Verbal Symbols of Islamic Communication Ethics at Gayo Ethnic in Central Aceh, Indonesia

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Abstract: Culture is a sign system (semiotic), so that to explain the concepts of signs in language it will be very appropriate if it is studied with semiotic. Culture can be said as a concept expressed in symbolic form through which humans communicate using language. Communication plays an important role in human life, because human beings as social beings require others to interact. It is a fact that most human beings are formed from social integration with their neighbors. The verbal symbols of ethical communication ethics in Gayo ethnic language in Central Aceh District are seen in the use of speech used in everyday life based on the kinship system and position or function (title). The denotative meaning in this speech can be understood from the meaning in the Gayo language. Meanwhile the connotative meaning in this speech is understood based on Gayo's cultural values. Understanding the connotative meaning of this speech becomes a reference in using speech in accordance with the context.

I.   INTRODUCTION

Language is used to express many things about speakers and listeners, such as informative narrative representational, oneself, influence others, and imaginative or aesthetic. Human and language are two aspects that cannot be separated, because humans need the means to communicate. Language essentially has form, function, and meaning. The form of language is a speech sound symbol, which in this case is limited to the sound produced by a human speech utility, while the function of language is practically as a communication tool used to cooperate, interact, and identify.

Culture is a sign system (semiotic), so that to explain the concepts of signs in language it will be very appropriate if it is studied with semiotic. [1] Culture can be said as a concept expressed in symbolic form through which humans communicate using language. The indirect communication function occurs when the language has an ongoing goal for the sender when he will communicate. The language used in the presentation tells who and to whom the speech is addressed.

The cultural development has illustrated how humans communicate using language. Language is the composition of sounds that have their own symbols and are the result of mutual consent of a society. The agreement in a society is not necessarily the same as other societies, because language is arbitrary that allows the language to be diverse and unique. Each language has its own speech community that ultimately develops the communication function of the language they use. Personality and thoughts of a person will be reflected from the activity speak in the communication process. Therefore, the activity of speaking plays an important role in community life and culture when communicating must pay attention to the rules of speech in accordance with social and cultural aspects that exist in certain communities. If one's activities are not in accordance with the social and cultural norms, then he will get a negative value.

The Gayo ethnic community generally speaks Gayo in daily conversation. Gayo is one of the ethnicities inhabiting Aceh Province, which is classified into Malay or Malay Proto relatives. Meanwhile the language spoken by Gayo is grouped into Malay Polynesian family which is part of the Austronesian language. [2] Gayo language reflects the cultural values and social structures or social systems that apply. The concepts and

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[1] Masinambow, *Semiotik: Kumpulan Makalah Seminar*, (Depok: Pusat Penelitian Kemasyarakatan dan Budaya Lembaga Penelitiaan Universitas Indonesia, 2002), p. 11.
[2] Domenyk Eades, *A Grammar of Gayo: A Language of Aceh, Sumatra*, (Australia: Pacific Linguistic Research School of Pacific and Asian Studies, 2005), p. 4.

uses of speech in the Gayo community are based on ethics, norms, and values to always speak politeness. Thus, the placement and use of speech is performed in the right context.

Islam and Gayo customs are very close, so they cannot be separated from one another. The relevance can be seen in the philosophy of the Gayo society, namely: *ukum orom edet; lagu zet orom sipet; ukum munukum; edet mubeda* which means 'the religion and customs that apply in Gayo; such as substances and properties; Islamic law punishes (wrong and true); custom (which applies in Gayo) distinguishes (good and bad)'. Through the speech, the way, attitude, and politeness speaks to the opponent are illustrated. Thus, speech building in the Gayo culture characterizes the souls of the Gayo people who stand on the divine and Islamic values.

II. REVIEW OF LITERATURE
2.1 The Meaning of Communication

Communication plays an important role in human life, because human beings as social beings require others to interact. It is a fact that most human beings are formed from social integration with their neighbors. The term communication or communication (in English) and communicate (comes from the Latin language, that is *communicatio* comes from the word *communis* which means the same. Same here means the same in meaning. Thus communication according to Lexicographer (language dictionary expert), refers to an effort that aims to share to achieve togetherness. [3].

Defining communication is challenging, since there are so many conceptualizations about communication, and this has undergone many changes in recent years. [4] It means the definition of communication varies due to the complex and rich communication disciplines. Experts in communication will use different approaches in interpreting communication. This becomes one of the problems in giving understanding about communication, namely the number of definitions that have been made by experts according to the field of knowledge due to the many disciplines that have provided input to the development of communication science.

