

Family Resilience in Preventing Child Deviance: Insights From Gayo Community Wisdom

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ABSTRACT

This study aims to describe the concept of a happy family in the Gayo tribe community with local wisdom values in the form of family resilience in preventing children's deviant behavior. The research method used in this research is qualitative. Sources of data in the form of primary and secondary data sources. Data collection techniques using observation and interviews. After the data was collected, it was analyzed using qualitative data analysis with four stages, namely 1) data collection, 2) data condensation, 3) data display, and 4) conclusion drawing/verifying. The results of the study show that the concept of a happy family in Gayo society begins before marriage, each of them must know their partner, then after marriage, they must try to maintain family resilience. The pattern of family resilience in the Gayo community consists of physical and mental elements. Elements of birth include economic adequacy, education, availability of housing, and availability of transportation. While the Inner/Spiritual element is in the form of cultivating religious and customary values. Syariat berules, edet berules, agama kin senuwen, edet kin peger which means that Shari'a is carried out according to customary law, religion as the plant, custom as the fence.



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1. Introduction

A happy family is a family that runs in a harmonious, harmonious atmosphere that is marked by good agreement and cooperation between husband and wife, father, mother, and parents of children. which includes the atmosphere in the family, giving each other attention, communication, and mutual respect between family members. (Nasution, 2008) Maintaining a harmonious and happy family is not an easy matter. Because couples can experience tests of patience and loyalty in the household. In Islam, a harmonious family is a family that is *sakinah*, *mawaddah*, and *warahmah*.

Or it could be interpreted as a family that is peaceful, full of love or hope, and compassion. This can be the basis for a family so that they always get the pleasure of Allah SWT. Prophet Muhammad SAW has shown us how to maintain family ties in Islam. He likes spending time with his family and always reminds his family to stay on the right path and do good. Therefore, a pattern of family resilience is needed in children's education, especially in terms of social children.

Family resilience cannot be separated from the problems of individual humans in maintaining their existence. The family is the individual unit in society.

A good family and living in a good environment will bring benefits to humans themselves. Religion has guided the benefit of human life. In Islam, these guidelines are in a broad scope which is called *shari'ah*. (Suwarno, 2020). So that individuals in the family, namely fathers, mothers, and their children, avoid deviant behavior. The deviant behavior of minors in Aceh is a very worrying social problem. (Ni Made & Ni Ketut, 2020). The children that the authors refer to in this study are children aged 18 and under. Crimes against children and women have contributed to increasing the crime rate.

Based on the fact that a large number of children are currently in conflict with the law, which is caused by a lack of attention from the family, as the results of research by Chairul Bariah and Erna Fitriani Hamda. Which stated that cases of student deviance at SMA 4 Banda Aceh were caused by a lack of attention from the family. (Bariah & Hamda, 2021). Likewise, Hilda Yanti stated that the deviant behavior of children in North Aceh could no longer be contained by society because children denied that they were advised. (Hilda Yanti, 2021). Not to mention the high cases of drug users in Indonesia are students, while the number of suspects in the Aceh case, which does not decrease every year, instead increases, which is due to a lack of family attention. (Aggraini et al., 2019).

Based on the problems above, the author wants to research the Resie of the Bahgie Family (Secrets of a Happy Family): Patterns of Family Resilience in Preventing Children's Social Deviations (Study of Local Wisdom Values of the Gayo Community), this research is expected to be able to map patterns or models of protection carried out by families in the Gayo community based on their local wisdom in preventing deviant behavior in children.

Research that examines family resilience and children's social deviations have been extensively researched by previous researchers. Among other things, a research entitled Analysis of Family Resilience Factors in Kampung KB RW 18 Kelurahan Kadapiro Surakarta City by Mujahidatul Musfiroh et al, with the results of the study that good family resilience includes resilience to legality and family integrity, physical resilience, economic resilience, psychological social resilience, social resilience culture. (Musfiroh et al., 2019).

The difference between the research above and the research that the author will conduct lies in the factors and patterns of family resilience. Research by Mujahidatul Musfiroh et al focuses on factors of family resilience, while the research that the authors will conduct focuses on patterns of family resilience in the value of local wisdom in the Gayo community. Based on these differences, there is still an opportunity for the author to conduct this research. The research entitled Family Resilience:

The Cultural Perspective of Batobo by Yantri Maputra et al. The results showed that batobo is a model of family resilience in the form of a community. The process carried out in batobo creates an impact on family resilience in physical, social, and psychological as well as religious aspects. (Maputr et al., 2017). The difference between the research above and the research that the author will conduct lies in aspects of the form and pattern of family resilience.

