

## **The Culture of Working Ethos Entrepreneurships In Gayo Accordance With Sharia Society**

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**Abstract :-** Gayo society is an open society toward the development, because realized or not human civilization will keep changing day by day. This is the biggest challenge for the Gayo society, because the culture of Gayo society has been arranged vedry well, it can dissapear refers to the changing era. Therefore in this research, again we describe the culture of Gayo society associated with the work ethic of entrepreneurship.

**Keywords: -** *Cultur of Working, Ethos Entrepreneursip, Gayo Accordance, Syariah Society*

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### **I. INTRODUCTION**

Jobless is a society disease which causes the country's problems. To overcome this, it requires a high work ethic, in fact the work ethic of Indonesian is relatively low than other Asian nations, especially Japan and Korea. This is based on the fact that Indonesia's economic progress is far than the two nations mentioned above. But, this opinion is argued by presenting how is the hard work of farmers and workers around in Indonesia. The low level of Indonesian nation's progress, this opinion is not related at all to the high low work ethic, but it is significantly related to the development of economic politics. Both opinions have their own strengths and weaknesses, but it is hard to deny that the level of prosperity and well-being of a society is also influenced by the work ethic in that society.<sup>1</sup>The Universe potential of Central Aceh Regency, which is a boon of overflowing way, it deserved to be managed and utilized by the community and the local government of Central Aceh Regency, in order to improve the welfare, especially with the Indonesian economic crisis since 1998 to nowadays none of changing. In implementing of entrepreneurship in Gayo society, there is an own culture inside the community, the culture has existed since the society civilization itself, and it has been implemented in generations by the community. So, this becomes an interesting topic, how far the culture influences the values of work ethic entrepreneursip itself on Gayo society.

### **II. METHOD**

This research uses a qualitative research method whose findings are not obtained by the statistical procedure or other calculation form. The qualitative research process is aimed in producing the useful findings so that it requires a serious attention that are deemed need. Qualitative research methods are often named naturalistic research methods, because the research is applied at the natural conditions.<sup>6</sup>This research approach is using the ethnology approach. The main techniques of this approach are observation of the participation for long time, as well as depth interviews (depth interview) is applied open. The Researchers choose natural paradigm (naturalistic paradigm) to examine this problem.<sup>7</sup> Accordance with the entrepreneurship issues always relate to some elements and interests, both economic, psychological, sociological and political, the authors chose to use a complex adaptive system approach. The subjects or informants, namely the informants about the data which related to the research being conducted, the purpose is to see and to analyze the implementation of the entrepreneursip work ethic in Gayo society. Accordance with the amount subject, so the researcher use a purposive sampling and snow-ball sampling.<sup>8</sup>The Sources of data in this study consists of two datas, such as primary data contains facts or informations which obtained directly through field research obtained through the interview. Then the secondary data consists of facts or informations obtained directly or indirectly through materials, statements or rules of legislation, archives, relating to the problem under study. The technique of collecting data through: observation, interview and documentation.

### **III. RESULT**

The work ethic of Gayo entrepreneurship is significantly influenced by the Gayo cultural values system, this cultural values system is always applied by society in daily life. Here are The elaboration of Gayo cultural values :

#### **a. Mukemel (self esteem)**

The word of mukemel in Gayo culture is related to self-esteem. The word of mukemel comes from the word kemel means ashamed. This ashamed is associated with some meanings, which includes the meaning of self-esteem in the concept of human behavior that is always associated with Allah, human and universe. In mukemel concept is based on the person ability to keep himself in order to avoid the actions and behaviors that disappear the self-esteem. A person who has a mukemel character will always consistently keep the self-esteem of immoral acts, laziness, or contrary to the guidance of religion and custom. A mukemel will keep his pride and always try to keep that against the shari'ah value and norms in the community.

#### **b. Tertib ( Discipline)**

This word comes from Arabic, tartib, means regularly or sequentially. In Gayo community value system, discipline is regarded to a caution so all acts will not contrary to the society norm. Gayo proverb that states, disciplined order, *umet bermulie* (regularly together life realizes the society glory). This expression confirms that everyday the life mingling with the various tribes, races, levels of life, positions of expertise, interests, trends, experiences and diversity age possessed societies to respect each other, So that peace and harmonization will be true.