In terminology, communication is the process of delivering ideas, hopes and messages conveyed through a particular symbol, meaning, done by messenger addressed to the recipient of the message. [5] Another definition of communication is the process of conveying thoughts or feelings by someone to others by using meaningful symbols for both parties, in certain situations communication using certain media to change the attitude or behavior of a person or a number of people so that there is a certain expected effect. [6]

2.2 The Meaning of Islamic Communication

Communication in the perspective of Islam is an integral part of human life, because all human movements are always accompanied by communication. Communication in addition to manifesting the relationship vertically to Allah SWT reflected through *fardhu* worship that aims to establish piety, also horizontally communication is reflected in all aspects of human life. [7] It is described in the Qur'an:

Meaning: *"And among them is a man who bendoa:" Our Lord, grant us goodness in the world and good in the Hereafter and keep us from the punishment of hell"* (Surah al-Baqarah: 201).

Islamic communication in Arabic often uses the terms *ittishal* and *tawashul*. *Ittishal* is more emphasis on the aspect of the continuity of the message, there should be no two-way communication. If one party conveys the message and the message reaches the intended party, then there is already communication in *ittishal* terms. Meanwhile *tawashul* means is a process conducted by two parties to exchange information so that the message conveyed understood or to the two parties who communicate. If communication only happens from one direction can not be said *tawashul*. The word *ittishal* among is used by Awadh al-Qani that defines communication (*ittishal*) is to do the best and use the best means to transfer information, meaning, feelings, and opinions to others and influence their opinions and convince them with what we want by using language or with others. [8]

According to Islam, communication should be in order to realize justice, honesty, simplicity, courage, peace, work ethic, trustworthiness, critical (principle of *tawashau bilhaq* and *tawashau bi as-sabr*), *amar ma'ruf nahi mungkar*, so the mass media of Islam must be able to realize the transfer of knowledge for the creation of a

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[3] Marhaeni Fajar, *Ilmu komunikasi Teori & Praktik* (Yogyakarta:Graha Ilmu, 2009) pl 31
[4] Katherine Miller, *Communication Theories: perspectives, Processes, and Contexts*, (New York: McGraw-Hill, 2005), p. 3.
[5] Widjaya, *Ilmu Komunikasi*, (Jakarta: Rineka Cipta, 2000), p. 13.
[6] Onong Uchjana Effendy, *Ilmu Komunikasi Teori dan Praktik*, (Bandung: Remaja Rosdakarya, 2013), p. 13.
[7] Zulkiple Abd. Gani, *Islam, Komunikasi dan Teknologi Maklumat*, (Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd, 2001), p. 4.
[8] Harjani Hefni, *Komunikasi Islam*, (Jakarta: Prenada Media Group, 2015,p h. 3.

particular wisdom level by utilizing various existing media and framed by the wisdom framework as well. [9] Speaking of the Islamic concept of media means to trace the concept of communication media in Alquran and Sunnah, as well as clerical opinion as the commentators of both sources.

Based on the information from the Alquran and Sunnah, it can be concluded that Islamic communication is a communication that seeks to build relationships with oneself, with God, and with fellow human beings that aims to bring peace and salvation by submitting to the commands of Allah and His apostles. Therefore, Islamic communication is not merely the labeling of Islam in communication. Any action in communication that makes a person's heart become damaged or becomes ill, it is contrary to Islamic communication.

2.3 The Meaning of Speech

Speech art is a pragmatic element that involves the speakers, listeners or writers, readers and the ones discussed. In its application speech acts are used by several disciplines including communication. Speech is an individual phenomenon, psychological and its sustainability is determined by the speaker's language skills in dealing with certain situations. [10] This speech acts more emphasis on the meaning or meaning of action in a speech. Speech can be a question, command, or statement.

Speech act is also defined as a piece of speech generated as a part of social interaction. [11] Saying something is doing something, and language or speech can be used to make an event. Speech is a part of speech event which is a part of the speech situation. Every speech event is limited to activities or activities aspects that are directly governed by rules or norms for speakers. Speech act may consist of one or more acts of action in a speech and speech situation. Thus, speech act is highly context dependent when the speakers speak. New utterances can be understood only in relation to the activities that are the context and where the utterance occurs.

