

## **SARAK OPAT: LEADERSHIP STYLE IN GAYO COMMUNITY**

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### **ABSTRACT:**

*The paper discusses Sarak opat. Sarak opat is a leadership perform in the Gayo people. Sarak opat is a leadership behavior and practice. The approach of the research is ethnography. Research techniques with special involvement when a leader giving a speech. The analysis review field notes in the cultural symbols attached to traditional forms. The study shows that the leadership of the Gayo people does not have a lower hierarchy and has a unique rectangular shape. Behavioral leaders must have communication intelligence. The leader's expression characterizes accuracy, analogy, and kindness. Leaders are advanced, religious, fair, wise, honest, consistent, and frugal. The leader in Gayo local wisdom is the main decision maker (lantak uluh), administrator (tetah tentu), mentoring (jege perala), and honorable (layak laku).*

### **ARTICLE HISTORY:**

Received: 2 October 2020

Accepted: 28 April 2021

Published: 31 May 2021

### **KEYWORDS:**

Gayo Tribe, Leadership, Sarak Opat

**ABSTRAK:**

Makalah mendiskusikan *Sarak opat*. *Sarak opat* adalah model kepemimpinan masyarakat Gayo. *Sarak opat* adalah perilaku dan praktik kepemimpinan. Penekanan Penelitian ini adalah etnografi. Teknik penelitian dengan terlibat khusus saat ada pemimpin yang berpidato. Analisis domain digunakan untuk mereview catatan lapangan dalam penemuan simbol budaya yang melekat pada bentuk tradisi. Hasil penelitian menunjukkan tentang kepemimpinan masyarakat Gayo yang tidak memiliki hierarki bawah dan mempunyai keunikan berbentuk persegi panjang. Perilaku kepemimpinan harus memiliki kecerdasan komunikasi. Ungkapan pemimpin mencirikan kecermatan, analogis, dan terkesan terbuka tetapi tertutup. Pemimpin adalah seorang yang berusia lanjut, religius, adil, bijak, bereputasi, jujur, dihormati, konsisten, dan hemat. Pemimpin dalam kearifan Lokal Gayo adalah sebagai pemberi keputusan utama (lantak uluh), pengurus (tetah tentu), pendampingan (jege perala), dihormati (layak laku).

**Kata Kunci:** Kepemimpinan, *Sarak Opat*, Suku Gayo

**INTRODUCTION**

Leadership emerges since the beginning of human civilization; Moehariono (2014) explains that when the ancestors live together and cooperate, it will emerge among them, the oldest, the strongest, the brightest, the wisest, the bravest, the most feared becoming a leader in their community (Moehariono, 2014). The principle is often called *primus inter pares* (Maimunah, 2017). The quote explains that the leadership concept existed a long time ago, and even naturally, when people live together or join in a group, it will need a leader leading them. Islam teaching also accentuates this concept as narrated in hadith, when people will go to travel, they should appoint a leader among them (Abu Dawud, n.d.). in a concept of leadership management, it is one of the function or practice of management, even more leadership often taken as the vital element in management.

In this research, the problems emerge because, in the present time, leadership trends are based on the model from the West civilization, and it is often taken as a reference. For instance, Niccolo Machiavelli's theory of leadership, Joan Woodward with the task-oriented concept or Gordon Willard Allport with trait theory concept, Paul Hersey's situational leader concept. Meanwhile, many life philosophies are becoming a tradition in a local community in Indonesian regional culture, local wisdom on leading a person. For example, in the Gayo community, the leadership system is called *sarak*



*opat*. Gayo community leadership is institutionalized, consisting of four, i.e., *reje*, *imem*, *petue*, and *Rakyat Genap Mufakat (RGM)*. Every system has its specific roles and limitations.

The cultural approach is a local knowledge that has been believed in for a long time and has become a tradition in the community. It unites with the system of faith, culture, and custom norms that existed in a region, so it should be taken as a study that can be examined as knowledge because custom norms philosophy is held by people everlasting and qualified as old as the local community existed. Sibarani (2015) defines local wisdom as a community's indigenous knowledge or local genius coming from noble values of cultural tradition to regulate social order (Sibarani, 2013).

