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DISCOURSE ANALYSIS OF THE LINGE KINGDOM ON THE ABDURAHIM DANDY NARRATIVE OF *SEJARAH DAERAH DAN SUKU GAYO*

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ABSTRACT

The purpose of this research is to analyze the folklore text entitled *Sejarah Daerah dan Suku Gayo* by Abdurahim Dandy. There are several problems posed in this study, namely: (1) the hidden meaning contained in the text; and (2) what social context influenced the production of the text. Therefore, in analyzing the text, the researcher uses the method of discourse analysis with a semiotic analysis approach developed by Arthur Asa Berger. The result of the research shows that the hidden meaning in the text is found in the paradigmatic structure which places Gayo and Aceh in the opposite position. The social context that influences the production of the text is the existence of stereotypes labeled against the Gayo ethnicity in the Acehnese language "Kayo" which means fear of converting to Islam during the Islamization period in Aceh, discourse about Gayo as an ethnicity who is afraid to convert to Islam continues to be written in Aceh's historical historiography.

KEYWORDS: Folklore, *Sejarah Daerah dan Suku Gayo*, Gayo, Aceh.

INTRODUCTION

Folklore is always synonymous with a group because its birth and diversification are strongly influenced by social conditions such as geography, language, and ethnicity in a community group. Folklore has three concepts in constructing its understanding, namely knowledge systems, thinking models, and art. The knowledge system and thinking model focus on the level of objectification of events, while on art as a medium for distributing folklore to the wider community (Ben-Amos, 2019). According to Bascom (1954), folklore as a reflection of the culture of a group also has a function in society, firstly as entertainment for community groups who experience repression in real life, so that repression is transformed into a fantasy world in folklore; both play an important role in the justification of a culture; thirdly as an educational medium in the inheritance of cultural values; and fourth as the adjustment of behavior patterns.

Folklore believed by a community group strengthens group identity because identity is a belief that is personally and affiliated with symbols, when interpersonal communication occurs, folklore becomes a symbol (Dundes, 1984) and also as a medium for conveying identity (shared identity) to foster collective consciousness (Bauman, 1971). The implication of folklore as identity strengthening is the creation of opposing group identities, because folklore only strengthens identity in one group with its

distinctive social conditions, in this condition a social group is recognized only by negating other social groups such as the relationship between minority and majority groups (Dundes, 1969).

In folklore we find stereotypes and prejudices, both of which can be distinguished by definition, namely, the stereotype is a belief that applies to a group used to view the attributes of other social groups, to give a certain understanding of the group, while prejudice is a tendency to negatively evaluate an object. attitude in a group (Harding, 1969), the similarity between the two is that they both judge a group based on the truth set by the assessor group. Several explanations of prejudice and stereotypes according to Quasthoff (1989) can be divided into three parts, namely first as a cognitive view, which is a way of thinking of humans in the form of simplification of what objects they see so that cognitively stereotypes are a form of oversimplification and overgeneralization of an event; the second mental attitude is a personal assessment aimed at other people with the size being the group; The third is a social view that is based on the views of one group towards another so that a dichotomy is created between in-group and out-group.

Dispersal folklore documented in various texts indicates the need to reproduce a discourse. The production process is not only aimed at maintaining collective knowledge but is strongly influenced by the social context prevailing in a society (Dijk, 1989). Therefore, the text is not without meaning, it can be classified as a discourse because it is always referred to the actual conditions that are displayed in the social conditions of society (Dijk, 2012). Discourse is not only formed based on certain social conditions, but through discourse structures in the text in which are social conditions are also reproduced, therefore there are three elements in the birth of discourse, namely first social practice; both discursive practices, namely the process of producing, distributing, and consuming a discourse; the third text, namely the discourse documented in the text (Fairclough, 2013). Therefore, every discourse in the text has a hidden meaning, because it is produced for certain purposes.