Speech act is focused on the meaning of action, while speech events are more concerned with the purpose of the event. In this speech, a speech event is made by the speaker to the partner in order to communicate. Thus, speaking can be said as the activity of a person using the language to a partner to communicate in order to communicate something. What is meant here is not only understandable based on the use of the language in the speaking but also determined by the aspects of communication comprehensively, including the aspects of situational communication.

The term of speech event is limited to the activities or the activity aspects that are directly determined by the rules or norms in the use of a verbal act. The latter may also affect the meaning or function of a verbal act. It indicates that the meaning of the verbal action that appears in different speech events will result in different functions and types of speech. Speech events that need attention are emotional state of speaker, social identity of speaker, and the arrangement of participants spatially. In addition, important aspects need to be addressed to the speakers including age, socioeconomic background, gender, and intimacy.

2.4 The Meaning of Gayo's Speech

The term speech in Gayo is a kinship system that has its own concept, content, and social symbol. Speech is defined as a system or kinship term. [12] While other definitions mention speech as a call or a designation against a person who is bound because of blood ties, family, age, respect, friends, friends or familiar friends. [13] Thus speech is the existing calling system within Gayo society. Speech is part of the cultural values that exist in the Gayo community. Even more than that, speech describes the soul of the community.

The use of speech indicates the level of language politeness owned by Gayo. Gayo prioritizes the application of customary values and norms in all aspects of life, especially in speech acts with highly regarded persons such as parents or knowledgeable people. It is also the act with high-status people such as siblings (brother and sister) and families who have blood relations. So, the speech act is also with the lower like a sister. Based on the status, it is necessary to note the right speech when communicating, so that he will not be called as *gere medet* (immoral).

These forms of speech are also a description of Islamic religious values contained in Gayo customs. The use of the speech depends on the age, position, blood flow and familial relationship of the opponent speech facing speakers. In this case said there are several related terms, namely:

1. *Pentalun* is a nickname even though the name has been inaugurated but not necessarily the name that becomes the call.
2. *Sebutan* is a name replacement (special mention not used as speech, unless the person is the subject of conversation for another person).

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[9] M. Tata Taufik, *Etika Komunikasi Islam*, (Bandung: Pustaka Setia, 2012), p. 15.

[10] Abdul Chaer, *Tata Bahasa Praktis Indonesia*, (Jakarta: Rineka Cipta, 2010), p. 50

[11] A. Chaedar Alwasilah, *Pengantar Sosiologi Bahasa*, (Bandung: Angkasa, 1997),p. 19

[12] M.J. Melalatoa, *Kamus Bahasa Gayo – Indonesia*, (Jakarta: Balai Bahasa, 1985), p. 406.

[13] M. Jusin Saleh, *Gayo Bertutur*, Makalah Workshop, (Aceh Tengah, 2009), p. 1

3. *Peracin* is the nickname. [14]

Thus, due to the will of speech in Gayo ethnic, several times the change of nickname occurs but some are enduring because of deep closeness. Division of speech form is closely related to the system or form of family existing in Gayo society. The fractions of speech are derived from two main speech sources, namely from the *pedih* (male family) and *ralik* (female family). In addition to describing the politeness language both from the standpoint of religion and from the side of Gayo customs, this also shows the position of a person or opponent in a family. Moreover, when it is associated with psychology, through this speech, it can be known the personality of a person.

2.5 The Meaning of Culture

Culture or *budaya* is known as Sanskrit word *Buddhayah* which is the plural form of the word *buddhi* which means as matters relating to the mind or human reason. Culture arises from human power which includes thinking about science, philosophy, and art.[15] Thus, grammatically, the notion of culture is derived from a cultural word that tends to refer to the human mindset. Culture itself is defined as all things related to human reason or mind, so that it can point to the mindset, behavior and physical work of a group of people.

The word culture in *Kamus Besar Bahasa Indonesia* is defined as mind, reason or custom. It can be said that culture is a way of life that is developed and shared by a group of people and passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, language, tools, clothing, buildings, and artwork. Language, as well as culture, is an integral part of the human self that many people tend to think of as being genetically inherited. When a person attempts to communicate with culturally different people and adjusts his differences, proving that the culture is learned.