Several types of research related to this study have been found, as the research conducted by Ismail et al. deducing that there is significant influence with the local wisdom approach effectively increases teacher's professional performance (Ismail et al., 2015). Next, Prihana and Labolo reveal that the "kerukunan Gaya Sunda" Leadership Model is an ideal formulation as an alternative from the existing leadership model which prioritizing harmony and stability between religion and Sundanese Culture, in which religion and culture positions are parity, none of which is higher or lower than the other (Kusworo, 2020). In their writing, Tshitangoni and Francis (n.d), relating to traditional leadership relevance in developing rural communities in South Africa, explains that "*The term "traditional" is often used to describe anything indigenous so while traditional leadership exists in many parts of the world*" (Tshitangoni & Francis, 2018).

The three above articles show that cultural-based leadership is effective and essential which can be used in leadership practice. Therefore, the article on *sarak opat* as a leadership model in the Gayo community needs to be explored to obtain knowledge or understanding on local wisdom cultural-based leadership. Thus, the article is vital to answer how the leadership model and primary orientation in the Gayo community. The research's significance is to obtain a piece of new knowledge or understanding on leadership resulting from historical factors in cultural, linguistic, and racial approach in a specific cultural sociology context, in this case, Gayo culture.

## METHODS

This article uses the cultural approach through the ethnography method to build a systemic meaning of a specific culture. The data collection technique applies ethnographic Interviews using distinguish speech, in which the researcher applies local indigenous dialect, that is, Gayonese language. As for the data sources is one person as the chief of Gayo Traditional Council, five people as the traditional figure, three-person as a public figure, and four persons as the elders (petua) in the community. The analysis applied was domain analysis by selecting semantic relationship (relational on cultural, linguistic meaning), preparing a worksheet of domain analysis, selecting statement informant, formulating domain structural questions, and re-checking field notes to find out cultural symbols and to find out the relationship between those symbols (Spradley, 1979),(Elizabeth, 2006).

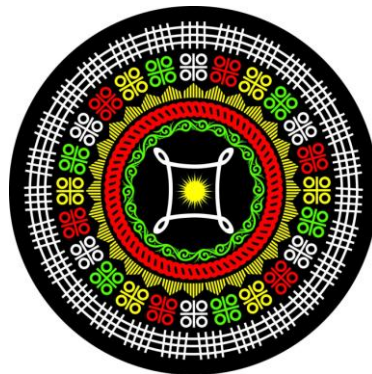
## FINDINGS

The Gayo community is one of the tribes in Aceh and is usually referred to as an indigenous tribe. Based on Abdurrahman Daudy's rhyme, it was explained that the Gayo community is the descendants of the Rum because they were stranded before the abrasion occurred (Daudy, 1979). Wiradnyana and Setiawan expose that generally, the archaeological data derived from the research in this niche was human's skeleton fragments, human bones and dental fragment, animal bone fragment, pottery fragment, ceramics fragment, coal fragment, clamp fragment, arrow fragment, remain of wicker, burnt bone fragment and slate. The carbon radio analysis from the data was  $2590 \pm 120$  BP coming from the depth of 30 CM-40 CM and  $4400 \pm 120$  BP from the center of 70 CM. The study explains a relationship for utilizing those tools buried a long time ago by the human in the location (Stanov, 2015). The research result shows that the Gayo community lived in the area a long time ago before the fragment's age. The Gayo community spreads and live with numerous population in four regencies, i.e., Central Aceh, Bener Meriah, East Aceh Outback, and some in Eastern Aceh. The research was conducted in Central Aceh, the geographical location of the area is located between Central Aceh and Bener Meriah Regency, which lies in  $4^{\circ} 33$  North Lattitude and  $96^{\circ} 45$ - $96^{\circ} 55$  East Longitude. The area ranges  $\pm 577.948$  Ha or 10.4 % of the Aceh Province



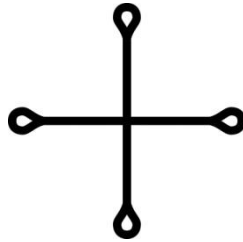
area, the average height is 200-2600 KM of the sea level. The area's climate is mild, with an average of 20 C daily, and it categorizes as a rainy area.