The Sejarah Daerah dan Suku Gayo by Abdurahim Dandy is a folklore text originating from the Central Aceh District, the text tells of several important moments such as the origin of the region and the Gayo Tribe, the establishment of the Linge Kingdom, and its influence in several areas in Aceh. The events in the text of Sejarah Daerah dan Suku Gayo are understood not only as historical justifications, but because of their function as discourse we can look at the text in-depth and find out in what context the text was produced. Therefore, this study aims to see the hidden meaning of the text of Sejarah Daerah dan Suku Gayo and through that meaning, it can be constructed in the context of what kind of social conditions influenced the production of the text. Social conditions have an important role in producing discourse, we can see in Jhon Bowen's (1989) research in Central Aceh, the results of this study indicate a change in the function of the Didong performing arts which was originally a ceremonial tradition of marriage, to become a forum for political agitators when Didong poetry changed to support the power of the new order. In addition, finding hidden meanings in texts is very possible because discourse in folklore always has binary opposite patterns in the story, in this way the text can be interpreted to see what goals and meanings are contained in folklore texts (Propp, 1968).

METHOD

This study uses a discourse analysis method with a semiotic analysis approach, which is trying to find signs in the text, therefore the paradigmatic structure of the text must be found to reveal the hidden meaning of a text (Berger, 2015). According to Berger (1933), the thing that must be considered in conducting a paradigmatic analysis is to place two entities in opposite conditions (binary opposition), then the opposition is determined based on the characters and events in the text. In addition, Gee (2011) also sets the stages of research in discourse analysis, namely (1) selecting several parts of the text to be analyzed; (2) selecting several keywords and phrases in the text; (3) determining the discourse and social conditions to be conveyed by the text. According to Fairclough (2013), a text always describes social conditions such as social structures, types of social conditions, and language codes, all of which are referred to as structures. On the other hand, text can also be used to reproduce structure, therefore producing a text is a form of reproducing structure.

The text used in this study is a text by Abdurahim Dandy entitled *Sejarah Daerah dan Suku Gayo*, the book consists of two parts, the first part tells about the origin of the Gayo tribe and the establishment of the Linge Kingdom, and the second part tells about the establishment of the Bukit Kingdom. This text is written in Gayo language poetry, the first part was published in 1971, and the second part was published in 1972. In 1979 the History of Gayo Region and Tribe was published by the Department of Education and Culture (Dandy, 1979). To make it easier for researchers to find a paradigmatic structure in the text, the researcher classifies the text based on certain event categories into tables.

RESULT

Categorization of *Sejarah Daerah dan Suku Gayo* Text

Table 1. The narration of Gayo before the founding of the Linge Kingdom

Gayo Text	Translation	Page
<i>tekala uren rane remane asalni Gayo mulo pertama daerah kiteni lauten ijo gere ilen mutuho uken urum toa</i>	When raindrops fall, the origin of Gayo is that at the beginning our area was still a green sea, there was no conflict between <i>Uken</i> and <i>Toa</i> .	21
<i>tekala kerpejarum jemarum gere ilen malum sara urum roa ike manusiape gere ilen murum gere ilen mepum jenis ni bangsa</i>	When the grasses were still together, before one and two were created, when humans didn't live in groups, there weren't many different kinds of nations	21
<i>tekala kerpe jarum jemarumen iwan melengkan ni kite Gayo</i>	When the grass was still needles in the Gayo's <i>mulengkan</i> , there were no hills,	24

gere ara buntul gere ara uten no forests. Everything was still the
ben ne lauten beta kedah mulo ocean, that's how it is

Table 2. Narrative of the origin of Genali

Gayo Text	Translation	Page
<i>ara roa jemu inenggeri rum jemu wa murum sara ine ama keta si bensusu memegang hukum abange urum rakyat jelata</i>	There are two people in the land of Rum, the two are siblings, the youngest is in charge of keeping the law, and his brother lives with the commoners.	21
<i>si bensusu pitu anakke banan nguk iperinen bewenne peteri si tue pitu anakke rawan menurut bilangan tujuh lelaki</i>	The youngest has seven daughters. It can be said that all of them are women. The eldest has seven sons according to the count of seven men	21
<i>i atan atang genali pujejik i sone munekik tali i luwah sentan iketir ne nge pujejentik mata ni kik lekat i awah</i>	On the wood, Genali sat there fishing throwing the line just caught the hook already stuck in the mouth (fish)	23
<i>i sangkan iken kulah so nenang renyel jemerang kulaut berolah Tuhan pengasih lagi penyayang genau sayang gere mukekunah</i>	The fish was brought into the middle of a calm ocean and then arrived at the opposite bank, God is merciful and merciful, fortunately, Genali, unfortunately, has a problem	24
<i>keberni genali kite renyelen genali musergen kusara pulo urum atang atang urum iken-iken? nasib ni ejel teniro</i>	Genali's story continues. Genali was stranded on an island with a piece of wood and fish? fate has not yet arrived	24
<i>menurut cerak sembilang peri oyale mujadi kin buntul linge enta kone kase gelah kite kaji supaya cerakni enti gantung male</i>	According to the story that has been circulating, that is the place that will become Buntul Linge	24