Culture determines the standards of behavior, because it is a norm system that regulates ways of feeling and acting that are known and followed by members of the community. [16] The application of these norms has become a habit for its members as it is repeated over and over, and these norms become common to them. From the norms it has, then the community can know the form of behavior and speech acts that show the culture of politeness, good and unrelated to the habit, as well as in the strategy of speaking, because the a group of life society will always coexist with how to act speech or ways of communicating of the society concerned.

2.6 The Values of Gayo Culture

Cultural system is a manifestation of the ideal conceptions that serve to direct the meaning of society. The cultural value system functions as a moral and action reference, and is used to maintain the existence of the community. The cultural system encapsulates a set of knowledge that includes the view of life, beliefs, values, norms, rules, laws that belong to a society through a process of learning which is then referred to organize, assess, and interpret objects and events in various aspects of community life. With its value system, a community shapes its ideals and ideals about life.

The value system of Gayo culture reflects the ideal concept of the character that is expected to form and color the pattern of Gayo society's actions. In other words, The culture value system reflects the ideal profile expected to be an important foundation in the formation of a respected person in social relationships. The value system of Gayo culture is the actualization of morality (*akhlak al-karimah*) whose manifestation becomes an important part in maintaining self-respect. Gayo cultural value system is divided into main values and supporting value. The main value in Gayo culture is called *mukemel* (self-esteem), and to achieve that self-esteem, one must apply or refer to a number of other values or supporting values. These supporting values, namely *tertip, setie, semayang gemasih, mutentu, amanah, genap mupakat,* dan *alang tulung.*. To realize these values in achieving the self-esteem, they must compete. And the competition itself is a cultural value, that is competitive or *bersikekelen* value which is the value of the mover. The cultural value system can be described as follows: [17]

Figure. 1
Value System of Gayo Culture
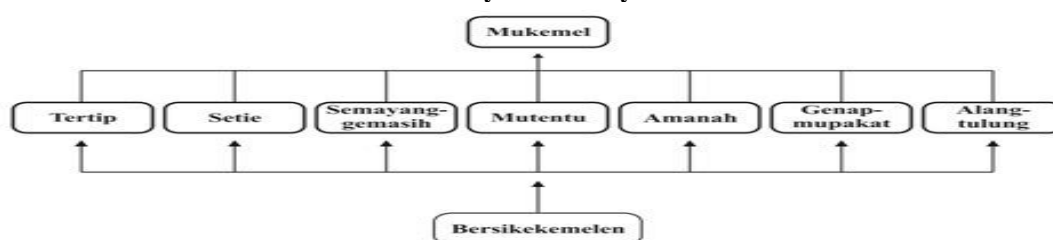
Source: Ibrahim (2009: 22)

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[14] *Ibid*, p. 2

[15] Hamka, *Pandangan Hidup Muslim*, (Jakarta: Gema Insani, 2016),p h. 240.

[16] Paul B Horton, Sosiologi, Terj. Aminuddin Ram dan Tina R, (Jakarta: Erlangga, 1987), p. 64-66

[17] Mahmud Ibrahim, *Syari'at dan Adat Istiadat*, (Takengon: Yayasan Maqamam Mahmuda, 2009), p. 22.

The picture above explains that the main value in Gayo culture is *mukemel* (shame), with respect to self-esteem. *Kemel* basically means shame as common sense, but in its embarrassed application it is understood in a broader sense, thus encompassing the meaning of self-worth (*iffah*). This concept refers to the ability to keep oneself from falling into thoughts and actions that can lead to the loss of self-esteem, that is, disgraceful acts or that are contrary to religion and custom.

2.7 The Kinship System in Gayo Culture

Gayo community has a kinship system that is still maintained and be follow-up as well as guides in the event of custom and religion. This suggests that the kinship path is still considered important. Gayo tribal kinship system shows the concept of family and social life tied up by the teachings of the ancestors, seen from the way large families make decisions together in accordance with the adage proverb. The concept of Gayo tribal kinship system is divided into two, namely the core family/*batih* and extended family.

The smallest social unity in Gayo society is called *sara ine*, which in the general concept is known as *keluarga batih* (nuclear family). *Sara ine* consists of father (*ama*), mother (*ine*) and unmarried children. If a child is married, he will establish his own household as a newly married *batih* family and will temporarily settle in his *batih* father's family. There are only a few months or until the birth of his first child. However, there are exceptions which are determined by the marriage system, whether he remains in the male or female parent's of *batih* family.