Discussing leadership in the Gayo community needs to refer to the philosophy of Gayo Karawang Motive as a unique carving representing Gayo community grandeur. The motive has the religious symbol, customs, social-cultural, and grandeur (Joni, 2017). Carving, part of the culture, is an artistry to fulfill one's spiritual needs. The carving was required a spiritual, resulting in the carving being very valuable or precious to fulfill bodily and spiritual necessities (M. Ibrahim & Aman Pinan, 2009). The motives were excerpted on their surrounding materials such as building wood, clay for ceramics, woven cloth, woven fabric, and metal. The following is Gayo Karawang motive (A. P. Ibrahim, 2009).



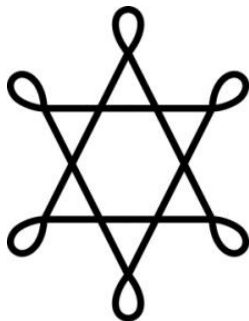
**Figure 1. This is an image of Gayo Karawang Motive**

The leadership symbol on Gayo Karawang Craft is Tapak Sleman motive, which is often called Sagi Opat or Sarak opat. The figure of sagi opat becomes controversial about its form; some people argue that the figure is a kind of plus shape and the loof in every tip of it, a closed curve whose starting and ending points coincide with a fixed point known as the base point. It is seen in the following figure:



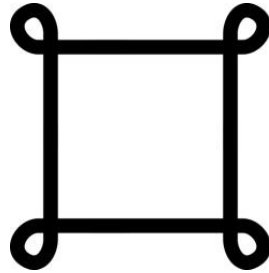
**Figure 2. This is the Plus-shape of Tapak Sleman**

As obtained from brahim kadir Sementara personal note in Joni's et al. book, the above figure merges two same-side triangles that opposite each other so that it creates a 6-star space of triangle shapes.



**Figure 3. This is the figure of Tapak Sleman of Six-Sided Star Shape**

According to him, the oldest Kerawang motive is the tapak sleman from the "David star Solomon ring". Since the 2nd century BC, the explanation has existed, and now it is known as a typical spiritual symbol in the world (Joni, 2017). Furthermore, his books were written about this symbol, Gloka Star or alchemy, in the 5th - 15th century. The character continually defines six planets surrounding the sun in the center or represents water and fire. Furthermore, representing the earth and sky ring in the 7th century BC, it was found under the ruins of Sidon Fenisia town. The Hexagram meaning was six planets surrounding the sun in the center or representing fire and water, representing the earth and sky (Joni, 2017). Afterward, in the Interview with the MAG chief, the symbol is



**Figure 4. This is a figure of the four-sided shape of Tapak Sleman**

The symbol is a four-sided shape with a loof in every corner by one draw. The character is similar to the character located in the Karo tribe. They also called it King Sulaiman's footprint/tapak raja Sulaiman. The difference is that on the symbol, the combination of two four-sided shapes opposite each other and has a loof tip. The Tapak Sleman symbol with four spaces, as mention by Jusin Shaleh; according to someone with AG initial, the emblem is spirituality relationship in protecting self (*pray*) by reciting selected verses in the Quran (Interview with Jusin Saleh and AG, 2020). The relationship with Tapak Sleman symbol as spirituality, Joni et al. also explain in his book that Tapak Sleman was used as *raja*/spells, but with six space Tapak Sleman symbol (Joni, 2017).

In this study, the researcher has not yet provided the most valid and trusted justification related to the symbol because literature discussing this issue is very limited. In the old days, the Gayonese prefer to use spoken tradition. On Kerawang Gayo's design, as seen in figure 1, the writer uses a symbol told by Jusin Shaleh. This consideration was based on *sagi opat (sagi pendari)* philosophy. Overall, the Kerawang motive, which the writer analyzed, is the motive recorded by Mr. Ibrahim Kadir with slight differences on Tapak Sleman symbol. It did not use a character like a plus-shape with a loof in the tip.

