**RENCANA PELAKSANAAN PEMBELAJARAN (RPP)**

Sekolah : Madrasah Aliyah

Mata Pelajaran : Bahasa Inggris

Kelas/Semester : X/1

Bidang Keahlian : Menulis

Materi Pokok : Describing People

Alokasi Waktu : 6 JP

1. **Kompetensi Inti**

KI 1 : Menghayati dan mengamalkan ajaran agama yang dianutnya

KI 2 : Menghayati dan mengamalkan perilaku jujur, disiplin, tanggungjawab, peduli (gotong royong, kerjasama, toleran, damai), santun, responsif dan pro-aktif dan menunjukan sikap sebagai bagian dari solusi atas berbagai permasalahan dalam berinteraksi secara efektif dengan lingkungan sosial dan alam serta dalam menempatkan diri sebagai cerminan bangsa dalam pergaulan dunia

KI 3 : Memahami, menerapkan, menganalisis dan mengevaluasi pengetahuan faktual, konseptual, prosedural dan metakognitif berdasarkan rasa ingin tahunya tentang ilmu pengetahuan, teknologi, seni, budaya, dan humaniora dengan wawasan kemanusiaan, kebangsaan, kenegaraan, dan peradaban terkait penyebab fenomena dan kejadian, serta menerapkan pengetahuan prosedural pada bidang kajian yang spesifik sesuai dengan bakat dan minatnya untuk memecahkan masalah.

KI 4 : Mengolah, menalar, menyaji, dan mencipta dalam ranah konkret dan ranah abstrak terkait dengan pengembangan dari yang dipelajarinya di sekolah secara mandiri serta bertindak secara efektif dan kreatif, dan mampu menggunakan metoda sesuai kaidah keilmuan

1. **Kompetensi Dasar dan Indikator**
2. Mensyukuri kesempatan dapat mempelajari bahasa Inggris sebagai bahasa pengantar komunikasi internasional yang diwujudkan dalam semangat belajar
   1. Menunjukkankan perilaku tanggung jawab, peduli, kerjasama, dan cinta damai, dalam melaksanakan komunikasi fungsional
   2. Menganalisis fungsi sosial, struktur teks, dan unsur kebahasaan pada teks deskriptif sederhana tentang orang, tempat wisata, dan bangunan bersejarah terkenal, sesuai dengan konteks penggunaannya.
3. Mengidentifikasi fungsi sosial, struktur teks dan unsur kebahasaan padateks diskriptif sederhana tentang orang, tempat wisata dan bangunan bersejarah terkenal, sesuai dengan konteks penggunaannya.
   1. Menangkap makna dalam teks deskriptif lisan dan tulis sederhana.
4. Mendeskripsiakan makna dalam teks deskriptif lisan dan tulis sederhana.
   1. Menyunting teks deskriptif lisan dan tulis, sederhana, tentang orang, tempatwisata, danbangunanbersejarahterkenal, dengan memperhatikan fungsi sosial, struktur teks, dan unsur kebahasaan yang benar dan sesuai konteks.
5. Mengidentifikasi teks deskriptif lisan dan tulis, sederhana tentang orang, tempat wisata dan bangunan bersejarah terkenal, dengan memperhatikan fungsi sosial, struktur teks dan unsur kebahasaan yang benar dan sesuai konteks.
6. Mendeskripsikan teks deskriptif lisan dan tulis, sederhana tentang orang, tempat wisata dan bangunan bersejarah terkenal, dengan memperhatikan fungsi sosial, struktur teks dan unsur kebahasaan yang benar dan sesuai konteks.
   1. Menyusun teks deskriptif lisan dan tulis sederhana tentang orang, tempat wisata, dan bangunan bersejarah terkenal, dengan memperhatikan tujuan, struktur teks, dan unsur kebahasaan, secara benar dan sesuai dengan konteks.
      1. Melakukan monolog dan dialog teks deskriptif sederhana tentang orang, tempat wisata dan bangunan bersejarah terkenal, dengan memperhatikan tujuan, struktur teks dan unsur kebahasaan secara benar dan sesuai konteks.
      2. Menulis monolog dan dialog teks deskriptif lisan dan tulis sederhana tentang orang, tempat wisata dan bangunan bersejarah terkenal, dengan memperhatikan tujuan, struktur teks dan unsur kebahasaan secara benardan sesuai konteks.
7. **Tujuan Pembelajaran**