Table 3. Narrative of the founding of the Linge Kingdom

Gayo Text	Translation	Page
<i>ara munopaten pukese kese renyel kasudahne turah we mera nge sawah kapal matangu kusone leing i pange tubuh gere ara</i>	There were four times something like that happened, in the end, they were forced to land the ship had arrived in front of the eyes The voice heard the figure was not there	26
<i>i emah tengkupe ini kirimen ini sara iken kin tene mata iyosan tengku kase ku sultan ara si kutehanan miyen keperas</i>	Please tengku bring this shipment there is one fish as a token of the eye Tengku give it later to the sultan there is what I ask for, namely Keperas fish	26
<i>reje rum menerime kirimen sembilang iken sara we mehat i kirim ni jema ari lauten gere mepat ilen isihen alamat</i>	The king of Rum received a shipment of only one fish sent by someone from across the sea it is not clear where the address is	26
<i>emas urum intan nge mure ruah wanikensibelahtukepedet sultan mengucap alhamdullilah kurnia Allah ini nge terdepet</i>	Gold and diamonds were already overflowing in the solid belly of the fish that had just been split. The Sultan said alhamdulillah for the new gift of Allah.	27
<i>reje rum munyedien kapal barang i kenal kin tuen puteri sagi pendari mumerah bakal oja kin pangkal kase i mayi</i>	The king of Rum provided a cargo ship prepared for the princess of the dignitaries looking for provisions as capital to carry	29
<i>ari nenggeri rum imah pekakah tetine itetah itempat oya ara pitu jema sipagagah menurut perintah sultan utama</i>	From the land of Rum brought the tools. A throne was built in that place there was a door for people who wanted to visit according to the orders of the main sultan	32
<i>hukum i yosah kubujang genali sah kin suami peteri terus mata umur lanyut urum mudah rejeki laki isteri aman sentosa</i>	The law was given to Genali's bachelor, legal as the husband of Putri Terus Mata, age continue and it is easy for husband and wife to be safe and secure	32
<i>jema ini Ie mulo menjadi reje i negeri gayo menjadi kepala nge ara</i>	This is the origin of the Linge Kingdom so that you understand its meaning in the	32

tanoh tempat ni kute kenak ni era when there were still no characters
Tuhente menjadi pora-pora According to stories of long ago

Table 4. Narrative of the reign of the Linge Kingdom

Gayo Text	Translation	Page
<i>bierpun acih puren terjadi ari kite ni mulu ku so oya kase puren kase gelah kite cari supaya enti kase mupelto</i>	Even though Aceh only came later, we were the only ones who were there in the beginning. That's all we'll look into later, so we don't study too much.	33
<i>si karna osope seltan si wafat kupen minah tempat singgilep mata ku kutereje isone bertempat nge kodrat iradat Tuhen si sara</i>	Because the sultan who died was already gone, it turned out that in the blink of an eye he went to Kutaraja, where he was already like the omnipresence of God.	39
<i>gere ilen mu gérai kutereje orop beta-beta seje gere mumentu isone seltan dabuh we kerje istri mude isone berjudu</i>	There is no name yet, Kutaraja, just like that and uncertain there, the sultan even got married to meet a young wife	39
<i>besilo alisyah menjadi seltan menamat kerejen we kin ulu gere we jengkat kin peserinen biyer kin anan tok datu beru</i>	Now Alisyah has become the sultan ruling the kingdom, she is the leader, and he is not arrogant to all her brothers, her grandmother, Tok Datu Beru.	52
<i>tempat bersemayam ni seltan ali seltan aseli reje pemulo oyale sebab kati irasi sawah besilo ni kute nireje</i>	The residence of sultan Ali, the original sultan of the first king, which is why the place is named Kuta Raja to this day	56
<i>nanpe iperinen masyhur i acih oya mubatang tebeh awal pemulo ike cerak paluh pe ara kite betih ike jak u acih oya kuterje</i>	Even though it is said that Aceh is famous, that is the beginning of everything. Even if we have heard their stories, when we go to Aceh, it is Kuta Raja	56