*Tapak Sleman* is the footprint of the Prophet of Sulaiman PBUH. The Prophet of Sulaiman is the symbol of intelligence for the Gayo community. The prophet can speak with birds, jinn, and other creatures. So that, in the second layer after the sun (alluding Allah Glorified and Exalted, the Creator) is the Prophet Sulaiman's footprint. The finding indicates that a leader must have

proficiency, as wise and competent as the prophet of Sulaiman. The grandeur of Prophet Sulaiman can speak with every being who lives and die, able to hear a whisper from near or afar. Tapak mentioned here is the description of footprint (Pinan, 2003).

On the sheet (*Catatan Ibrahim Kadir*, n.d.), it was found that *Sagi Opat* is often called as *Sagi Pendari*, or *Sarak opat*, i.e., the government apparatus or the living system found in the Gayo ethnic group, *Sagi Penari*: government structure organization (similar to a *cabinet*). In Gayo custom proverb, *Sagi Opat* was meant by saying: "*Reje mu mu suket sifet, Petue mu sidik sasat, Imem muperlu sunet, Rakyat genap mufakat*". It means "The King assesses and measures, the Tribal council or person honored as the elder investigates and stratagems, the Imam knows what is mandatory and sunnah, the society is the place for deliberation and discuss."

Etymologically, *Sarak opat* is a term taken from Gayonese saying, consisting of two words: "*Sarak*" and "*Opat*". *Sarak* means body; vessel and *Opat* mean four. Thus, *Sarak opat* is a body or vessel for four authorities consisting of king, elders, Imam, and Folk (Syukri, 2009). The *Sarak opat* is a governmental apparatus vessel arranging and organizing people's interest-based on customary law, which parallels Islamic sharia (Syukri, 2009). Traditional phrases about leaders:

*Reje (edet) atan astana, imem atan agama, tue muneweni pintu pertama si kuderet kedue si kuwas, tue simunengone, sudere genap mupakat, tue sidik sasat. Kejurun mupendari, reje mujari kaki, tue musekolat, imem mukatip, murip berbenar, mate bersuci, murip ikandung edet, mate i kandung bumi, murip muamilen, mate musebeb. si opat mukawal, si pitu mudenie, si opat mukepala, si pitu mukemala* (Asnah, 1996).

The above quote means the king who is responsible for custom lives in the palace, Imam who is accountable for religious laws, the elders' guards in the door, the first man gets out and the second man enters, all of them under the elders' supervision, the Folk as the brothers for discussion, the elders provide consideration with complete investigation and analysis. *Kejurun* has region/place; the king has assistant, the elders have their vice (*muscolat*: is vice of *reje* or *tue* which in daily life called *bedel*), *his Katip assisted imem*. Life should be in righteousness, the dead must be purified, live must uphold





customs, dead buried inside the ground, a life must be preserved, and death must result. The four *kejuruns* guard the entire Gayo land.

*Sarak opat, dewal empat segi*, such term for Gayonese, expresses the foundation and form of their land. Four is the element which means four-sided building. Likewise, physically it is called *dewal*. One *reje* one *petue*, one *imem* and several *sudere* and subordinates, forming as Gayo union community and its governmental union form.

#### 1. *Reje* =King (leader)

*Reje mu suket sifet*, interpreted as the king assesses and measures. "*Reje munyuket gere rancung, munimang gere angik*" (the king measures not more or less, he considers not by leaning to one side). It shows how just the king is. *Reje Musuket Sifet* means that the man appointed becoming a *reje* is seen as the elder (honored). The appointed *Reje* has expected it has many excellencies such as pious, just in action, wise in any way, knowledgeable, reputable, honest, respected in dignified, clever scholar, and possessing a significant amount of wealth (Aman Pinan, 2003).

The same gesture also deliver by Ibrahim Kadir in his book, that *Reje musuket sifat* means,

The king is he who assesses, reads, remembers, decides, responsible. The king (the ruled leader) is an honoured, respected, obeyed man. As a king, he ought to have leadership, just, righteous, responsive in reading, considering, deciding, with complete wisdom. The king (leader) must have his leadership style, considering, remembering with the full sense of justice based on the law (*Catatan Ibrahim Kadir*, n.d.)