Research by Yantri et al focuses on a form of family resilience in the form of batobo culture, while research by the author focuses on patterns of family resilience in preventing children's deviant behavior. Based on these differences, there is still an opportunity for the author to conduct this research. Soerjono Soekanto (2005:11) expressed the definition of family as following: Family is a social group the smallest which generally consists of father, mother and his son. Social relations between the family is imbued with an atmosphere of affection and a sense of responsibility, social relationships between families is relatively fixed and based on blood ties, marriage and adoption protect children in order socialize them so they can do it self-controlled and social-minded.

2. *Research Method*

This study uses a qualitative approach. Qualitative Methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. (Jonathan Sarwono, 2006). This research was conducted on the Gayo tribe community in Central Aceh District. Data collection is done by observation and interviews. In data collection, there are five steps that researchers take, namely identifying objects and places, seeking access, determining the type of data to be collected, developing data collection forms, and ethically managing the process. (John W. Creswell, 1991). Data sources in this study were derived from primary data sources.

In this study, there are two types of data sources, namely primary data sources and secondary data sources. Primary data comes from observations and interviews with respondents, which consist of the Shari'ah Court, Office of Religious Affairs (KUA), Regional Education Council (MPD), Chair of the Gayo Traditional Council (MAG), Statistics Office, Gayo Traditional Leaders, Community Leaders in Takengon, with the hope of providing data and an overview of the bahgie family's resie: Patterns of family resilience in the Gayo community in preventing child social deviations (study of local wisdom values of the Gayo community) Takengon Aceh Tengah. Secondary data sources come from various literature that is relevant to the discussion such as scientific books, newspapers, reviews, articles, or journals related to the Bahgie Family Resie:

Patterns of family resilience in the Gayo community in preventing children's social deviations (study of family values local wisdom of the Gayo people) Takengon Central Aceh. After the data is collected, it is then analyzed using an interactive model data analysis technique with four stages, namely 1) data collection, 2) data condensation, 3) data display, and 4) conclusion drawing/verifying. (Matthew B. Miles, A Michael Huberman, 2014).

3. Results and Discussion

The Gayo tribal community is one of the tribes in Aceh Province, this tribe inhabits the central region of Aceh which includes Central Aceh District, Bener Meriah District, and Gayo Lues District. In the Gayo Resie tradition, the Bahgie Family (Secrets of a Happy Family) is not solely a financial factor, which is a benchmark for happiness in a household, but many other sides are a factor in the formation of a happy family. A happy family is often attached to struggle and hard work. with full responsibility. Not only fathers, mothers, and children also struggle to create an atmosphere of harmony and warmth in the family to achieve happiness. (Ibnu Hajar Lut Tawar (Tokoh Adat), 2022).

When conditions are difficult or happy, families in the Gayo tradition always support each other and carry it out together. Apart from that, a happy family also tolerates, loves, and protects one another. In short, always want to be happy under various conditions. (Ibnu Hajar Lut Tawar (Tokoh Adat), 2022). Even though building a happy family is not as easy as snapping fingers, the thing that must be held in the main commitment by Mom and Dad. The commitment built by Mom and Dad must also be accompanied by treatment for each other. The kindness of both also has an impact on a happy family, for example, mutual respect and respect for one another. (Ibnu Hajar Lut Tawar (Tokoh Adat), 2022).

A harmonious family or happy family is a harmonious, harmonious atmosphere that is characterized by good agreement and cooperation between husband and wife, father, and mother, and parents and children. between family members. (Manullang, Mardani, Hendriarto, & Aslan, 2021). The simple concept of a truly happy family is togetherness. Whatever the conditions, if each family member makes an effort and enjoys being together, surely each of them will feel happy personally and can make the other members happy. That is what is called a happy family. (Nurhadi, 2019).

