaning of manners, but rather the culture system, which is based on the core or nature of man; good-bad (Achmad Mudlor, 2005, p. 15). Discussing habits (*adat*) based on something inherent in human nature is a habit that is tied to the understanding of good or bad human behavior (Agus Makmurtono dan Munawir, 1989, p.10)

*Ethics in Politics*

In principle, politics is a tool for the human *ummah* to determine its fate today and in the future. Before there was an era where the collective will of the people had a place to rule (democracy), human beings as social beings lived in groups (*colonize*) and instinctively determined the leader among them or *homo politicus* (Nadler, 2018).

*Ethics of Political Communication*

Ethics is how to perceive or perceive the wrong in an action or behavior. Ethics is a type of decision making that is moral. That ethics is part of the development of mankind, and as we get older, our moral code also changes towards maturity (Richard West and Lynn H. Turner, 2008, p. 2).

Political communication ethics is a value to consider when communicating at political events. Political issues are activities in the highest hierarchy in social

life. So this study will focus on political communicators, political messages, and political channels.

Political communicators as the main actors or who initiated the formation of the message up to using certain channels addressed to the recipient of political messages (political audiences). Political problems do not only occur linearly (one way), or interactional to the extent that there are actions in the form of feedback, but there is a constant (transactional). Transactionally manifested by the existence of "crucial talks (Syahreza & El-Yana, 2016).

**Research Method**

Method in this research, using Ethnographic Research Type. Ethnographic research is a qualitative design whose researchers describe and interpret the same patterns of values, behaviors, beliefs, and language of a group of the same culture, Ethnography is a research method based on observation of a group of people with a natural environment rather than research that emphasizes the background of formalities.

Ethnography studied at first is secondary data which is then continued with research on primary data in the field (Emzir, 2012, p. 23). Ethnography is a research method based on observation of a group of people with a natural environment rather than research that emphasizes the background of formalities (Windiani, 2016).

## Results and Discussion

Political activity is basically an activity that cannot be separated from various forms of human activity. Whether directly or not, people will always intersect with political activities. Moreover, when the democratic climate such as in Indonesia is wide open, political activities increase simultaneously as one of the impacts of political products that require the direct election of regional heads. Political communication is a discipline that studies political behavior and communication activities that have political consequences or influence political behavior (Tabroni, 2012, p. 2).

Political communication is defined as the process of transferring symbols containing political messages from a person or group to another person, which aims to provide insights or ways of thinking that can influence the attitudes and behaviors of audiences who are targeted by politics. People's desire to improve their lives will be better and criticize existing policies, in the perspective of political communication is the delivery of aspirations to the government that has power.

Conveying opinions and suggestions that do not pay attention to the ethics of communication impression will create inconsistency and inconsistency in the life of society, nation, and state. The ethics of political communication of community groups, such as community organizations, express their opinions with *satun*, polite

use of Gayo culture, and so does the government's response in accommodating the community's aspirations. The values of Gayo customs and culture make up the values of Gayo traditional philosophy in everyday life. The system of cultural values of the Gayo community is basically loaded with knowledge, beliefs, values, religions, norms, rules, and laws that become a reference for behavior in people's lives. Such values as: *genap mupakat* (democracy), *amanat* (integrity), *tertip* (orderly rules), *alang tulung beret bantu* (help each other), *gemasih* (affection), *setie* (loyal), *bersikekemelen* (competed), *bers Polite* in conveying aspirations and opinions to the government and the government to the public must have an ethical impression of political communication to avoid discontent and inconviction of the government's good society.

### *Ethics Political Communication using Gayo Cultural System Approach (Edet Gayo)*

The Gayo community is an integral part of the Indonesian nation. They have specific indigenous and cultural characteristics and values, as does Indonesian society in general. The values of Gayo customs and culture make it a customary law (Qanun Kabupaten Aceh Tengah: 138) as follows:

#### *Mukemel*

Mukemel's value is related to self-esteem. Kemel basically means shame in common sense, but in other contexts, Kemel means

self-esteem. The customary phrase (perimustike) states, "ike kemel mate," which means that if a person feels his self-interest has been tainted, then death is faced. Jema mukemel refers to someone who maintains and sustains his self-sufficiency; on the other hand, jema gere mukemel refers to someone who does not have self-esteem. In line with that, efines mukemel as a sense of decency, self-placing prowess (sense of propriety, the quality of knowing how to conduct oneself). With this value, one will always try to keep his actions and speeches guided by noble values derived from the teachings of religion and local wisdom of the Gayo community. Mukemel refers to a person's ability to keep himself from falling into actions that can lead to loss of self-esteem (Junus Melalatao, 1983) concluded that gayo political actors should have a culture of shame towards society in this kontek, in conveying political communication has more a culture of shame.