* Diperlihatkan dan diperdengarkan video/teks, peserta didik dapat mengidentifikasi fungsi sosial, struktur teks, dan unsur kebahasaan pada teks deskriptif sederhana tentang orang, tempat wisata, dan bangunan bersejarah terkenal, sesuai dengan konteks penggunaannya.
* Diberikan situasi, peserta didik dapat mendeskripsikan makna dalam teks deskriptif lisan dan tulis sederhana.
* Diberikan situasi, peserta didik dapat mengidentifikasi teks deskriptif lisan dan tulis, sederhana tentang orang, tempat wisata dan bangunan bersejarah terkenal, dengan memperhatikan fungsi sosial, struktur teks dan unsur kebahasaan yang benar dan sesuai konteks.
* Diberikan situasi, peserta didik dapat mendeskripsikan teks deskriptif lisan dan tulis, sederhana tentang orang, tempat wisata dan bangunan bersejarah terkenal, dengan memperhatikan fungsi sosial, struktur teks dan unsur kebahasaan yang benar dan sesuai konteks.
* Diberikan situasi, peserta didik dapat melakukan monolog dan dialog teks deskriptif sederhana tentang orang, tempat wisata dan bangunan bersejarah terkenal, dengan memperhatikan tujuan, struktur teks dan unsur kebahasaan secara benar dan sesuai konteks.
* Diberikan situasi, peserta didik dapat menulis monolog dan dialog teks deskriptif lisan dan tulis sederhana tentang orang, tempat wisata dan bangunan bersejarah terkenal, dengan memperhatikan tujuan, struktur teks dan unsur kebahasaan secara benardan sesuai konteks.

1. **Materi Pembelajaran (Rincian dan Materi Pokok)**

**Teks deskriptif lisan dan tulis, sederhana, tentang orang.**

*Fungsi sosial*

Membanggakan, mengenalkan, mengidentifikasi, memuji, mengkritik, mempromosikan, dsb.

*Struktur text*

1. Penyebutan nama orang, tempat wisata, dan bangunan bersejarah terkenal dan nama bagian-bagiannya yang dipilih untuk dideskripsikan
2. Penyebutan sifat orang, tempat wisata, dan bangunan bersejarah terkenal dan bagiannya, dan
3. Penyebutan tindakan dari atau terkait dengan orang, tempat wisata, dan bangunan bersejarah terkenal.

yang semuanya sesuai dengan fungsi sosial yang hendak dicapai.

*Unsur kebahasaan*

1. Kata benda yang terkait dengan orang, tempat wisata, dan bangunan bersejarah terkenal
2. Kata sifat yang terkait dengan orang, tempat wisata, dan bangunan bersejarah terkenal
3. Ejaan dan tulisan tangan dan cetak yang jelas dan rapi
4. Ucapan, tekanan kata, intonasi, ketika mempresentasikan secara lisan.
5. Rujukan kata

*Topik*

Keteladanan tentang perilaku toleran, kewirausahaan, nasionalisme, percaya diri.

**Some example of Genre based on Gayo Local Culture**

**DESCRIPTIVE**

1. Loyang koro

Loyang Koro (Cave of Buffalo) is one of the tourist attractions that surround the Takengon Laut Tawar Lake. This cave is one of the very beautiful and beautiful tourist attractions and also crowded with visitors on holidays.

Loyang koro is a natural cave that has been used to carry buffalo so it is named Loyang. This cave is located on the edge of the fresh sea lake in the kebayakan district of the capital city of Takengon with a distance of approximately 5 km east of the capital Takengon, this cave is located at the foot of Mount Birahpanyang, down to the bottom about 15 meters through the shoreline from the road to Bintang subdistrict, this cave also has a depth of about 110 meters.

When entering the cave door there are 2 sheets of paper attached to the walls, containing the history of the origin of the name Loyang koro cave until the stories that are linked to the cave.

When in the cave, we no longer need to bring our own lighting equipment, because in the cave it has been facilitated with lights hanging from the ceiling of the cave. These lights are provided by the 100-meter long manager from the Loyang Koro Cave door. The existence of this lighting device is expected to help visitors to browse each cave hall while looking at the beauty contained in it.

This cave used to pass through Isak, through this cave buffalo loggers carry their cattle, it was a shortcut to go to Isak or to Takengon City to trade, if they bring cattle across the highway very far and need a very long time, and on the contrary, from Isak there is also a cave whose name is the Goat Cave which is connected to the Koro’s baking cave, but now it is closed and cannot be passed again.