Forming a happy family must have strong roots, even starting before pre-marriage. Like everyone who wants to get married, the first thing to do is must knowing who to marry in the Gayo language is known as sibetehen, which means knowing who each other is married to, not just limited that's it, then do the nipi jege sleeping hamal which means doing further introductions after the sibetehen process (Zulfikar, 2022). The process of hamal sleeping nipi jege is an activity to find out each party covers all aspects of their life.

Where men will see first, who are their parents, what is their religion, how are their offspring, and what are their morals, the point is to look at it from various aspects. Likewise, with women, he will also do the same thing. The activities of sibetehen and hamal sleeping nipi jege are carried out accompanied by the family as messengers in the Gayo language called telangke. This activity is carried out to avoid marrying someone who is not good in religion or morals. This will make consideration for doing marriage. (Zulfikar, 2022).

From the presentation of the data above, it can be seen that in building the secret concept of a happy family (resie bahgie family) in the values of local wisdom in the Gayo community, two stages must be carried out first, namely: pre-marital and post-marriage. At the pre-marital stage in building the concept of a happy family, in the values of the Gayo people there are the terms sibetehen and hamal sleeping nipi jege, both of which are following Islamic teachings in choosing a partner. As in the hadith, Rasulullah SAW said:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (تَنْكُحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاتَّقِرْ بِدَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ) مُتَّفَقٌ عَلَيْهِ

From Abu Hurairah ra. that the Prophet Shallallaahu 'alaihi wa Sallam said: "Women are married for four reasons, namely: property, lineage, beauty, and religion. Get a religious woman, you will be happy." (An-Naisaburi, 1994).

At this stage, the researcher relates it to concepts in Islamic teachings, because in Gayo society there is the term Religion urum edet, song zet urum sifet which means Islam and Gayo customs are like substances with properties that cannot be separated. So in building the concept of family in Gayo society, it cannot be separated from Islamic concepts, namely: Sakinah, Mawaddah, and Rahmah. (Nisa et al., 2022). A picture of a family based on love and affection for the sake of achieving a household that provides a peaceful life. (Fauzan & Amroni, 2020). The existence of a mawaddah feeling is certainly able to make a household full of love and affection.

Without love, of course, the family becomes bland. The existence of love makes husband and wife and children want to sacrifice, want to give something more for their family. The feeling of love can give a feeling of belonging and caring for each other. (Elimartati, 2018). Rahmah or gifts and sustenance in the family is due to the process and patience of husband and wife in building their household, as well as through sacrifice as well as soul strength. With a patient process, this gift will also be given by God as the highest form of love in the family. (Ariani, 2017).

The pattern of family resilience in the local wisdom values of the Gayo people is an advice to remember before kona, save jermet amidst ara. Ipuroi gold, koro iyuweri which means we have to be vigilant before we get hit, save it while it's available, keep gold and silver in its place, take good care of the buffalo. (Win Syuhada, 2022). From this term, the local values of the Gayo people in building family resilience combine two elements, namely: the outer element and the inner element. Elements of birth include economic adequacy, education, availability of housing, and availability of transportation. Economic sufficiency in the view of the Gayo people is tungket imen rice which means food/rice which is enough to strengthen faith.

Education in the view of the Gayo people is the responsibility of the teacher, which means the obligation of parents to meet the educational needs of their children. The availability of houses in the Gayo community is munos umah which means building a house for family welfare. And the availability of transportation is gegenen which means it makes traveling easier. (Win Syuhada, 2022). While the Inner/Spiritual element is in the form of cultivating religious and customary values. Shari'a rules, edet berules, religion kin senuwen, edet kin peger which means Shari'a is carried out with customary law, religion as a plant, custom as a fence. (Win Syuhada, 2022).

Family in Islam is a household that is built from a marriage between a man and a woman which is carried out according to Islamic religious law that fulfills the requirements of existing marriage and marriage pillars. (Supaat, 2019). Family resilience reflects the adequacy and continuity of a family's access to income and resources to be able to meet their basic needs, such as food, clean water, health services, education, housing, participation in society, and social integration. (R, 2020).

The pattern of family resilience refers to the processes of problem-solving and family adjustment as a functional unit. (Al-Husseini, Mirghafoorian, & Razian, 2020). Another opinion states that family social resilience includes the ability to improve oneself and respond by using resourcefulness and tenacity when facing extreme challenges. (Baker, Wise, Kelley, & Skiba, 2016). Resilience in the family describes harmonious interaction and communication between individuals. and physically and psychologically prosperous, positive appreciation must be given early on. Thus, family members will be able to grow self-confidence and a positive mindset within themselves. (Hanin Hamjah et al., 2020). So as not to cause deviations in child behavior.