#### *Tertip*

Other supporting values to realize the main value (mukemel) are tertip and kultip. Tips concerning caution so that actions are carried out in the context that enthins them. A Gayo phrase states "tertup berjelis, umet bermulie" (order in social interaction is a prerequisite of mutual glory). Self-placement in co-living determines whether political actors, governments and society have self-esteem or not. The primary manifestation of value tertip. There are a number of

traditional expressions related to the value of tertip: "batang ni ilmu akal, batang ni ume patal (stem science of reason, the stem of rice fields there is a mountain); becerak enti sergak, remalan enti begerdak; mujurah enti munyintak, mujangko enti munulak (speaking not rudely, walking uncaughty, giving no smugness, accepting no by showing disgruntled expressions); remalan bertungket, peri berabun (walking on a cane or following guidelines, talking to the rules).

#### *Setie*

Setie means to have a commitment or firm establishment. This word refers to the attitude of not giving up easily when fighting for the truth. Setie value is manifested in the steadfastness of keeping the agreements built together to maintain sustainability.

#### *Semayang-gemasih*

Semayang-gemasih means compassion. The term semayang comes from the word affection, which in its use indicates genuine affection (Mahmud Ibrahim and A.R. Hakim Aman Pinan, 2010, p. 24) revealed that in the past, manifestations of the value of semayang-gemasih were seen in the habits of the kejurun or pengulu, who admitted others to be a village family or belah based on the spirit of village self-esteem (sara kekemelen).

#### *Mutentu*

Mutentu means diligent, tenacious, working hard or doing something

according to the rules. This value emphasizes the establishment of a careless attitude in making decisions. Mutentu habits or attitudes can be interpreted by the ability to place the problem appropriately. This value concerns the readiness of a person to handle all possibilities carefully and accountable. The description of mutentu value in daily practice manifests in the emotional maturity of a person in acting (Al Musanna, 2015).

#### *Amanah*

The value of trust is related to the suitability of speech and deeds, or the value of honesty.

#### *Genap-mupakat atau Keramat-mupakat*

Genap-mupakat or keramat-mupakat value of gayo culture related to deliberation to find the best solution (consensus). The value of deliberation is one of the norms that has been cultivated in the social association of Gayo people. (Budiman S, 1996, p. iv).

#### *Alang-Tulung*

Alang-Tulung means help. This character is reflected in the heavy-assisted expression of reeds that affirms that everyone needs social interaction that enables the process of giving and receiving. The social system in Gayo society is tied to group solidarity or called sara kekemelen (unity of self-esteem). That is, if a person in klen commits an act that degrades the dignity of the divide, the impact is collective. This

bond of togetherness is built not only based on blood ties (family) but also based on domicile (Hatta Aman Asnah, 1996, p. 24).

#### *Bersikekemelen*

The driving value that underlies the development of supporting values is called bersikekemelen or competitive value. Through bersikekemelen, supporting values are more developed and boil down to the strengthening of the main value, mukemel. This competitive value supports social structure, spurs dynamics, supports creativity in various aspects of life. Bersikekemelen is a necessary value in achieving achievements in various fields of life. This value can be identified with the command of competing to do the best (fastabiquil khairat).

Using the Gayo Cultural System Approach (Edet Gayo), Joni MN, as Edet Gayo majlis of Aceh Tengah Regency as a Lecturer at Gajah Puith University, said, "Political actors in central Aceh in general must understand the values of gayo cultural customs. Where in conveying his political communication to the community, he certainly sees how the local cultural atmosphere in the area influences political actors and the government should see local wisdom in conveying a message to the community, upholding the local wisdom Gayo " in everyday life. C. Snouck Hurgronje said that the traditional values of the Gayo people expressed in various traditional proverbs, when viewed at first glance,



sometimes contain a puzzle-like understanding. However, however, the customary wording is a legal handle that must live and develop in the joints of Gayo people's lives (S. Budiman, 1996, pp. 70-71). Every nation, including the gayo people of Indonesia, continues to compete to develop their creations in the fields of development and culture, in line with their fitrah that want to advance and develop. Building in all areas of human life, such as economic, social, cultural, political, and engineering, at the same time, along with development in the mental, moral, and spiritual fields.