#### **c. Setie (Loyal )**

The word setie means commitment, loyal and consistence. This word refers to the attitude to someone who will not give up easily to fight for a truth. In Gayo expression mentioned, *ike jema musara ate, ungue terasa gule. Ike geremusara ate, bawal terasa bangke*. The purpose of this expression is if in our hearts committed, bitter and huge, whatever the matter will be resolved, on the contrary if there is no commitment, it will appear bigger problems. Whatever the challenges will be faced easily if a commitment has already been established.

#### **d. Semayang-gemasih (Love)**

This concept has a meaning of affection. This value is included in the proverb; *kasih enti lanih, sayang enti lelang* has the understanding that the application of affection is appropriate, adequate and proportionate. The improper application of affection is often resulting problems, such as spoiling too much to the child or giving something over to others with a disrespectful attitude, will not reach the level of perfection of affection, even those will lead the problems later, such as giving someone disproportionately, when there is a dispute, he will bring up what he has given.

#### **e. Mutentu (Hard work)**

The cultural values of Mutentu means: diligent, hard work, or well working. In addition, people who is not unwell working, lazy to wake up, lazy to learn, lazy to work, lazy to clean themselves and the environment and do not want to help each other names mersed. Mersed can be used an indicator to asses a person's character, a lazy person will get a disgrace in social status, because the public will pout and will note by that named. Conversely, if a person applies a certain word, then he will be respected and cherished by the community, even the parents will always make an example for his family members, even for men (*rawan*) and girls (*beberu*) will quickly betroth, He is named as an independent and responsible one.

#### **f. Amanah ( Trust)**

Amanah comes from Arabic, which means trusted, trustworthy, honest and responsible. Amanah relates to the suitability between speech and deeds, the harmony between idealism and reality. Amanah character is an evidence in carrying out the duties or beliefs that is given in taking responsibility. The value of implementation is indicated by:

**1. The evidence of someone's deeds.** Accordance with Gayo proverb: "*Kukur iamat gukke, Akang iamat bekase*". (the turtledove is known through the voice, while the deer is known from the scars). This expression shows how important the provision of mandate in carrying out the task.

2. **The Conformity between speech and deed.** Accordance with the Gayo proverb: "Nangka i penangka, Nangka i baruli. Kata i pekata kata, kata ilalui". (The Gummy jackfruit, sticky sap to others, which he never held the jackfruit). This means that if a person talks a lot, he denies the content of his speech or his actions are inconsistent.
3. **Upholding justice in carrying out the law.** Accordance with Gayo's proverb: "Munimang gere angik, munyuket gere lancung". (Weighing not one-sided, measuring no less or more).
4. **Sincere and Honest.** Accordance with Gayo's proverb: "Murip ikandung edet, mate ikandung bumi". This means that life is conceived by Custom, day in the earth. Live right, die well. sincerity will determine the aim and purpose of carrying out an act, while the intention and purpose of the deeds sincerely will determine a successful deed for the benefit of life in the world and hereafter.
5. **United.** Accordance with Gayo's proverb: "Ratib musara anguk, nyawa musara peluk". Means the same mission of birth and soul, means every effort is driven by the same purpose and ideals together. The part of this united value will determine success and progress as well.
6. **Controlling the Lust.** Accordance with Gayo's proverb: "Tingkis ulak kubide, erak ulak ku dene". (An erroneous job is immediately fixed, an astray work goes back to the right path). Lust or sahwat is very influential to influence a person, whether a good way, or fall into error.
7. **Maintaining Rights and Duties.** Accordance with the Gayo proverb: "Awah ni weh bersikonan, remak ni bur bersi emenen" (the water from the source, the landslide mountain is equally repaired). This means accordance with paid other based on his efforts because he has done his duty for the common good, even Rasulullah commanded when we employed others, then give his wages first.
8. **Amar Ma'ruf Nahi Munkar** accordance with Gayo's proverb: "Salah bertegah, benar berpapah" (if one is incorrect, please prevented together and if it is properly implemented together). This means that everything can be implemented or imitated by the community, but if the act brings bad things not good, so it should be prevented together by the community.