In the past Gayo tradition, *Reje* is the leader in a small area. As for the larfer area, he is called *Seltan*. Here, *Reje* is like *keuchik* or head of the village, but he usually holds the position because of his cleverness and brightness.

*Reje* (lord) is the man who organizes custom (*edet*) in a mini-republic he holds, he continues the position from the predecessor who has died and with the approval of *saudere*, before he is appointed to hold the position (Asnah, 1996). Usually, a *reje* goes anywhere without an official

entourage. He arranges and works his land, dress just like ordinary Folk. A *sudere* who is richer will not breach *edet* (tradition) if he dresses way better than *reje* himself (Asnah, 1996). When the eid al-Fitr came, a *reje* was bathed in a white flour ceremony by several women with kaffir lime juice and other ritual tools. After finishing the ceremony, they come back to their houses, and the people would come to *nik haji* (apologize to each other).

In *reje*'s authority system, the rights of the relatives (*sedere*) is very significant. A *reje* can only do something if he believes what he is doing is supported by *sedere*. Nevertheless, *reje* has its ways to gain back-up and deal from *sedere*, so that it looks like every *reje*'s decision was the result of deliberation with *sedere* (Paeni, 2016).

## 2. *Petue* (tribal council, tradition experts)

*Petue mu sidik sasat*, the tribal council or the man honored in the community, conducts investigation and stratagem. This finding means that tribal council and tradition expert must be wise, brave, and bright as the one holds on to the rules and knows all aspects of government, custom, and laws. So does with daily tasks, *petue* must conduct investigation and stratagem with bravery to seek eternal truth based on the rules and traditions (Kadir, 2007).

*Petue* is the oldster or among the aged people because of their intelligence and authority. *The Folk selected Petue* to examine, plan, evaluate, and solve problems dealing with the community. The task result will be conveyed to *Reje* (M. Ibrahim & Aman Pinan, 2009). *Petue*'s function in *Sarak opat* politic is not only examining and observes people's condition, but they also have to know and observe *reje*'s situation himself. If *reje* breaches or violates rules, *petue* will conduct deliberation with *imem* and the Folk regarding the proper sanction or punishment to *reje*. At the very least, *petue* will demote *reje* from the *sarak opat* governance.

Furthermore, *petue*'s function must *mujege muru'ah* or traditional dignity/Gayo's tradition (preserving Gayo's tradition/custom good name or prestige), in order Gayo's custom/tradition does not vanish or does not have any spirit in the life of Gayo's people. With *petue*, tradition/custom of the ancestors who are fair and unique can be preserved and maintained,



so that, it can show a cultural, passionate, and sense of initiatives nation (Syukri, 2009).

3. *Imem* (imam/coach/educator)

*Imem Muperlu Sunet*, Imam knows what is mandatory (*fardhu*) and Sunnah. Imam teaches the knowledge, educates the Folk, and can tell right or wrong, mandatory and Sunnah. In his daily task, Imam has a duty to coach people, educate them, uplift their honor and dignity, and provide cues for right and wrong in society (Kadir, 2007).

Due to the heavy load and assignment borne by Imem, he is aided by "*lebe*" that is, vice imem, in dealing with many details in Islam. Moreover, Imem and lebe not just know and able to uphold Islam sharia, but they must know and able to perform Gayo's tradition/culture because Islamic sharia and Gayo's tradition are inseparable (Syukri, 2009).

4. *Rakyat Genap Mufakat* (Folk as a place for deliberation/consensus)

*Rakyat Genap Mufakat* is that the clever person had deliberated the Folk as a place for deliberation to take and perform provisions, either about tradition, laws, religion, et cetera. The consensus becomes a prioritized provision upheld high and robust. A Folk is a place for deliberation to take and perform a legal condition, and people's decisions become the highest law used for the common interest. They are strong because of the people, prosperous because of the Folk, and without them, there would be no consensus (*Catatan Ibrahim Kadir*, n.d.). *Rakyat genap mufakat*, the representatives of folk, do a consensus deliberation to solve problems dealt with the people and set programs relating to every person's interests and progress (M. Ibrahim & Aman Pinan, 2009).