According to Bentara Linge as a member of the majlis edet Gayo Central Aceh Regency said, "the message conveyed by the political actors of the community certainly follows the method of gayo cultural values, such as:

1. Genap Mufakat, meaning as a good direction with the community, things that will be conveyed to the community. Not from the community itself, but with the results of government-level deliberation delivered to the general public.
2. Amanat is defined as integrity, where the leader must have high integrity as a role model of the community.
3. Tertip is defined as an orderly rule in which the government, as the leader of Tertiggi in Central Aceh, should be able to take good care of it instead of their own melaggar, such as the making of

Qanun (regulation) applied to the community. On the contrary, the government itself should take good care of it, not those who violate it.

4. Alang tulung assisted in creating regulations that should be beneficial for the sustainability of people's lives, even in the form of meeting the needs of their own residents.
5. Gemasih is loved with affection. Council representatives in the policy direction must have compassion for the community. The opening has only been elected because of who they sit as members of the council.
6. Setie means that political actors at least have empathy for their constituencies instead of being as evil as they are when the election process is conducted.
7. Bersikekemelen defined competing as where political actors create competition well by using common sense to create a good atmosphere, being a role model and not blaming each other.
8. Muntentu is defined as effective. On the other hand, leaders must have good knowledge, not just leaders.

Important values in the customs and culture of the gayo community are known for the principle that "Edet kuet muperala Agama, rengang edet benasa

nama, edet munukum bersifet ujud, ukum munukum berseifet kalam". (It means that the custom of walking is guided by the laws of religion. Adat is not strong, perish the name. The custom of punishment is existent. The law of religion is certain. "Edet mungenal, ukum mubeza". (custom is looking for what's right and what's wrong. The law distinguishes between what is right and what is wrong (Mahmud Ibrahim and A.R. Hakim Aman Pinan, 2010).

In the expression of the Gayo people, it is known as "Ukum urum edet, lagu zet urum sifet". means that the law with customs, such as difficult-to-separate substances (Ali, 1986:1). Therefore, the cultural values of the Gayo community are inseparable from the provisions of Islamic law and the customs and culture of the Gayo community, such as; *genap mupakat* "syuro" (deliberation), *amanat* (trustworthy), *tertip*, *alang tulung bantu* (help each other), *gemasih* (affection), *setie* (loyal), *bersikekemelen* (competitive), dan *mutentu* (empowered). As for Aceh Tengah political actors, the ethics of political communication must create a message that has its own meaning by using local wisdom and local culture. The ethics of political communication in central Aceh is certainly not just about how leaders convey messages to the community, but the delivery of common-sense messages that are based on a strong moral basis on creating peace of mind for the delivery of the message by using the values of Gayo culture itself.

As Joni MN stated as Secretary of the Council of Edet Gayo, central Aceh Regency, "in this case, the government or political actors must uphold the values of local culture and ethics of political communication in Gayo. It is not enough just to pay attention to the internal form of language alone. For example, paying attention to the ugliness of the grammatical order alone should not be separated from attention, namely the speech delivered in the area (regardless of the situation and conditions) and any conditions), conveying without seeing who we convey Gayo's Gayo's Gayo's It must also have *mukemel*, defined as having a culture of shame in politics, which during this time, politics is defined as the concept of everything in any form, to avoid it if political actors in Central Aceh put forward the ethics of the culture of shame".

Similarly, M.Husin Saleh, as chairman of the Edet Gayo Council of Central Aceh Regency, said, "The ethics of political communication is the process of transmitting information related to political issues. This is done by the political system to other parts of the political system. It can be done between one political system and other political systems. Between the governing (government) and the ruled. Thus, the political elite must have a code of political ethics that is based on Gayo cultural values to create good communication with the community.

Every political communication activity has a specific purpose. In order

for these political objectives to be conveyed well to political goals, special skills are needed for political communicators to be able to conduct effective political communication. According to Komarudin Sahid, Sumarno and Suhandi (1993), political communication concerns three things, namely: (1) delivered by political communicators; (2) the message has political weight related to power and state; (3) integrated in a political system (Ivony, 2018).