DISCUSSION

Hidden Meaning in Text

Analyzing a text without confronting it with other texts will make it difficult for us to interpret a text. The diversity of language in articulating events resulted in a variety of texts in documenting an event. Therefore, an intertextual approach is needed that connects texts because texts are produced by interconnected discursive practices, each text should have a certain context in its production process (Fairclough, 2013). In Table 1, we are presented with a discourse about Gayo before the establishment of the Linge Kingdom, the main idea conveyed by the author is not that the world used to consist of oceans, but the implicit meaning contained is that no civilization began, other than the Gayo civilization. This is reinforced by the statement that the absence of other nations before the beginning of the Gayo people (table 1 page 21), meaning that the nations that followed should be referred to at the beginning of the presence of the Gayo tribe.

Table 2 consists of a discourse about the origin of Genali who came from Rum (Turkey), his father still had descendants with the rulers of the country but chose to live a simple life, Genali himself was told that he was stranded on an uninhabited island when he fished and stood on a rod. The wood, then the hook was bitten by a fish that brought him to the island, this island where he landed was later named Buntul Linge, the origin of the Linge Kingdom area, the text writer tried to establish Genali as the main locus in the text, because the whole story about Gayo started from him. Therefore, the writer of the text needs to legitimize him by associating him with someone of Turkish descent.

Table 3 consists of a discourse about the founding of the Linge Kingdom by Genali, after he was stranded in Buntul Linge, via a ship that coincidentally passed on the island, he then presented a gift in the form of a fish to the sultan of Rum, who miraculously when the fish was cut open contains gold and diamonds. The Sultan then replied to Genali's gift by sending his daughter, Princess Continues Mata, to be married to Genali. The greatness of the throne of the Linge Kingdom is described by the author of the text as a throne that comes directly from the Kingdom of Rum.

The narrative of the relationship with the Kingdom of Rum is also found in several texts that tell about the Sultanate of Aceh Darussalam, such as in the text of Bustan al-Salatin (Rozali, 2014, p. 95):

Kemudian dari itu maka Kerajaan Sultan Alau'di-Din Ri'ayat Shah ibn Sultan 'Ali Mughayat Shah, pada hari Isnin waktu Dhuha 20 bulan Dzulkaedah ialah yang mengadakan segala istiadat kerajaan Aceh Daru's salam dan menyuruh utusan kepada Sultan Rum, ke negeri Istanbul kerana meneguhkan agama Islam. Maka dikirim Sultan Rum daripada segala jenis-jenis utus dan pandai yang tahu menuang bedil. Maka pada zaman itulah dituang orang meriam yang besar². Dan ialah yang pertama berbuat kota di negeri-negeri Aceh Daru'ssalam, dan ialah yang pertama² ghazi dengan segala kafir sehingga sendirinya berangkat menyerang Melaka.

Bustan al-Salatin is a book by Nurdin Ar-Raniry which was written during the reign of Sultan Iskandar Thani, the book contains seven chapters, each of which tells about the formation of the heavens and the earth; prophets and kings; just ruler; ascetic kings and pious prophets; unjust rulers; good and brave people: and lastly about thoughts and knowledge from medicine to magic. This book in some parts is factual but still retains its mythological elements (Rozali, 2014)

The next text that describes the relationship with the Kingdom of Rum is *Hikajat Atjeh Marhoem* which was adapted from the Acehnese language by T. Mohamad Sabil and published by Balai Poestaka in 1932. The beginning of the saga tells of the dramatic relationship between the Sultanate of Aceh and the Kingdom of Rum, with the title of the Twelve Heroes of the Nation. The story begins with the sending of an envoy of Sultan Iskandar Muda to establish relations with the Kingdom of Rum, the three ships of the envoy were loaded with rice, rice, and pepper which were planned to be presented to the Sultan of Rum, but on the way, it turned out that the envoy got lost and traveled for three years to find the kingdom of Rum. As the text explains (Mohamad, 1932, p. 5):

Adapoen pelajaran oetoesan itoe mengambil témpoh jang sangat lama. Kira-kira tiga tahoen baroelah sampai ketiga boeah kapal itoe kebenoea Roem. Akan beras dan padi kedoea kapal itoepoen habislah soedah termakan oléh awak kapal, dan lada jang sekawal itoe habis terdjoeal dengan berdikit-dikit, oentoeak pembeli asam garam dan sebagainya, selama pelajaran jang tiga tahoen itoe.