The symbol of Sagi Pindari on the first layer content shows that the Gayo community has a leadership system that acts as an executive, legislative, and judicative. As has been said by Mr. Mahmud Ibrahim,

"Sultan/merah/reje, *kejurun*, and pengulu along with imem, *petue* and rakyat genap mupakat are called *sarak opat* that is four potential or governance elements in one institution, outright acts as an executive, legislative, and judicative, cohesive, determined to preserve the good name and to promote the community (M. Ibrahim, 2007).

If we take a look 45 constitutional text, article on *edet negeri linge* in article 3 on criteria and traits of Reje, "*sifetni reje (dasare malem): adil, kasih, benar suci, murip i kanung edet, mate i kanung bumi, murip gere mumapa, mate gere mupenangisen, murip benar, mate suci, munyuket gere rancung, munimang gere angik, seneta rowa jengkal, senare opat kal*".

The king must be pious, canny, wise, fair, compassionate, and righteous. A life must contain custom norms and values, death inside the earth, do not live in wasteful (impoverish), do not regret death, life must always be injustice, die in faith, assessing with fair and just, the measure does not incline (skewed), one cubit must be two spans because bamboo must be four *katok* (2 liters) and its the right amount.

There are many proverbs (*Peri Mestike*) found in Gayo community local wisdom on preserved and authoritative leadership. For instance, the next proverbs, "*kuatas berpucuk lemi, ku bumi mujantan tegap, kukuen mujangko, kukiri munawin, pantas berulo, lemem bertona, beramar makruf, nahi mungkar keramat mufakat, behu berrerami, alang tulong, berat bebantu*" (Tawar, 2011).

To the top grows soft shoots (fresh green), to the earth with solid male roots, to the right reaches out, to the left to grabs (embraces), is quick to be chased, slow to support each other, conduct amar ma'ruf Nahi munkar, deliberation to reach consensus, strong in togetherness, help each other.

Warning Message  
By Tgk Mude Kala

*Gelumang tujuh ini kusederen, kin inget-ingeten gelumang pitu  
sarah pepatah ini kuperinen, ku atas pimpinan barang sahen tengku  
gelumang pitu turah irasa atani jema simujadi ulu  
yang oerta rugi belenye, nanpe yang kedue beden payah demu  
yang ketige kona fitnah keempat mutamah buet diri padu  
yang kelime we kona caci yang keenam menjadi we berate karu  
  
yang ketujuh ideyei setan, depet ujian we kona ganggu  
si pitu perkara siturah irasa, oya geralle gelumang pitu  
sipitu perkara lepas wan ujien, selamat berjelen mengayuh perau*



*ke barang sahen ara pepakaten, we ibubunen kin kepala ulu, semiselni jema  
 mujadi reje, turah icube gelumang pitu  
 mujadi reje olek pedi sakit, merasi pait lagu empedu  
 mumikire rakyat iwanni kampung, kune kati beruntung kune kati maju  
 mujadi ulama olok pedi susah, mendapat tomah ari jema gere berilmu  
 memiki harta kune kati pane, berpedih ate menumpangan dagu  
 munehen tuduh ari kuwen kiri, silagu nabi masa lalu  
 konotni cerak singketni peri, ike mujadi kin kepala ulu  
 ke baring sahen jema manusia, turah icube gelumang pitu  
 ike gere beta nguk iperinen, gere jadi ilen kin kepala ulu. (Aman Pinan,  
 2003)*

The above rhyme means that a leader has significant risks. The seven big waves mean losing wealth, difficulty to see relatives due to business, prone to be framed, many public responsibilities while his work abandoned, swearing by the people. The leader can be affected by the devil's disturbance because he has many thoughts, so that the leader may have a chaotic mind whom the devil ultimately deceives.

Leader in Gayo local wisdom which symbolized on *sagi opat tapak sleman* means intelligence symbol. Therefore, a man must have knowledge to do activities, such as *sifet petue musidik sasat* (investigating, advising, guiding, and directing), *lepas berulo taring berai, salah bertegah benar bepapah, beluh bertunung osop beperah, tingkis ulak ku bide, sesat ulak kudene, salah ku edet bedolat, salah ku hukum tobat, murip ikanung edet, mate ikanung hukum.*

As a leader, he should have characteristics of *petue* as a person among the aged because of his ingenuity in acting and giving consideration. If other people have started early, he should chase his lag. If there is any left behind, he should be picked up. If he is correct, then he is led. If he went, people would follow. If you go astray, then return to the path (base). If it is wrong in custom, then it is sovereign. If it violates Islamic law, then repent. If life is contained in tradition, then death is included in the law.