1. Laut tawar

Laut Tawar Lake is located in Central Aceh Regency. The area of Central Aceh Regency is 4318.39 Km2 which is at an altitude of 200-2600 dpl with the capital city of Takengon.

On the west side of the lake is a regency Takengon city, which is also the capital of Central Aceh Regency. The Gayo tribe calls this lake the Lut Tawar Lake. The area is approximately 5,472 hectares with a length of 17 km and a width of 3.219 km. The water volume is approximately 2,537,483,884 m³ (2.5 trillion liters). There are 25 *krueng* streams which lead to Laut Tawar Lake with a total water discharge of approximately 10,043 liters per second.

The lake has 42 catchments with a total area of 14803.22 Ha. Administratively the water catchment area is located in the Lut Tawar, Kebayaan, Bebesan and Bintang Districts.

1. Putri pukes

Putri Pukes cave is one of the attractions in Central Aceh Regency. This cave is located in the north, precisely in Mendale village, Kebayakan district, this cave is located on the outskirts of Laut Tawar Lake, the distance from the city center about 10-15 minutes trip or 6 KM from the city center.

Putri Pukes cave is one of the caves arranged by the local community, so that the place becomes a tourist attraction. In addition to the beautiful cave form, the contents inside the cave also attract tourists to visit it.

In the cave of Putri Pukes there was a stone that is believed to be Putri Pukes which has become a stone, a large well, a pitcher that has become stone, a seat for meditating people of old, an ancient cutting tool and a stone that looks like a human body, and this stone is believed to be the daughter of a pukes who has turned into stone. Until now, the place was used as a tourist spot that was crowded when the Eid holiday season arrived.

1. Ujung paking

Ujung paking is a tourist attraction located around the Takengon Laut Tawar lake. The distance of Ujung Paking tourist location from Takengon city is not so far away, it only takes 20 minutes by vehicle. Take the land route along the road on the edge of the lake which is about 15 km from the capital of Central Aceh. Throughout the journey will be presented with a beautiful stretch of lake with bluish green water. The hills overgrown with pine trees add to the attractiveness of the scenic beauty surrounding Laut Tawar Lake.

After arriving at the location, there is a magnificent gate that is the main entrance to this tourist attraction, there are also plantations of apples and oranges in the yard to the edge of the lake. This place is one of the most visited tourist attraction and is in great demand by local tourists and tourists from outside the area who visited Takengon, Central Aceh.

1. Pante menye

Pante Menye (Manja Beach) is one of the interesting attractions. This beach is not only geographically strategic, but also has a very charming view.

This tourist spot is located in Bintang District, precisely to the east of Laut Tawar lake. There are two routes that can be reached, namely the north and south routes. If you go through the north lane you can go through Takengon around 18 Km, and if you go through the south road the distance is a little longer around 24 Km with a travel time of 20 to 30 minutes.

Along the way to the location of Pante Menye, we will be treated to natural scenery that will slightly eliminate boredom on the way. Arriving in Pante Menye area, we can go directly to a parking area that is large enough for vehicles. There are also public toilets distinguished for men and women. Do not miss the place of worship that is provided for Muslims to carry out their obligations.

At the entrance, we were immediately greeted with vendors selling a variety of coffees and drinks, to keep warm from the cold air of this region. After passing through the entrance, we can see some of the chairs that are provided for visitors to enjoy the atmosphere found on Pante Menye. Wide expanse of beach with the wind blowing from the mountains as well as the geographical conditions are in the gap mountaintop, managed to create waves that rarely can be found in lakes in general, and the surf is this that has become the hallmark in the sights menye Beach.

Usually racetrack is also one of the uniqueness of this beach, which is usually held twice a year were Takengon town ahead of the anniversary which falls in the month of February and in August to celebrate the Independence Day of the Republic of Indonesia. Until was marked by the presence of a horse statue by the sea.

1. Mengaya

Enchanting Waterfall attractions are known for their enchanting natural beauty.

The location of the Mengaya Waterfall is on the south side of Laut Tawar Lake, just at the foot of the Burni Kelieten mountain. Precisely in Mengaya Village, Bintang district, central Aceh regency. Located about 10 kilometers from Takengon City. To reach this location is very easy, the road that has been on the asphalt well, making this road can be passed almost any type of vehicle. Meanwhile, to go to the waterfall, you can go through the path around 1.5 kilometers.