The gift that was left was only a small amount of pepper, and it was called a *Lada Sicupak*, then it was presented by the sultan of Rum and the sultan accepted it with pride, and even returned the gift from the sultan of Aceh by sending twelve of the best weapons experts from Rum to help the Sultanate of Aceh fight the Portuguese. in Malacca, the story is described as follows (Mohamad, 1932, pp. 6–7):

Kemoedian bagindapoen bersabda poela: „Hai oetoesan, kami mengoetjap beriboe sjoekoer kepada Allah atas keselamatan jang telah diberikannja kepada kamoe sekalian selama dalam pelajaran jang sedjaoeh ini, serta kami mengatakan djoega: sekalian kamoe tiada bersalah. Akan lada setjoepak, jang kamoe persembahkan kepada kami ini, kamipoen menerima dengan kebesaran hati serta menghargakan sebagai sepenoehnja isi ketiga boeah kapal kiriman sahabat kami Soeltan Atjéh itoe.....soeltan mengirim doea belas orang pahlawan jang koeat lagi pandai dalam pekerdjaan pertoeakangan dan pandai memboeat meriam, bedil dan pelbagai perkakas perang, soepaja Soeltan Atjéh dapat menjoeroeh perboeat segala djenis perkakas oentoeak kekoetaan bala tentera serta kota dan mahligai.....

The three texts, *Bustan al-Salatin*, *Hikajat Atjeh Marhoem*, and the *Sejarah Daerah dan Suku Gayo* have some of the same patterns, placing the relationship with the Kingdom of Rum as a special relationship. The story about giving gifts to the Sultan of Rum also illustrates how dramatic the relationship that was built, in the *Sejarah Daerah dan Suku Gayo*, Genali gave a gift of a fish to the sultan of Rum which when split contained diamonds and gold, while in the text *Hikajat Atjeh Marhoem*

a messenger who got lost on a voyage gave *Lada Sicupak*, the gift was equally accepted by the sultan of Rum with great pride, to Genali the sultan sent his daughter to be married who later became the empress of the Linge Kingdom, and to Iskandar Muda, the sultan of Rum gave twelve weapons experts to help the Kingdom of Aceh against the Portuguese in Malacca. In the narrative of the establishment of the Linge Kingdom, Genali's power as the first Islamic king in Aceh needs to be legitimized based on the power of the largest Islamic caliphate the Kingdom of Rum, through the story of the marriage between Genali and Putri Terus Mata who is the son of the sultan of Rum.

The narrative in table 4 can be described as the power of the Linge Kingdom, the narrative built in this section is very substantial and it is precisely in this section that we can see the signs and meanings of the text that the author of the text wants to convey. Therefore we can position two opposing entities, and are paradigmatic structures in the text that will be used to interpret hidden meanings in a text (Berger, 1933). Two opposing entities refer to Gayo and Aceh.

Table 5. Paradigmatic Structure of the Sejarah Daerah dan Suku Gayo Text

Islamic Influence	
Beginning	After
Gayo	Aceh
Buntul Linge	Kutaraja
Kerajaan Linge	Kerajaan Aceh

The opposite position in the text can be seen in the statement (table 4 page 33), namely "*although Aceh only existed later in life, we were only there in the beginning*". The Sultanate of Aceh was implicitly intended to originate from the Linge Kingdom, when Genali's son named Sultan Alisyah ruled as the first king in Kutaraja (Banda Aceh) as described (in table 4 page 56) "*the place where Sultan Ali resides. named Kuta Raja until now*", at the end of the discussion about Aceh, then the author of the text reaffirmed that all the known fame of Aceh, everything originated from the Linge Kingdom, as stated (in table 4 page 56) of the text, "*Even though it is said that Aceh is famous, that is the beginning of all things, we have heard of their stories when they go to Aceh, that is Kuta Raja*".