The unity of some nuclear families is called *sara dapur*. Therefore, the social life of the Gayo tribe is very close, because the combination of many nuclear families is called *sara dapur*. All activities within the *batih* family are a shared responsibility in the family. These activities include *turun keume* (down to the fields), namely working in the garden and all members of the batih family to help work as an executive. The division of labor is adjusted to the level of ability of the family members. For elderly people and children get lighter job duties, compared with the young or the head of the family in the *batih* family.

III. RESEARCH METHODOLOGY

3.1 General View of Research Location

This research was conducted in Aceh Province, Central Aceh Regency precisely on ethnic Gayo. The district of Central Aceh is one of the districts of Aceh Province, with its capital being Takengon, a cool little town located on one of the ridges of the Bukit Barisan mountains that stretches along the island of Sumatra. The district of Central Aceh has 14 districts and 295 villages, described in the following table:

Table 1:
Districts, Villages and Population

No	District	Number of Village	Population
1.	Atu Lintang	11	7.165
2.	Bebesen	28	38.46
3.	Bies	12	7.859
4.	Bintang	24	10.330
5.	Celala	17	9.731
6.	Jagong Jeget	10	10.347
7.	Kebayakan	20	17.505
8.	Ketol	25	14.270
9.	Kute Panang	24	8.446
10	Linge	26	9.990
11.	Laut Tawar	18	20.772
12.	Pegasing	31	21.016
13.	Rusip Antara	16	8.004
14	Silih Nara	33	22.818
	Jumlah	295	206.749

Source: Population and Civil Registry Data, 2016.

Central Aceh Regency is adjacent to several areas, which is adjacent to Bener Meriah regency and Bireuen regency in the north, Gayo Lues regency in the south, Pidie and Nagan Raya districts, and east with Regency of East Ceh.

3.2 Research time

This research is a qualitative research with semiotic method, which analyzes the verbal and the nonverbal symbols and ethical application of Islamic communication in Gayo ethnic speech in Central Aceh Regency. This study was conducted within October 2016 to June 2017.

3.3 Research Approach

This research is a qualitative research, that is why the purpose of this research is to make description, picture or painting systematically, factually and accurately about facts, properties and relationship between phenomena investigated. [18] In this context, researchers emphasize the fact-based research that exists or the phenomenon that empirically lives on its speakers, so that the resulting or recorded form of exposure as it is. The method used is semiotics analysis Roland Barthes. Semiotics is a method of analysis to examine signs. A sign signifies something other than itself, and meaning is the relationship between an object and a sign. [19] The semiotics analysis of Roland Barthes was used to find out more about verbal symbols and non verbal symbols, as well as and the application of Islamic communication ethics in Gayo ethnic speech in Central Aceh District. In this research, Roland Barthes's semiotics analysis will reveal elements of sign meaning, connotation meaning, denotation meanings, and myths that exist in speech culture.

3.4 Source of Data

The data required in the research is a speech used in everyday life by ethnic Gayo in Central Aceh District. The data source of this research consists of primary data source and secondary data source. Primary data sources or main data obtained from three sources, namely: 1) Respondents that is community members who status as; a. elder or *petue*, b. traditional or cultural figures, and c. community members who still use the speech. 2) Context (customary activities). While the secondary data source is a source of supporting data obtained from literature, documents, previous research results and references relevant to this research.

IV. DISCUSSION

In this case, the researcher analyzes the forms of speech that represent the ethics of Islamic communication, then will give birth to the construct by itself from the results of denotative, connotative, and mythological analysis of the verbal symbol. The forms of kinship that the author of the analysis is kinship speech is based on two main sources namely from the side of *pedih* (the male lineage) and from *ralik* (the female lineage). This form of speech is related to the nuclear family (*batih*), which in the Gayo culture, the nuclear family is called *kuning ni tenaroh* (egg yolks) consisting of the father and the biological mother, the unborn children and the grandparents to which the child is responsible. The forms of speech are also based on position in kinship / kinship seen at birth and age, that is *kul* (eldest), *lah* (middle), and e*ncu, ecek* or *ucak* (youngest). In addition, this form of speech is also based on social status or position in the family. This form of speech arises from a change of position in the family because the extension of the nuclear family called *sara ine* consists of the father and the biological and step mother, the biological and step children and their wives or husbands, grandparents, father's brothers both men and women bladder or step with wife or husband and brother one grandfather. The speech used to address father and mother are described in the following table:

Table 2
Ego on Biological Father and Mother

No	Speech	Denotative	Connotative
1.	*Ama Pedih*	Father	Special biological child to the biological father. Meanwhile, the speech is enough by using *ama*.
2.	*Ine Pedih*	Mother	Special biological child to the biological mother. Meanwhile, the speech is enough by using *ine*.