The trip will feel more challenging when getting off the vehicle and having to walk about 200 meters with a fairly uphill terrain. Because the location of the waterfall is hidden behind the hills, making the air around the Waterfall Rich feels cool and cool. And when it arrives at the location of the tourist attraction, the feeling of fatigue during the trip will immediately disappear once you see the beauty of the waterfall that has a fairly heavy water down to the bottom.

For our own facilities, we can find it at the main gate of the entrance to the Enchanting Waterfall tourist attraction. This facility includes public toilets whose water is sourced from mountains, then there are also musholla provided to visitors and Muslim coffee farmers. There are also stalls serving food and drinks. Do not miss the parking area which is quite spacious and safe of course.

The free flow of water slammed into rock rocks from a height of 180 meters accompanied by the cool air along with the soft sound of birds chirping. The flow of water that forms a pond, a tropical forest that fences the area, succeeds in conjuring this place has a shady and soothing feel.

1. Bur telege

Bur Telege is one of the tourist destinations that are used to see the beauty of the gayo highlands.

Located in Bale Bujang village, Laut Tawar district, Central Aceh. Located at an altitude of 1,250 meters above sea level. The charm of the city of Takengon and the Lut Tawar Lake which is already popular first can be directly enjoyed from above this height. To get to this location from Takengon city is quite close. Only around 20 minutes, and visitors must return to the top on foot, before being able to enjoy Takengon city from the hills.

Bur Telege, is a hilly tourist destination, which is transformed into a park with a contemporary feel. This tourist destination is not far from the center of the capital city of Central Aceh, Takengon. If visitors are around Takengon City, there will definitely be a large writing “Gayo Highland” on the hill above the lake, that is the location of the Bur Telege destination. This location gives tourists a beautiful panorama touch. Exotic nature plus several facilities make this place a new vehicle to unwind.

Not only that, this location also serves typical Gayo coffee for visitors, while enjoying the natural panorama of Takengon city. Sipping the warm coffee with a cool atmosphere while enjoying the beautiful scenery is a different sensation in the coffee shop.

1. Lancuk leweng

Lancuk Leweng is located in Asir-Asir village, Lut Tawar subdistrict, Central Aceh, a place of height to enjoy the blue stretch of the lake or also a row of buildings in the Takengon city.

Bur Lancuk Leweng, initially only unproductive hills with traditional land status and filled with bushes and weeds. Now, the top of the hill has changed drastically through the hands of the village youth who tirelessly climbed the top to clean and fix the tourist area.

Now, bur Lancuk Leweng began to be known as one of the new tourism objects in the Gayo highlands. Its location is at an altitude of 1,600 MDPL more, presenting views of Takengon city and once used as a place for paragliding, flying in the air across the lake. Based on the narratives of elders in the area, Lancuk Leweng peak has a number of meanings.

The term Bur means mountain or hill. While Lancuk is the highest peak and leweng is defined as slope. So it can be concluded, that leweng Curl Bur means the highest peak with steep slope.

Although relatively new, but Lancuk Leweng, slowly began to become known. Photograph of the top of the hill, milling about on Social Media. Even in the near future, to introduce the tourism object, a joint camp activity was held in order to enliven RI's 72nd Anniversary. Let's enjoy the panorama of Takengon city from Lancuk Leweng.

1. Buntul rintis

Among the tourist attractions that are currently popular are Buntul Rintis. Located not far from the City of Takengon, namely in the Tensaren village area, Bebesen district, Central Aceh regency. We can meet these “instagramable” tourist attractions before heading to Pantan Terong tourism objects.

Buntul Rintis tourist attractions are open since last September 2, 2017, exactly one day after the Eid al-Adha holiday, a tourist spot that offers beautiful views of Takengon City. The Buntul Rintis concept with several facilities provided, such as graffiti writing, a bird cage replica that is large enough and can accommodate an adult body, a wooden swing, a single hammock, and two parts of the seating that have been decorated in several parts.

In addition to being a tourist attraction, providing facilities is provided for the convenience of visitors and the number of visitors usually increases on Sundays and holidays.

1. Dermaga

Dedalu Pier is one of the places used to observe the beauty of the fresh sea lake.

The location is strategic and not far from the city center, making the pier tour crowded every day, making the tour a trend among young people who are hobby traveling and taking pictures.

This place presents the beauty that can be enjoyed by visitors in addition to the beauty of the fresh sea lake and mountains as well as housing for visitors.