Context of Producing the Sejarah Daerah dan Suku Gayo Texts

The interpretation of the paradigmatic structure in the text of the *Sejarah Daerah dan Suku Gayo* shows us the signs contained in the text, that what the author of the text wants to convey is that the existence of Gayo preceded Aceh so that anything related to Aceh must be seen as coming from Gayo. The words "beginning" and "afterward" are not only pseudo words, but they are defined by binary opposition positions that mutually negate one another, therefore they always contain the semiotic meaning of superior and inferior relations (Rivkin, 2004). Every text produced always has a certain context because in it we will find descriptions of social structures, situational types; language codes; and norms in language, it is all called the structure of the text. But texts can also form actions, namely,

to reproduce structures (Fairclough, 2013), from here we can see the context and causes that underlie the emergence of the *Sejarah Daerah dan Suku Gayo* text.

The oldest records that mention the word "Gayo" until now are known to come from the *Hikayat Raja-Raja Pasai*. The story starts from the process of Islamization of Samudera Pasai to the victory of Majapahit over Pasai and other islands in the archipelago. The existence of the original text of the *Hikayat Raja-Raja Pasai* is unknown, the text that has come to us today is a copy of the Demak regent Kiai Suradimanggala by order of Raffles which was completed in 1814. The text was first published in 1849 by Edouard Dulaurier under the title *La Chronique du Royaume de Pasey*. Since then the text of the *Hikayat Raja-Raja Pasai* has been widely published. The following is the term "Gayo" found in the text (A.H.Hill, 1960, p. 59):

Ada pun di-cheterakan olêh orang yang empunya cheterà. Ada suatu kaum orang dalam negeri itu tiada ia mahu masok ugama Islam. Maka ia lari ka-ulu Sungai Pasangan, maka karna itulah di-namai orang dalam negeri itu Gayu hingga datang sekarang ini

In the text, it is narrated that Meurah Silu embraced Islam and changed his name to Sultan Malik as-Saleh, when Islamization took place in Samudera Pasai, Gayo were people who were not willing to convert to Islam and chose to flee to the interior. The depiction of Gayo as a group of people who do not want to convert to Islam is also quoted by Snouck Hugronje when he wrote his book *Tanah Gayo dan Penduduknya* (Hugronje, 1996).

The narrative about Gayo that supports the information in the *Hikayat Raja-Raja Pasai* is also continuously reproduced in the writing of the history of Aceh, Zainuddin's writings in the *Tarich Atjeh Dan Nusantara*, (Zainuddin, 1961, pp. 15–16), namely:

.....that the Gayo people came from people who fled the mountains from East and North Aceh who did not want to convert to Islam and later when the Peureulak kingdom was attacked by Sriwidjaja in 670 AD = 1271 AD called Gayo Seumamah and Gayo Serbadjadi near Simpang Kruëng Peunaran (East Aceh) and those in Takengon are also from the Pasai and Peusangan people. After that, there were more refugees from the coast of North Atjeh for fear of being brought by the Radja Atjeh to Malaka to fight..... So, the word Kajo means FEAR, over time the word changed to Gayo and so did the Alas and Karo people who moved from the coast to the mountains.....

Zainuddin explicitly reduced the Gayo ethnicity to only runaways from Aceh who did not want to convert to Islam and was afraid of being brought by the king of Aceh to fight in Malaya. Meanwhile, he further stated that Gayo comes from the Acehnese "Kajo" which means fear, the use of capital letters in the word "fear" confirms the essence of his description of Gayo. The description of Gayo is also described by Ali Hasjmy in his book *Aceh Culture in History* (Hasjmy, 1983, p. 53):

After the Sriwidjaja attack on the Islamic Kingdom of Peureulak in 375 H. (986 AD), many scholars, leaders, and children of the Peureulak king fled to various other countries, including the Lingga country (Central Aceh now), where they were then able to establish an Islamic Society and Kingdom...that the first builder of the Lingga Islamic Kingdom was ADDI GENALI with the title Meurah Lingga son of Meurah Tanjoong Krueng Jamboo Ayee, brother of Sulthan Peureulak Makhdum Johan Berdaulat Syahir Nuwi.