*cing ken penimang are kin penyuket*. Scale (weigher) to weigh in, bamboo to measure. People should trust something to the expert. They use a tool as its function, for people can succeed. As the custom sayings, *si bijak kin perawah, si teger kin penemah*, which a wise/friendly/good at speaking will assign as public relation (PR), a man with solid muscle is given items carrier.

Another philosophy is that *enti tunin rara ku wan jih, enti tunin powa ku wan wih*. The translation is not hiding fire in the weeds and not hiding salt in water. It has deep meaning; if people do not store or keep something in its place, it will be gone, either the good they store or the person who holds it.

A leader can run his role if he brings the fortunate. Because of his fortunate, people select him and become role models. In performing leadership in Gayo, the people expect the leader to behave as in the traditional sayings, *ike mah kude kuwan wih, enti bio ari kudukke*. It means, if people bring the horse to the water, do not rush from behind, but the carrier must go to the water before the horse. In other words, a leader must give an example, and then the people will follow the exemplary behavior.

## DISCUSSION

Leadership in Arabic is *masdar* of the word *يرعى - رعى* which means *سأسها* and *رعاية الامير رعيته*. Later on, it is also mentioned that *الاتفتات والحفظ والتعضيد وتدبر شؤونها* (Munijd, 267, n.d.). The Ra'iyah concept in a leadership context derived from the Prophet PBUH hadith:

عَنْ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّكُمْ رَاعٍ ،  
وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ... (مُتَّفَقٌ عَلَيْهِ)

Meaning, "every one of you is a leader, and everyone is responsible for your leadership".

Allah Swt says:



يُوقِنُونَ بِآيَاتِنَا وَكَانُوا صَابِرِينَ لِمَا بَأْمَرْنَا يَهْدُونَ أُمَّةً مِنْهُمْ وَجَعَلْنَا

Meaning:" And we made from among them leaders guiding by Our command when they were patient and (when) were certain of Our signs".(QS. As-Sajda (32): Verse. 24, n.d.)

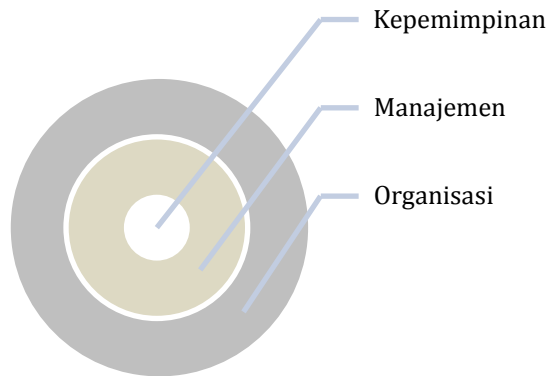
In the philosophy of *sagi pendari tapak seleman* on *Upuh Ulen-ulen Kerawang Gayo, reje, petue, imem and rakyat genap mupakat*, is a unit whose position is not so obvious in the hierarchy. The leadership arrangement is not necessarily mean a government organization. Still, it can be meant as an individual whose have characteristics as executive, legislative, and judicative at the same time. In other words, a person must lead, plan, consider, observe, and the other important aspect is that they can be led.

The ability to be led is required in an organization because vision and mission would not be run if every human resource cannot synergize and have the same perception as the leader. The obligation to honor the leader and respect him is conveyed in Gayo's custom sayings, *reje remalan termulo, kunul teruken*. The proverbs remind that the leader sits on the throne, but he must also stand in front in various tasks in facing difficulties (*Ikhtisar Gayo, h. 124, n.d.*). The complete sayings are, *Reje si remalan termulo muringang tali, sikunul teruken mumotos ni peri, kata e i penieti, tubuhe i pejamuri*.