To greet the biological father by the biological child in Gayo culture speech is used as *ama pedih*. The meaning of *pedih* here is the truth. This shows the *nasab* of the male lineage. However, to call, it just uses the word *ama*. Therefore, with speech to greet the mother used the term *ine pedih*, but to call it just uses the word *ine* only. Thus, the denotative meaning for *ama pedih* is father and to say *ine pedih* is the mother. While the connotative meaning shows *nasab* lines between the speakers with the opponents of his speech. In Gayo culture, the most severe or most glorified relationship is between a child with a father and his biological mother The speech used to address the father's elder or younger brother is described in the following table:

Table 3
Ego on Biological Father's Elder or Younger Brother

No	Speech	Denotative	Connotative
1.	*Ama Kul/ Ama Ngah/ Ama Ucak, Ecek, Encu*	father's elder or younger brother	A call speech of child to father's elder brother (*kul*), middle brother (*ngah*), youngest brother (*encu, ucak, ecek*), a brother in clan of father, brother in law or one clan of fathers who is considered married of *angkap*.

[18] Nazir, *Metode Penelitian*, Cet 4, (Jakarta: Ghalia Indonesia, 1999), p.63.
[19] Alex Sobur, *Semiotika Komunikasi*...,, p. 15.

To greet the brother or brother of the father's father in Gayo culture speech used the title and call *Ama Kul/Ama Ngah/Ama Ucak, Ecek, Encu*. In denotative, this speech shows the meaning of the siblings of men from father. Meanwhile, it connotes the opposite position of speech in the kinship line associated with the biological father, if his position on the birth father or eldest is called *ama kul*, if his position in the middle between the eldest and youngest is called *ama lah/ngah*, and if his position under the biological father (youngest) is called *ama ucak/ecek* or *encu*. In addition, it also connotatively shows this brother is a descendant of a father with a husband, siblings or a descendant of a father with a married father who married *angkap*. The speech used to address the father's elder and younger sister is described in the following table:

Table 4
Ego on Biological Father's Elder and Younger Sister

No	Speech	Denotative	Connotative
1.	*Ine Kul/Ine Ngah/Ine Ucak, Ecek, Encu/ Ibi*	Father's elder/ younger sister	The call of a child to the elder sister, middle sister, and youngest sister of father, elder brother's wife (*kul*), middle (*ngah*), youngest (*encu, ucak, ecek*) of father

To greet a father's sister in Gayo's culture used the call of *Ine Ku/Ine/Ngah/Ine Ucak, Ecek, Encu/Ibi*. Denotatively, this statement shows the meaning of female siblings from father. Conversely, the position of the opponent in the kinship line is connected with the biological father. *Inu Ucak, Ecek, Encu* shows the elder brother's wife (*kul*), middle (*ngah*), youngest (*encu, speech, ecek*) of father, a married bride or a descendant of father. Meanwhile, the call to the younger brother of the father (brother) is called *ibi* and the name for the husband of *ibi* is *kil* (if the form of marriage *juelen* or (from the husband's clan), on the contrary if they are married *angkap* (clan wife) . The speech used to address the grandfather and grandmother from biological father is described in the following table:

Table 5
Ego on Grandfather and Grandmother from Biological Father

No	Speech	Denotative	Connotative
1.	*Awan Pedih/Anan Pedih*	Grandfather/grandmother	The call for grandfather or grandmother from father. When they call or answer their call, it is enough using *awan* or *anan*.

To greet the father or the mother from father in Gayo culture speech used the call *awan/anan pedih*, but in the call, they usually just use the word *awan* or *anan* only. As explained earlier in the speech of *ama/ine pedih*, , the meaning of *Pedih* shows to the *nasab* of the male. In Gayo culture, the children and the grandchildren belong to clans or *nasabs* (descendants) of his *awan* and *pedih*. In denotative, this speech means the call for grandpa and grandmother. Meanwhile, the connotative shows the position of the opponent said in the kinship line equal to the position of *ama pedih*. When it is viewed from the structure of kinship *awan* and *anan pedih* are above *ama* and *ine pedih*. The speech used to address the mother's elder and younger brother are described in the following table:

Table 6
Ego on Mother's Elder and Younger Brother

No	Speech	Denotative	Connotative
1.	*Pun Kul/Pun Lah/Pun Ucak*	Mother's elder and younger brother	The call for mother's eldest brother is *pun kul*, middle brother is *pun ngah*, and the youngest brother is *pun ucak*.
2.	*Uwe*	Mother's eldest brother	The call for mother's eldest brother and her husband of not *angkap* married either biologically or one clan. To distinguish male and female, it is added the word of *banan* (female) for mother's sister and *rawan* (male) for her husband.