1. Bur telong

The towering height, his face often not seen with mist. Shut up with all elegance. This mountain has become the icon of Bener Meriah district, its name is Burni Telong. It was an active volcano located Bener Meriah regency, about 17 kilometers from Takengon, Central Aceh. The height is 2,624 meters above sea level.

Burni Telong is located at an altitude of 2,624 meters above sea level, the Strato type has five craters all of which are at the top. Geographically located at 4 degrees 46 North Latitude and 96 degrees 48.5 East Longitude.

Burni Telong Peak can be reached from two directions. First, from the southeast slope through Kampung Sentral. It can also be from the southwest slope through Bandar Lampahan. Generally the climbers go up through the southwest slope. It takes about three to four hours to reach the top. Before reaching the jungle door, you must go through a coffee and sugar cane plantation owned by a local farmer.

Some typical plants are in Burni Telong like forest orchids. These orchids can be found before arriving in the Edelwis field. The edelwis stretch is located on a steep slope before arriving at the summit. At the end of the Edelwis field is a small cave. Here you can also get semar plants.

1. Pantan Terong

Pantan Terong is one of Gayo’s mainstay attractions. Have another name Bur Salah Niama, also known as the Al-Kahfi Peak of the Gayo Highlands. Often visited by young people. One of the beautiful photo spots, can see the city of Takengon and Lut Tawar Lake from a height.

Eggplant has been a tourist destination for tourists both locally and abroad. Especially for lovers of the beauty of natural scenery. This tourist spot is located in Bebesan subdistrict, about 7.5 km from Takengon city, Central Aceh Regency. being above an altitude of 1,803 above sea level makes the air here so cool.

Towards the Pantan Terong ecotourism area, we can find many photo spots such as natural scenery and plantation area. Hiking and winding are also uniquely photographed from several points. Pantan Terong is in the form of a hill that presents a beautiful view of Laut Tawar Lake. In addition, visitors can also try challenging sports namely Paragliding Sports assisted by an instructor who can take you around in the air to enjoy the beauty of natural charm that is very bright.

**NARRATIVE**

1. **Putri Pukes (Inen Manyak Pukes)**

A long time ago in the land of Gayo there lived a daughter named Pukes. Putri Pukes since childhood lived happily with her parents in a gayo traditional house. When she reached adulthood, Putri Pukes had become a beautiful, polite and devoted girl to her parents.

A family in a neighboring village heard news about Putri Pukes and she intended to apply for Princess Pukes to be her daughter-in-law. Putri Pukes will marry with their son Banta Keumari. The messenger arrived at Princess Pukes’s parents’ house to propose to the girl. Then, the application is accepted and the wedding time has also been set.

The waiting day arrived. A festive party in the style of Tanah Gayo took place. Your guests come from all over the village. Also do not forget to show Guel dance, Reusam Beurume dance and Putri Bungsu dance. All guests feel entertained. The party took place three days and three nights.

The next day was a historic day for Princess Pukes. He must be willing to part with his parents and relatives. Putri Pukes will accompany her husband to live with in-laws in her husband's village. When going to leave his house, his mother said, "O my daughter Putri Pukes. Now you are an adult, you are married. We have educated you with all the capabilities available. Now take your life and be yourself. May you find happiness in your life my child! One more message, "After leaving this house don't even look back and keep walking.

In the midst of a boundary journey between her village and her husband's village, Princess Pukes longing was unstoppable. He subconsciously looked back. However, unexpectedly the sky suddenly darkened, the rain fell with thunderous lightning. After the weather was friendly again, Putri Pukes and her husband had become stone and until now the stone could be found in the border area of ​​Takengon city towards Bintang.

1. **Linge Kingdom**

The Linge Kingdom is an ancient work in Aceh. This kingdom was formed in 1025 AD (416 AH) with its first king was Adi Genali. Adi Genali (Kik Betul) has four children, namely: Empu Beru, Sibayak Linge, Merah Johan, Reje Linge I bequeathed to his descendants a sword and a gem ring from the sultan Peureulak Sovereign Mahmud Syah.

When Adi Genali built Negeri Linge, at the same time the heirloom was given to him which was given the title “Cik Serule (Paman Serule)”. The name Serule here is one of the villages in Linge District, Central Aceh Regency. The Lingë Kingdom is from the Kingdom of Rum or Turkey, as long as Lingë comes from the Gayô language which means linge which means sound to be heard. Raja Lingë I is a Muslim named Réjé Genali or Tengku Kawe Tepat (a straight line in the language).