However, to the extent that this political communication activity is carried out, it all depends very much on the intelligence of political communicators or politicians who have a political interest in the management of political messages and then convey them to the public. One of the important aspects of political communication activities is the mass media. As a product of journalistic activities, the mass media has advantages that are impossible for people to do per person. The breadth of the reach and depth of influence of the mass media has always been the hunt for political communicators. How a political message can reach the public depends largely on the extent to which political communicators can include the mass media in each of their political communications activities (Tabroni, 2012, p. 2).

As the Association of Indonesian Journalists stated, "To maintain the success or not of political communication delivered to the public in the process of

communication with partners to O3 (people around us), one of them is based on a 'contextual' footing, namely the concept of culture in which the act of speech is acted upon. In using language for the communication process turns out to be very important to note is not the internal part of speech or sentences (the order of language methods) or grammatical structure only, but more important than that is the external part of the language is very important to note, one of which is the element 'contextual' (culture). In this case, of course, political actors uphold the value of customs in communicating with the public. And behind how society should also put forward the cultural values themselves."

Based on this provision, the freedom of communication is the right of the people. According to Bill Kovach and Tom Rosenthal (Ignatius Haryanto, 2010, p. 7) in relation to national and state life, argued, "political communication is the process of conveying the opinions, attitudes and behaviors of people, institutions or political forces in order to influence political decision making, while what is meant by politics is none other than state life". Flexibly, "political communication is communication that refers to political activities" (Tjun Surjaman, 2005, p. 8) Maharadi, as the coordinator of the Gayo anti-corruption network, revealed that "the delivery of messages by the government and political actors of Gayo culture is actually far from the values and methods of Gayo culture, caused by political

communicators who do not understand how to communicate well, whether they are facing the public or conveying messages in the mass media."

Political actors tend not to always convey the message of the existence of traditional values that people understand, but instead tend to attach importance to personal interests and not the slightest practice of the value of these customs, and so does the local government. "In the delivery of political messages, they used "persuasion strategies" as a technique of delivering messages through campaigns, propaganda, and public opinion-raising. According to Dan Nimmo (Tjun Surjaman, 2005, p. 125), persuasion strategies are a tool used by organized groups to reach out to individuals who are psychologically manipulated and incorporated into the organization.

The dissemination of political messages is also carried out through "political ads" directed at heterogeneous mobs and "rhetoric" as a form of transactional communication to obtain reciprocal benefits. Otto Klepper stated that there is no communication tool that can convey a message that can be understood by the audience other than advertising that can reach the public as effectively as advertising. While rhetoric is related to communication in public, more leads to deliberative rhetoric, that is, the type of rhetoric that determines the actions that must be taken by the audience by influencing or exposing

aspects that attract attention (Susanto, 2013).

#### *Conceptualization of Political Communication in Gayo Culture (Edet Gayo)*

If viewed from a theoretical perspective, what happens in the field (the dynamics of political communication using gay culture) is sometimes very contradictory. Political communication occurs if at least one source evokes a response from the recipient through the delivery of a message in the form of a sign or a symbol of either verbal form (words) or a cultural expression such as Mukemel (Self-esteem). Then an individual in political communication in gayo society must uphold and maintain his "self-esteem". Because people who have "self-esteem" are called "mukemel", meaning "to have shame". On the contrary, people who have no shame are people who do not have self-esteem called "gere mukemel" or "have no shame" that is considered inferior by the indigenous people. Thus, "mukemel" (self-esteem) is the most important value or value in Gayo society (Ibrahim, 1986).

The values contained in mukemel are a reference value for behavior or actions in various aspects of Gayo people's lives, without having to make sure that the two parties communicating have the same symbol system. Symbols can also represent a more abstract concept or idea. In short, as the geert hof-stede puts it, symbols are words, jargon, gestures, images, styles (clothing, hair), or objects (status symbols) that contain a

certain meaning known only to those who embrace a culture.

Every communication activity must have a purpose. In order to make the objectives of the message effective, a certain kind of knowledge or at least specific skills are required. Although communication activities do not need to be learned, in reality, communication is not as easy as imagined. Many political communication activities then do not produce meaningful meaning. Communication messages are not responded to by others as we expect.

Tertip is one of the value systems of the customs and culture of the Gayo community that must be maintained and maintained. As it is understood, orderly means regularly, according to the rules, or neatly (Junus Melalatao, 1997a). Whatever we do is required to be teripped into a handle. The relationship between order and discipline is very closely related. If tertip is not carried out, as with the swimmer's tick, all unidirectional activities are ultimately failed or unsuccessful. Therefore, in tertip, contains values, ideas, conceptions, norms, laws at the same time.