Deviant behavior is caused by several internal and external factors. factors that cause deviant behavior originating from within the individual concerned, among others; has low intelligence potential, unresolved problems, low self-adjustment ability, deviant behavior gets reinforcement from the environment, can't find a figure/model that can be used as a guide in everyday life. Meanwhile, factors that come from outside the individual concerned: Family environment due to lack of family affection, school environment, and community environment. (Marlina, 2022).

The role of the community is very important in efforts to prevent children's social deviations in the values of local wisdom in the Gayo community, namely by maximizing *sarak opat*, *Sarak opat* is a deliberative institution according to Gayo custom consisting of Village Heads or in Gayo language it is called *Reje Kampung*, Religious leaders or in Gayo language it is called *Imem*, the hamlet head or in Gayo language it is called *Petue* and the residents themselves or in Gayo terms are called *Rayat*. *Merah mu suket sipet* which means the leader implements customary laws and norms to maintain justice in people's lives.

Your *imem* needs *sunet* which means the role of the imam in fostering a society in understanding Islamic teachings. *Petue mu sisik sasat* which means to supervise and see the condition of the people in individual and social life. *Rayat* even *mupakat* which means holding deliberations to reach a consensus in resolving problems that occur in society. (Ibnu Hajar Lut Tawar (Tokoh Adat), 2022).

Deviant behavior is behavior that is not following the norms in society. (Suyato, 2015). The causes of deviant behavior in children are not known with certainty. However, the family environment is one of the most influential factors in initiating the formation of deviant behavior in children, due to a lack of love, attention, approach, lack of time with children and not receiving children's complaints when children make statements both complaints and requests or ask for attention from other people. old, and their parents find it difficult to express praise and gratitude to him. (Mulyadi, 2018). This problem can also arise due to a lack of attention from parents to children, poor parenting patterns, or even psychological trauma experienced by children. (Shalahuddin, Maulana, & Eriyani, 2019).

Apart from family environmental factors, the social environment can also trigger the development of deviant behavior in children. (M, Deva, & Rm, 2022). This is usually the result of bad association with schoolmates or peers in the environment where they live. (Utami, 2018). In preventing child inequality there must also be a role from all parties in the family, we know that the group of a family is the father, mother, children, and those who live at home in the household, all must be responsible for forming attitudes, character, worship, social, economic, and management of harmony in a family. (Suwarno, Durhan, & Muhaimin, 2021).

4. Conclusion

The secret concept of a happy family, which in the Gayo language *resie bahgie* family, contains local wisdom values in the Gayo community, has two stages that must be carried out first, namely: pre-marriage and post-marriage. At the pre-marital stage in building the concept of a happy family, there are the terms *sibetehe* and *hamal sleeping nipi jege*, both of which are following Islamic teachings in choosing a partner. In the post-marriage stage there is a concept in Islamic teachings, because in Gayo society there is the term *Religion urum edet*, *song zet urum sifet* which means Islam and Gayo customs are like substances with properties that cannot be separated. So building the concept of family in Gayo society, cannot be separated from Islamic concepts, namely: *Sakinah*, *Mawaddah*, and *Rahmah*. The pattern of family resilience in the local wisdom values of

the Gayo people is advice to remember before kona, save jernet amidst ara. Ipuroi gold, koro iyuwari which means we have to be alert before we get hit, save it while it's available, keep gold and silver in its place, and take good care of the buffalo. From this term, the local values of the Gayo people in building family resilience combine two elements, namely: the outer element and the inner element. Prevention of children's social deviations in the values of local wisdom in the Gayo community, two components must be maximized in preventing children's social deviations, namely: family and community. The family is obliged to educate and guide children, in the Gayo language iserahen ku guru which means the obligation of parents to meet children's educational needs. Then instill religious and customary values, in the Gayo language, Religion urum edet, the song zet urum sifet, which means Islam and Gayo customs are like substances with properties that cannot be separated. The role of the community is very important in efforts to prevent children's social deviations from local wisdom values the Gayo community, namely by maximizing sarak opat, which consists of reje, imem, petue, and rayat

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