Adhered to the Islamic religion can be seen from the flag of the Lingë Kingdom, where there is a Creed above the flag and underneath it is named four companions of the Prophet, while the color is unknown because it is dull, between red and white (this flag can still be seen and stored in the Karo area, as an heirloom of the son of one of the King Linge who went to Karo).

Raja Linge has 4 children, 3 boys and one girl. a woman named Datu Beru, and her three sons named Djohan Syah, Ali Syah and Malam Syah. When it was especially large, her son would be circumcised like Islamic teachings, the third child named Ali Syah could not be circumcised because his genitals were not edible knife. This is of course embarrassing. This caused him to ask King Lingefor permission to go to the Karo area.

Although at first the King did not allow but eventually with a heavy heart before their departure was shared heirlooms for his sons namely Koro Gonok, Bawar, Tumak Mujangut, Mernu and elem (Heritage Flag). While Datu Beru holds the key to the kingdom of Linge.

1. **Batu Belah**

A long time ago in the village of Penarun, Gayo land, there lived a family consisting of a father, mother and two children. Her oldest child is about 7 years old, while her sister is still breastfeeding. Family life is very poor. The father's livelihood is farming. In his spare time, after working on his fields, he always hunts into the forest. In addition, he caught a lot of grasshoppers in the fields to be used as food which was then put into a rice barn. One day the father went hunting in the woods while at home, the wife stayed with her two children.

When the meal arrived, the big boy sulked because there was no fish as a side dish. The child continued to whine, making the mother saddened and ordered her child to take the grasshopper in the barn (keben). When the child took a few locusts he opened the barn door inadvertently and left the barn door open. That caused all the grasshoppers in the barn to fly out all of them.

The mother became shocked because the negligence of her child caused all the grasshoppers in the hole to run away. When the father went home to hunt, he looked very upset and tired because all day hunting into the forest did not get any hunting. His resentment and disappointment turned into anger when his wife said that all the grasshoppers in the barn were flying.

In a state of self-forgetfulness, the father beat his wife until he was battered and dragged him out of the house. In her despair and regretful actions of her husband who was so light-handed, the mother left the house while moaning in pain. The goal is that he wants to go to Atu Belah (Large stone), which always swallows anyone who wants to swallow. The desire to be swallowed by Atu Belah can come true if someone is joking, which is saying words while singing in Gayo. While the mother who was going to Atu Belah, her two children continued to follow from a distance crying. The older brother carried his little brother.

Arriving in front of Atu Belah, the poor mother sang the Gayo words softly, “Atu Belah, atu bertangkup, ini nge sawah janyinte masa dahulu”. That’s how the mother sings, which means Batu Belah, covered stone, our promise has arrived in the past.

Slowly the stone in front of the woman opened. Without hesitation, the desperate mother entered the wide open mouth of the stone. Little by little the woman's body was swallowed by Atu Belah. By the time the two brothers arrived in front of Atu Belah, the natural atmosphere around the place had changed. The rain suddenly fell with a thickness accompanied by strong winds. Earth felt trembling, as if watching Atu Belah swallow humans.

1. **Laut Tawar Lake**

Once upon a time there was hidden village on a mountain, abundant natural produce, The people living in harmony with nature. There are gayo plains, highlands where prosperity surrounds the population.

In this area, there is a small pond in the middle of a large, thick forest which only lives a few fish. The water gushed out from the ground like boiling water very clearly so that all the animals that inhabit the forest really like to drink water from the pond. Not only animals that often come to the pool, angel from heaven is also said to often visit the pool to just take a bath while playing and joking around with them. According to the story, Princess Bensu is one of the names of the angel who took a bath together with her siblings while stretching out on a large rock by the pool. While next to other large rocks there is usually a young man named Malim Dewa who always blows the flute with his passion to captivate theheart of the angel, especially Princess Bensu. after taking a bath the angels will return to the sky which is better known by the name of the land between.

On the edge of this clear pool, a tree that grew very large, many fruits and lush leaves grew. a place where all kinds of animals that live in the forest to shelter from the heat of the sun and the heavy rain while resting for a while after searching for food, as well as a place to relieve thirst because the pool is very clear and is right next to a large tree. so did the birds playing from one branch to another while looking for food in the big wooden tree. they eat the fruit while looking for small caterpillars that crawl over the branches and lush leaves as additional food. not only is there a big tree on the edge of the pond, other plants also flourish around the pond even though it is not as big as that one tree.