Thus, all the values contained in the abovetip can be used as a reference for all actions in various aspects of the life and life of the Gayo community. Political communication is not only a routine activity that runs according to environmental circumstances and conditions, but must also be studied and studied more thoroughly. The ineffectiveness of political

communication does not hint at the inability of human beings to perform communication functions properly (A.R. Hakim Aman Pinan, 1998).

This is very natural, because, as Deddy Mulyana (2007) said, communication is very complicated and very complicated. Communication concerns various aspects of our lives. Communication is heavily influenced by many factors. The mistake of many people is to always beat flat every opponent of his communication, or at least assume that they have the same tradition of communication as us. What the politician above does, when dealing with society, is a good example of how he simplifies the meaning of communication, which is basically quite complex (Tabroni, 2012).

#### *Gayo Cultural System in the Process of Political Communication Ethics*

A political communication activity is a type of political socialization that plays an important role in society. Political communication in Central Aceh is not always polite and uses the Gayo cultural system. This is influenced by the level of education, understanding of ethics, attitudes, and behavior of political actors and public officials who do not understand the values of the Gayo cultural system itself. First, the question is why should political communication use the Gayo cultural values system in Central Aceh? The process of political communication in central Aceh is in contrast to political communication in

other regions, because the gayo community in general prefers edet (adat) after culture. While the culture, according to Koentjaraningrat, comes from the Sanskrit language, it is Buddhayah, which means mind or reason. Culture is related to the creation of the mind or the human mind. On this basis, Koentjaraningrat defines culture as a cultivation in the form of copyright, karsa and taste, while culture is the result of copyright, karsa and taste (Koentjaraningrat, 2015).

Political communication in Central Aceh is very vulnerable to the effects that are caused. Each propesi has its own gayo cultural values. The political message conveyed to the community in the process of political communication in central Aceh is strengthened by the statement of Joni MN, as a member of the council edet Gayo Aceh Tengah, who said, "the process of political communication in Gayo should realize the cultural value of style in conveying a message to the community should be figurative language such as, (rasa ken basae) can be interpreted the message conveyed to the community must be proven in the future, the gayo, in Aceh Aceh Aceh Aceh Aceh Aceh Aceh Aceh Aceh Aceh Aceh Aceh Aceh Aceh Gayo Aceh, Aceh, Aceh, as the gayo'sya'. The customary value or principle concerns "self-esteem" (kemel = shame) that must be maintained, practiced, enforced, and maintained by certain groups of relatives, groups of one house (sara umah), klen (split), and larger

groups. The customary principle is "political communication by practicing the principle of Gayo cultural values to uphold the sense of value of the message conveyed to the community." (Jamhir, 2017)

In Central Aceh, the ethics of political communication sometimes sink into political money, which is considered more favorable when quantitatively measured (which is protested). In fact, human beings have freedom of expression, behavior and action. It is for this basic right that man is used in various interests and politics, including in aspects of human life. In political activities or political socialization through the process of political communication, there will be conflicts and non-substantive issues. It is in these conditions that the value of gayo culture as ethics becomes very important. Genap mupakat (Deliberation), amanat (trustworthy), Tertib, Alang tulung beret bantu (help each other), Gemasih (affection), setie (loyal), bersikemelen (competed) ethical values for the people of Central Aceh.

In the midst of various political interests and differences among the people of Central Aceh, the ethics of political communication is very important as a distributor of constructive and enlightening political messages for the community. Someone who is in charge of maintaining the values of Gayo culture in the process of political communication is certainly not only the party of the community itself, but the parties (politicians) and local

governments concerned. Political actors and government actors must certainly be required to maintain the values of Gayo culture as the ethics of life principles in the delivery.

*Inhibition factor in The Ethics of Political Communication using Gayo Cultural Approach (Edet Gayo)?*

Political communication among the people of Central Aceh is easy to accept with common sense, manners, attitudes and behaviors using the revitalisation of gayo cultural values such as genap mupakat (deliberation), amanat (trustworthy), Tertib, Alang tulung bantu (help each other), Gemasih (affection), setie (loyal), and bersikemelen (competed). It is very easy to accept the people of Central Aceh, but on the contrary, if political actors and the government do not use cultural values in their political messages, they will cause the words of the gayo community to disappear by using language (gere mu edet), which means that they are unethical in terms of what they convey. From the statement above, there are several factors that inhibit the ethics of political communication using gay culture, namely behavior, attitudes, and ethics.