The speech used to address the biological mother's fathers and mothers are described in the following table:

Table 7
Ego on Biological Mother's father and Mother

No	Speech	Denotative	Connotative
1.	*Awan Ralik/ Anan Ralik*	Grandfather/Grandmother	The call for mother's father or mother. *Ralik* is for mother's clan. *Ralik* means the base, a clan from mother. When they call or answer the call, they just use *awan* or *anan*.

The speech used to address the husband and wife are described in the following table:

Table 8
Ego on Husband or Wife

No	Speech	Denotative	Connotative
1.	*Kam*	Kamu	A call between husband and wife

To geret the husband and wife in Gayo culture speech, it is used the call *kam*. Although denotatively, the meaning of *kam* is you because this speech is also used by people who are younger or lower (status) towards the older people or higher. However, connotatively this *kam* is a speech of honor or breeding. Because in Gayo culture the calling of a wife to a husband by using a brother's call will equate the husband's position with his biological brother, and vice versa the husband's call to his wife by using a sister's call will equate the wife's position with his biological sister. The speech used to address the father and mother from husband and wife is described in the following table:

Table 9 Ego on Father and Mother from Husband or Wife

No	Speech	Denotative	Connotative
1.	*Tuen* atau *Empurah*	A person who has a higher position or a glorified	The call or title of honor of children in-laws on the father and mother from husband or wife (in-laws). However, in a call, it just uses the words *ama* or *ine*.

To greet father and mother of husband or wife (in-laws) in Gayo culture speech is called *tuan* or *empurah*. However, in a call, it just uses the words *ama* or *ine*. In denotative, the meaning of *tuan* or *empurah* is a person elevated position or a glorified. While in connotative, this word means the breeding or the in-law's homage to his father-in-law. Because in Gayo culture the most severe or most honored relationship in the family apart from the relationship between the child with the father and the birth mother is also the relationship between the in-laws and the father-in-law.

While the designation and call-in-law to his son-in-law is *pemen*, but this call is not a call. For calling is used after marriage call (*pentalun mari ngerje*) but not have children, that is *aman mayak/inen mayak* the child or call already have children that is *aman nuwin/inen nuwin* or *aman nipak/inen nipak*. If they already have children, it is associated with the name and sex of his eldest son, namely *nuwin* (male) and *nipak* (female). It is also called a *peraman* or *perinen*. Speech of *perinen* is very important in the kinship and community relationships in Gayo culture. Because, Gayo culture calls other people who are higher he said or his status by calling his name is a prohibited act. The speech used to address the biological brothers and sisters are described in the following table:

Table 10
Ego on Biological Brothers and Sisters

No	Speech	Denotative	Connotative
1.	*Abang*	Elder brother	To call or to greet the elder brother either biologically or from one clan.
2.	*Aka*	Elder sister	To call or to greet the elder sister either biologically or from one clan.
3.	*Engi*	Younger sister/brother	To call or to greet the elder brother or sister biologically or from one clan. Meanwhile to call them it is just enough using *win* (male) or *ipak* (female).

To greet the elder and younger brothers, sisters, Gayo used the call *abang, aka,* dan *engi* according to their denotative meaning. Conversely, this statement also explains the meaning of the kinship line between the speaker and the opponent. The speech used to address the in laws is described in the following table:

Table 11
Ego on in Laws

No	Speech	Denotative	Connotative
1.	*Era*	Younger brother or sister in laws	To call elder brother's wife to a husband's younger brother
2.	*Kawe*	Elder or younger sister in laws	To call elder or younger brother's wife to husband's younger sister.
3.	*Inen Duwe*	Elder or younger sister in laws (both immigrants)	To call elder brother's wife to the younger brother's wife
4.	*Temude*	Elder brother in laws	To call younger brother's wife to her husband's elder brother
5.	*Lakun*	Brothers or sisters from brother or sister in laws	To call between husband and wife either male or female. To distinguish *lakun* for male or female, *abang* or *aka* are used.