At that time there lived a scholar who was very respected and respected by the gayo community because he was in worship, wise in putting the matter again in a wise manner, this scholar was named aulia. One day the cleric dreamed that there would be a temptation in the form of a great flood which would drown all that is on the earth, even the highlands and mountains. all will sink when the water comes, the world will be flooded like a vast ocean.

A cleric named Unok was ordered to make a very large boat in order to protect and save believers. in that boat, all living things will stay temporarily, because no one knows how long the flood will recede or stop. Begin stock and believers collect the tools and materials that will be used to make the big boat. Immediately start stocking the tree trunk because it is very large and very old.

It almost ran out of energy but continued to pull the tree trunk, so strong it was interesting to pull the tree trunk up along with its deep roots in the ground. The former root of the large tree whose soil was exposed to form a very large and very deep hole, over time the pond water filled the hole, the water became more and more days until the pool turned into a lake known as the fresh sea lake.

1. **Putri Ijo**

A long time ago a family lived a harmonious couple. They have been married for a long time, but have not been blessed with a child. From day to day they look forward to the presence of a child, finally their prayers have been granted and blessed with a daughter, who has a beautiful face. The father gave him a ring until his beauty was complete.

Not long after that, father went out of the area, leaving his son and wife. Arriving overseas, the father remarries and has a son named mude belangi. He also gave the child the same gift as his daughter. After his father passed away, mude belangi went to the area where his father had lived in the fresh sea area.

One day, when Mude Belangi would go clean his body because he had just returned from the field. A girl passes by her path. The girl came home from the lake, she knew she was holding a bowl filled with water, with her left hand wrapped around a jug on her waist, also containing water to be brought home.

Mude Belangi fell in love and finally they got married, the marriage took place smoothly. “Use this ring, decorate your finger, a sign that my love has been attached to you, said Mude Belangi. Then Mude Belangi handed the ring. He extended his hand to receive the ring, because it is the same as the installments he has. Story was open that mude belangi was his brother’s. Complete with her bridal clothes, the girl plunged herself into the waters of Lake Laut Tawar. Don't leave a message. Mude Belangi also flies into a bird.

This bride was transformed into a large snake, sometimes her body was a snake but her face was a beautiful virgin, with plain hair breaking long. Sometimes really as ordinary people. That is Princess Ijo who controls the Laut Tawar lake area.

1. **Depik**

One upon time ago, there were two villages side by side, the villages of Beno / Serule and Akim Mengaya. Residents of these two villages have a habit of hunting together in the Bur Kelieten forest. While resting in the forest, hunters from Beno Serule cooked rice using a cauldron and wood as a stirrer. Once cooked, the rice turns black.

Feeling unfit to eat, they throw the rice into the river. Three times they repeated cooking rice, the results remained the same. Three times they throw rice into the river. Until the fourth, because of the hunger, they were forced to eat black rice. Only hunters from Beno Serule eat, hunters from Akim enrich not eat. After eating the rice, strangely they turned out to be young again, Akim Mengaya kept alive as usual.

On their return, people became confused and stunned at the changes that had taken place with the hunters. Desiring to be young, the residents of Beno Serule follow the way the hunters cook rice.

Hundreds of years have passed, the Beno Serule people are still young. But it seems happiness is no longer in their hearts for too long to live. They want death to come. To welcome death, they collected gold to buy a number of corpses in the village of Akim Mengaya. As soon as the keranda reached the village of Beno Serule, weeping exploded among the Beno Serule people. I was so happy, they died.

Some of those who did not want to die moved to Beno Nosar Bangil village, which until now this village still exists in Bintang district, Central Aceh. Three black rice pots that were thrown in the river which empties into the lake are believed to turn into depik fish. Maybe because of the black rice, depik fish also has a black back and the head feels bitter when eaten.

1. **Malem Dewa and Putri Bensu**

Long time ago there lived a young man named Malim Dewa, he was a good young man who was also a hard worker. That morning Malim Dewa was fishing, suddenly he heard laughter. He also followed the direction of the source of the laughter. And he found 7 girls who were cleaning themselves there. After that they returned to their favorite places using a scarf.

Malim dewa is amazed at the incident. After a while he started walking, his steps stopped when he was on a plantation. He saw a small hut, before long an old woman came out of the house. The old grandmother came closer to her, it turned out that the grandmother was inen keben. One day Malim Dewa told of his heart's desire to get married, and he even intended to marry her to a girl who usually cleanses at Atu Pepangiren every Monday and Thursday. But you have to steal the scarves of one of them so you can marry him.