Political actors usually convey a message to the public in the process of political communication does not use mukemel cultural values. The traditional value or principle concerns "self-esteem" (kemel = malu) that must be maintained, practiced, enforced, and maintained by

politicians and governments. Then the political actors in the Gayo community itself must uphold and maintain its "self-esteem". Because someone who has "self-esteem" called "mukemel" can be interpreted as "having shame". On the contrary, a person who does not have the slightest shame is someone who does not have the self-esteem called "gere mukemel" is defined as "having no shame" that is considered inferior by the indigenous community itself. Thus, "mukemel" (self-esteem) is part of the main value or the most important value for the people of central Aceh. Gayo cultural values contained in mukemel is a value that becomes a reference for behavior or actions in various aspects of people's lives in central aceh.

Attitudes are defined as tertip in the value of Gayo culture, as political actors do not always run tertip in every situation that surrounds us. Talking needs to be tertip, walking, eating and drinking. Therefore, orderly contains the revitalization of the values of the Gayo cultural system within the indigenous Gayo people. Amanah (trust) is part of the value of the Gayo cultural system. Implementing the amanah is always proven to have the validity of its words, as well as its actions, to such behavior.

The above is in line with the words that describe his actions. Because his words and deeds are not appropriate, it is clear that the person does not have an amanah. In the Gayo language, order is famous with the term: "Nangka ipenangka, nangka ibaruli, kata ipekata,

kata ilalui". The meaning and purpose of what is said are always capricious and convoluted, and tarnishing his own words. In other words, the words with his deeds are very different. These kinds of actions and words lead to people who are classified as political actors, governments and people who do not carry out the mandate properly. This is certainly natural, when called political actors, government and community leaders must have the same function and role as role models of society that must be trusted, honest and responsible.

## CONCLUSION

As democracy progresses, the people of Central Aceh will slowly lead to political maturity. Logically, the longer the community is involved in politics, the more it will correlate with the level of wisdom in its political activities. The ethics of political communication use the value of Gayo culture as a means of sending a message to the community, increasingly mature and more wisely political in the sphere of regional affairs. Ethics in political communication that uses the values of Gayo culture such as: *genap mupakat* (Deliberation), *amanat* (trustworthy), *Tertib*, *Alang tulung beret bantu* (help each other", *Gemasih* (affection), *setie* (loyal), *bersikemelen* (competed) will place the position of politicians as political actors "mu edet", but, if not using the ethics of gayo cultural values, affecting the development of local democracy central Aceh will tend to be destructive, *gere mu edet* (without ethics)

and not appreciated by the community. In general, political actors, the government and the public in conveying the message, in the Gayo language *pri*, *Singket* (brief) *pedet* (full) *ringkes* (brief), these words and deeds are packaged in the message conveyed to the community. *Rasae e ken basa e* means that political actors, government, and society must convey words and actions that are consistent with what he said.

In this research, I illustrated the ethics of political communication in Central Aceh by using the value of Gayo culture in conveying a message to the community that will create peace and benefit for the recipient and giver of the message. In the process of utilizing each other in the context of a common interest, so that the community serves as both the recipient of the message and the public object. The Gayo community in central Aceh is a high-culture society, which is more concerned with *edet* (ethics) in the life of society. Political actors and the government of Central Aceh always practice the value of gayo culture in contracting with the community, in view as a person who is knowledgeable and has *edet* (ethics), precisely as a high culture society will easily receive the message conveyed by using the value of gayo culture. Political communication ethics, ideally the delivery of political messages that provide political learning to the public. But if the message is not used *edet* (ethics) gayo culture, then what happens is a negative reaction from the community.



This research provides recommendations to political actors and local governments to conduct political communication using the value of Gayo culture in the delivery of messages to the community. In addition, political actors, the government should also stick to the value of Gayo culture. This research provides recommendations to academics to be more able to deepen this research.