The philosophy asks the people to respect the leader by prioritizing the king to walk first and sit on his noble position. It shows that those who are led also must recognize their position. The leader's command must become common understanding among the Folk. Leaders are the foremost person and act in front because of their abilities for the people's benefit. As a leader, he also must have the ability of *lantak luluh, tetah tentu, jeje perala dan layak laku* (Jusin Saleh, 2020).

Leadership in management science is one of the practices or functions of management. Uhar Suharsaputra (2015) explains that organization is the framework in which direction and leadership take part. Leadership is the most determining factor in command to run effectively, and if this aspect can be achieved, then the organization will be easier to achieve organizational objectives (Suharsaputra, 2015). Furthermore, Uhar describes the relationship of management, leadership, and organization as follows:

**Diagram: 5 Relationship of Leadership within Organization**



The above figure shows that leadership is the critical element of becoming the prime mover in a management activity to run to achieve the goal. James A.F. Stoner defines leadership as a process to direct and influence the group member regarding performing the task, "*leadership as the process of leading and controlling the task-related activities of group members*" (Stoner et al., 2006). The leader is they who can influence others and uphold managerial authority, "*Leaders as those who can influence others and who possess managerial authority*" (Robbins & Coulter, 1996).

Leadership means the ability and readiness which possess by a person to influence, encourage, ask, guide, direct, and if it was necessary to force people or group to accept those influences and afterward he do something to promote in achieving the goals set previously (Administrasi Pendidikan, 2008).

Hence, from several definitions, educational leadership influences encourage, motivate, directs, and empowers all educational resources to achieve educational objectives.

What can be seen in leadership in the Gayo community is that the leader must have intelligence and professional intellectual ability; it can be imagined if a duty was assigned to those who are not experts. Prophet Hadith, "*idza wussida al-'amr ila' ghairi ahlihi fantazhir al-sa-'ah*". Ibnu Hajar Al-'Asqalaniy comments the hadith, that is, regarding on professionalism deviation (*wussida al-amr ila ghairi ahlihi*), which will occur if stupidity spread



everywhere and knowledge was lost. As the result of handing over duty to they who are not expert, so that it will spread stupidity, which in turn, it will break the continuity of science according to Ibnu Hajar, the condition will lead to destruction (Ibn Hajar Al-Asqalaniy, 1979).

## CONCLUSION

The leadership style in the Gayo community is democratic type. A *reje* will not decide before consulting to *imem*, *petue*, dan *rakyat genap mufakat (RGM)*. Based on the *sagi opat* symbol on Ulen-ulen Kerawang Gayo motive, it is described that *reje*, *petue*, *imem*, and *rakyat genap mupakat* is one unity which the hierarchy position is distinguished, the structure used was four-sided shape. The decision taken was based on *sudere's* decision (general public).

*Sagi opat* motive on Kerawang Gayo symbolizes *tapak sleman* (Prophet Sulaiman's PBUH footprint). Prophet Sulaiman PBUH is the symbol of intelligence because he can speak to their being beside the human. Thus, the Gayo community interprets that a leader's primary requirement is that he has intelligence as prophet Sulaiman in good communication. The uniqueness of communication skills of the leader in the Gayo community is that the words spoken are the valid words in the heart, or they select the word carefully and making an analogy, not the straightforward or direct style of communication.

The leader is the elders, pious in religion, just in their act, wise, respected, honest, honored, consistent, not wasteful, nurturing, and the decision taken was based on the consensus of *sudere* (audience). Indeed, the leader sits on a throne, but he also must be in the front to face difficulties. Moreover, the leader in the Gayo community is the first person who makes policy or makes the decision (*lantak uluh*), having management skill (*tetah tentu*), preserving and nurturing (*jege perala*), and also respectable and honoured in the society (*layak laku*).

## ACKNOWLEDGEMENTS

Our sincere gratitude to Majelis Adat Gayo (MAG) has provided data and information related to the cultural data. Our great acknowledgment to Mr. Ibrahim Kadir, Jusin Shaleh, Aspala, M. Husein, and other traditional figures as the interviewees in this article. Lastly, our honor is to the writer team and data collector team.

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