#### **g. Genap Mupakat (Deliberation)**

Genap Mupakat is also called the **keramat-mupakat** is derived from the Arabic like Qur'an is called the word **Muwafaqah** which means agree or exchange ideas. Deliberation is carried out to find the best solution and implement the results of deliberation. Gayo society has the characteristic of being a free republic and daring to express opinions without being too tied to the power hierarchy, as it applies in feudal society.<sup>9</sup> In Gayo community perspective, the use of deliberation is an important part in deciding the issues concerning the public life. All which has been produced and decided in the deliberation must be held and carried out by the participants of the deliberations and the citizens of the environment responsibly. Related to this, Gayo's proverb mentions: "Mujantan tegep ku bumi, mupucuk bulet ku langit". It means that it is firmly rooted in the earth, its tall shoot soaring into the sky. Whoever strains the roots and cuts off the wood, as opposed to and betrayed oneself, those who opposing or unwilling to carry out consensus decisions are considered treasonous.

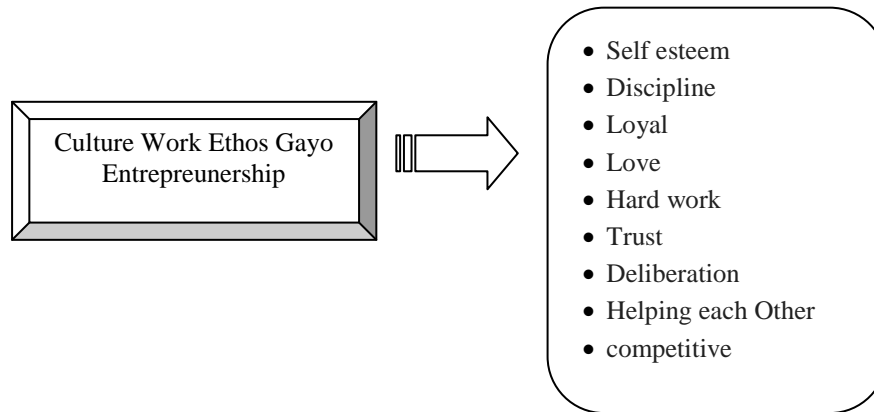
#### **h. Alang Tulung (Helping each Other)**

Another Gayo cultural value is the attitude of mutual helping, as reflected in the expression of *alang-tolong berat-berbantu*. This value affirms the existence of human beings as social beings, humans require social interaction with other individuals. This value grows and is very necessary, because basically human beings are social who need helping, fill the content and need helping, because basically humans are imperfections. The form of helping can be manifested in mutually reinforcing forms of each other, whether providing capital assistance, creative ideas and things that can usefull others regardless of one's level and status.

#### **i. Bersikekemelen (competitive)**

To actualize Gayo's cultural values system, there must be value of mobilizer, bersikekemelen or competitive attitude in applying seven supporting values, in Islam is known by the principle of competing in goodness, *fastabiqul khairat*. Through the value of bersikekemelen, other values will be more solid. The

principles of racing for good include efforts to improve the dignity of life, for example in the development of science, practice of religion and improvement in the economy. Bersikekemelen does not take place incidentally or instantaneously, but takes place continuously in the process of life. This value causes human beings rapidly advance, not only material progress but also spiritual progress, because they do not wait but they pursue the good. For more details, the working culture of work ethos in Gayo in accordance with the sharia community can be seen in the following table:



#### **IV. CONCLUSION**

The comprehensive of Gayo Culture Value in daily life, if it is implemented will be able to provide a positive paradigm. The implementation of work ethic entrepreneurshship when referring to Gayo culture will be able reducing the gap among the community. The problem is the emergence of new cultures that emerged because of the new civilization, can change the existing paradigm. Especially the young generation, if the existing culture is not applied, it can eliminate the values of Gayo culture itself.

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