## REFERENCES

- A.R. Hakim Aman Pinan. (1998). *Hakikat Nilai-Nilai Budaya Gayo Aceh Tengah*. (Kabupaten Aceh Tengah, Ed.). Banda Aceh: Pemerintah Kabupaten Aceh Tengah.
- Achmad Mudlor. (2005). *Etika dalam Islam*. Jakarta: Al-ikhlas.
- Agus Makmurtono dan Munawir. (1989). *Etika (Filsafat Moral)*. Jakarta: Wirasari.
- Al Musanna. (2015). *Al Musanna. Lintasgayo.Com*, p. 1. Retrieved from <https://lintasgayo.com/54620/revitalisasi-sistem-nilai-budaya-gayo.html>
- Budiman S. (1996). *Tanah Gayo dan Penduduknya*. Jakarta: INIS.
- Deddy Mulyana. (2007). *Ilmu Komunikasi Suatu Pengantar*. Cetakan ke 18. Bandung: PT Remaja Rosdakarya.
- Emzir. (2012). *Metodologi Penelitian Kualitatif Analisis Data*. Jakarta: Rajawali Press.
- Hatta Aman Asnah. (1996). *Gayo: masyarakat dan kebudayaan awal abad ke-20 / Snouck Hurgronje; penerjemah, Hatta Hasan Aman Asnah*. (M. J. Melalotoa, Ed.). Jakarta: Balai Pustaka. Retrieved from <https://opac.perpusnas.go.id/DetailOpac.aspx?id=393947>
- Ibrahim, M. (1986). *Peranan Islam Melalui Adat Gayo Dalam Pembangunan Masyarakat Gayo*. Takengon: Diselenggarakan oleh MUI Provinsi Aceh dan MUI Aceh Tengah.
- Ignatius Haryanto. (2010). *Media di bawah Dominasi Modal: Ancaman Terhadap Hak atas Informasi*. Azasi, (Maret-april).
- Ivony. (2018). *Proses Komunikasi dalam Pengantar Manajemen*. Retrieved from <https://pakarkomunikasi.com/author/ivony>
- Jamhir. (2017). *Nilai-nilai adat gayo bersandarkan hukum islam sebagai pedoman dalam menyelesaikan kasus hukum pada masyarakat gayo*. *Jurnal Justisia*, 2(1), 33–56. <https://doi.org/10.22373/justisia.v2i1.2645>
- Junus Melalatao. (1983). *Pseude Moiety Gayo Satu Analisa Tentang Hubungan Sosial Menurut Kebudayaan Gayo*. Universitas Indonesia.
- Junus Melalatao. (1997a). *Melalatao, "Budaya Malu: Sistem Budaya Gayo*. Jakarta: Kerjasama Fak.

- Sosial dan Ilmu Politik UI dengan PT Pelajar, Jakarta.
- Junus Melalatao. (1997b). *Sistem Budaya Indonesia*. Jakarta: Pamor.
- Koentjaraningrat. (2015). *Kebudayaan, Mentalitas, dan Pembangunan*. Cetakan ke 21. Jakarta: Gramedia Pustaka Utama.
- Mahmud Ibrahim dan A.R. Hakim Aman Pinan. (2010). *Syari'at dan Adat Istiadat*. Takngon: Yayasan Maqamam Mahmuda.
- Nadler, S. (2018). *Homo Politicus*. Spinoza, 286–333. <https://doi.org/10.1017/9781108635387.012>.
- Richard West dan Lynn H. Turner. (2008). *Pengantar Teori Komunikasi: Analisis dan Aplikasi Buku 1 -3*. Jakarta: Salemba Empat.
- Susanto, E. H. (2013). *Dinamika Komunikasi Politik Dalam Pemilihan Umum*. *Jurnal Kajian Komunikasi*, 1(2), 163–172. <https://doi.org/10.24198/jkk.vol1n2.6>
- Syahreza, M., & El-Yana, K. (2016). *Mirza Shahreza*, 5, 1–62.
- Tabroni, R. (2012). *Etika Komunikasi Politik Dalam Ruang Media Massa*. *Jurnal Ilmu Komunikasi*, 10(2), 105–116.
- Tjun Surjaman. (2005). *Komunikasi politik : Komunikator, Pesan, dan Media / Dan Nimmo*. (Jalaluddin Rakhmat, Ed.). Bandung: Remaja Rosdakarya.
- Windiani, N. F. (2016). *Menggunakan metode etnografi dalam penelitian sosial \**. *Dimensi Journal Of Sociologi*, 9(2), 87–92. Retrieved from <https://journal.trunojoyo.ac.id/dimensi/article/view/3747/2748>.