The speech used to address sons and daughters is described in the following table:

Table 12
Ego on Sons and Daughters

No	Speech	Denotative	Connotative
1.	*Win*	Sons	To call a son
2.	*Ipak*	Daughter	To call a daughter

To greet sons and daughters in Gayo culture are *win* or *ipak*. In a denotative, the speech is meaningful to show the sex for male and female. But in connotative, this speech also shows the level of the speakers to the opponents. In this case, the speech is used by a person who is older than that man and woman. This speech is generally used for unmarried peoplea although sometimes this speech is also used to the married people even elderly. Tehse are usually used by grandparents, grandmothers, parents, and others higher he said. The use of such speech signifies and is felt to strengthen the relationship of affection. The speech used to address grandsons and granddaughters is described in the following table:

Table 13
Ego on Grandsons and Granddaughters

No	Speech	Denotative	Connotative
1.	*Kumpu*	Grandchild	A grandmother or grandfather call their grandson and granddaughter. They call their names based on sex (*uwin, ipak*), or with *peraman* and their *perinen*.

To greet the grandchildren in Gayo culture speech is called *kumpu*. However, in a normal call, they just use their names like *uwin* and *ipak* for unmarried people. Meanwhile, if they are married, they use *peramen* and *perinen*. In denotative, the meaning is the grandchildren. But connotatively, this speech also shows the level of speakers to the opposite speech in kinship structure (generation level). The speech used to address the head of government is described in the following table:

Table 14
Ego on the Head of Government

No	Speech	Denotative	Connotative
1.	*Reje*	Raja	Top call in general to the head of government for all levels

To greet the heads of government for all levels in Gayo culture, they are called *Reje*. In denotative, the word means king. However, the connotative expresses the position in *sarak opat* or the tittle of *tutu* to the respected person for the position of head of government. It also shows its function as *musuket sipat* (uphold and maintain justice). The speech used to address the imam is described in the following table:

Table 15 Ego on the Imam (Priest)

No	Speech	Denotative	Connotative
1.	*Imem*	Imam	To call someone who leads the worship and the implementation of Islamic teachings in the village and other religious ceremonies.

To greet the imam in Gayo culture speech is called *Imem*. In denotative, the meaning of *imam* is a person who leads in the implementation of prayer. However, connotatively the position shows in the position of *opat* or said the title to the respected person for its function in guiding and implementing Islamic law especially the law *fardhu* and circumcision. It also serves to lead in religious and customary ceremonies. This function is called *mu ferlu sunet* (execute the *fardhu* and circumcision). The speech used to address *petua* or leader is described in the following table:

Table 16
Ego on Petua (Leader)

No	Speech	Denotative	Connotative
1.	*Petue*	Petua	To call someone who leads the conduct of examination and publicity situation.

To greet a *petua* or leader in Gayo culture is used as a *Petue*. Denotatively, the word means *petua* or being honoured. However, the connotatively, it shows a position in *sarak opat* or a degree to a respected person because of his function as an expert in the field (examining and evaluating the state of society) The speech used to address the religion experts is described in the following table:

Table 17
Ego on Religion Experts

No	Speech	Denotative	Connotative
1.	*Tengku*	Religion expert	To call someone who has the knowledge of Islam, and leads the implementation of Islamic teachings and teach it to others.

To greet people who have the knowledge of Islamic religion in Gayo culture used *Tengku*. Denotatively, it means the knowledgeable Muslim people. However, the connotative point of view indicates that the person is a religious expert and a place to be asked for advice or advice even in solving religious matters. This speech also means that the person teaches religious knowledge. So, *tengku* is a tribute to honor or breeding.

V. CONCLUSION

The verbal symbols of ethical communication ethics in Gayo ethnic language in Central Aceh District are seen in the use of speech used in everyday life based on the kinship system and position or function (title). The denotative meaning in this speech can be understood from the meaning in the Gayo language. Meanwhile the connotative meaning in this speech is understood based on Gayo's cultural values. Understanding the connotative meaning of this speech becomes a reference in using speech in accordance with the context. Thus, the relationship between denotative and connotative meanings creates a myth in the culture of Gayo which is called the *kemali, jis*, and *sumang*.

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