Hasjmy's statement implicitly by *Hikayat Raja-Raja Pasai* states that Gayo is a group of people who are not yet Muslim, words such as "establishing an Islamic society and kingdom" have a meaning, Islamization and the formation of a kingdom in Gayo was carried out by the Acehnese. In addition, Hasjmy gave legitimacy to Adi Genali as the founder of the Linge Kingdom, coming from the descendants of the sultan's brother Peurelak Makhdum Johan Berdaulat Syahir Nuwi, writing Genali's name in capital letters is also a form of affirmation that Genali is descended from Aceh. The placement of Gayo under the domination of Aceh can also be seen in the narrative formulated by M. Djonus Jamil in the book *Gadjah Putih Iskandar Muda* (Djamil, 1958, p. 65):

.....also, one of the daughters of the family of Sulthan Malaka was married to one of Aceh's dignitaries, namely Radja Lingga XIII. (Central Atjeh)Radja Lingga XIII." Since the time of Sultan Alaidin Ali Moeghayah Sjah expelling the Portuguese in the Pase and Aroe areas, he has continued to be active in the Acehnese army as a Commander and a member of the Staff of Amirul-Harb Ri'ayah Shah.

In the era of the Kingdom of Aceh Darussalam, Raja Lingga XIII was described as only a royal official, without any explanation of how the Gayo process was integrated into the Kingdom of Aceh Darussalam. In this narrative, Djamil is trying to put Gayo under the domination of Aceh, through a discourse about the power of the Sultanate of Aceh Darussalam.

The entire narrative in the writing of Aceh's history above describes the dichotomy between Aceh and Gayo. The exploitative use of *Hikayat Raja-Raja Pasai* as a source of writing the history of Islamization in Aceh provides a destructive view of Gayo, thus giving rise to a stereotype against Gayo as an ethnic group. A stereotype is a form of collective knowledge that is always simplification and overgeneralization an event. It is expressed as a form of belief in something including good-bad, friendly-unfriendly, and beneficial-unfavorable aimed at a social group (Quasthoff, 1989). Thus, the understanding of Gayo only depending on the *Hikayat Raja-Raja Pasai* as a group of people who are afraid to convert to Islam is a simplification, and haphazardly placing Gayo under the domination of Aceh only creates superior and inferior relations. But what causes a stereotype to appear is the attribution of the stereotype itself, namely language. The use of language as a verbal performance allows a discourse on *Sejarah Daerah dan Suku Gayo* text to be produced and disseminated because discourse works at levels and modalities of delivery (Foucault, 2019). Certain social conditions also provide awareness and attention in producing a text (Bowen, 1989).

The dichotomy between identities in social groups causes the relationships that are built between groups to be prejudiced, because folklore indeed provides prerequisite conditions for prejudice, such as rumors and misconceptions in communication (Burstein, 1959). Therefore, prejudice is a negative attitude directed towards certain groups (Newman, 2009). Stereotypes help to preserve differences between groups, by always giving a positive assessment of their group, and also an act of justification for one group to discredit another group based on the truth of certain views (Stroebe & Insko, 1989). Therefore, the context that influences the production of the text of History and the Gayo Tribe Region is the stereotype of Gayo, whose discourse is always reproduced in the writing of Aceh's history, and Gayo is always visualized as people who are afraid to convert to Islam, even though according to Bowen (Bowen, 1984) Islam is very ingrained. on the practice of the daily life of the Gayo community.

CONCLUSION

Demanding a historical and scientific explanation of the *Sejarah Daerah dan Suku Gayo* text is futile, not because the text is purely ahistorical, but because the text is a discourse that is produced and influenced by certain social conditions. The paradigmatic structure of the text refers to the binary opposition between Gayo and Aceh and gives a sign to us of the meaning that the text wants to convey, namely that Gayo discourse is the origin of Aceh. This is inseparable from the narrative about Gayo in the *Hikayat Raja-Raja Pasai* as a person who is not willing to convert to Islam and chooses to flee to the interior, which continues to be used exploitatively by Acehnese historians as a source to tell stories about Islamization in Aceh, even Gayo as ethnic entities are termed in the Acehnese language, namely “*Kayo*” which means fear. Giving the term is far from a scientific word, but it implies domination over minority groups, that the delivery of language is always interdependent, it is very dependent on the position and by whom, and faced with what conditions when the language is spoken. Therefore, the stereotype that applies to Gayo is a social condition that influences the production of the *Sejarah dan Daerah Suku Gayo* text.

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