On Monday morning, the god was back where the girl was cleaning herself, she took one of the scarves of a group of women. Soon he heard tears, he looked quickly at the voice. Apparently the girls, they were sad because of the terrible calamity and misfortune that befell one of them. But before long the time had come for them to leave, because the evening had come. Now my daughter is alone, she sobbed. Until he arrived, he persuaded him and persuaded him to stay together in his hut.

The next day Malim Dewa climbed the hill to the cottage, for the first time since Princess Bensu began living there. He intends to deliver firewood, that's where he has the intention to propose princess bensu. Finally arrived the wedding day, and the couple was blessed with a son. They called him Amat Banta.

One day when three-year-old Amat Banta was at home with her mother. My daughter saw the edge of the cloth under the mat, that was my missing coat years ago! He grasped the dusty scarf. The color has faded and is dirty because of years of neglect. With disappointment and regret he came out of the hut carrying Amat Banta and returned to heaven.

1. **Gajah Putih**

Once upon a time King Linge had 4 children, the oldest was a woman named Empu Beru or Datu Beru, and the other children were Sebayak Lingga, Meurah Johan and Meurah Lingga. Sebayak lingga was wandering into the Karo area and building a country. Meurah Johan wandered into the Greater Aceh area and also built a country there, while Meurah Lingga stayed in Linge which later became King Linge for generations.

Several years later, 500 years later, a king descended from King Linge, known as the “White Elephant and Kingdom of Linge Di Gayo” as King Linge to XIII. He also had an important position in the center of the Kingdom of Aceh, so that his position as King Linge was handed over to his oldest brother to become King Linge XIV in the Land of Gayo.

One day Raja Linge XIII was assigned to build an island in the Malacca Strait which included the kingdom of Johor which was later known as “Linge Island”. During building Linge Island, he had two sons, named Bener Merie and Sengeda. There, King Linge XIII passed away, so his wife and children moved to Aceh Darussalam. When both of them became adults, only then did his mother tell the origin of his father's descent at Gayo Linge island.

Bener Merie and Sengeda then left for Tanah Gayo to meet the older brother of his father, Raja Linge XIV. However, his arrival was not well received by King Linge XIV, they were accused of killing his father Raja Linge XIII. Both were sentenced to death.

Bener Merie, on the orders of King Linge XIV, was killed, while Sengeda's murder was assigned to King Cik Serule. But King Cik Serule did not want to carry out his duties, Sengeda was hidden so that he was free from murder. In a ceremony at the Aceh Kraton, the Sultan of Aceh Alaidin Ria’yah ordered them to search for “Gadjah Putih” which was reportedly found in the Tanah Gayo forests, to be offered to him.

The Sultan will give a gift to who captures and hands over the white elephant to him. Without the Linge XIV king being known, the one who captured the white elephant was Sengeda whom he had ordered to be killed. Ceremony of the surrender of the white elephant to the Sultan in the Aceh Kraton, the white elephant originally planned to be submitted by King Linge XIV to the Sultan failed, the white elephant went berserk; his usual benign nature had turned into a furious and fierce king almost killed when the white elephant went berserk.

Sengeda can then tame the white elephant and give it to the Sultan calmly. The Sultan asked what his secret was, when pressed like that, Sengeda was forced to uncover the secret of the crime of King Linge XIV who had killed his brother Bener Merie. Hearing Sengeda's statement, the Sultan was furious. He immediately ordered the arrest of King Linge XIV. Then submitted to court and sentenced to death.

But luckily, for King Linge XIV, he was not sentenced to death, because Sengeda's mother and Sengeda themselves gave him forgiveness before the court, so the Sultan canceled the death sentence. His sentence was later reduced, he was demoted and had to pay diyat or a fine. After this white elephant, the Sultan appointed Sengeda to be King Linge to XV replacing the treacherous King Linge XIV.

**PROCEDURE**

1. **Mungerje**

Gayo community culture that is located around the Takengon area of ​​Central Aceh when preparing a large event such as a marriage ceremony that must pass through several stages of adat, each stage of which is stored in a sacred meaning for the happiness of the life of the couple’s wedding. The traditional procession that took place in the Gayo tribe marriage as follow:

Risik Kono: is a communication that is built by a man's parents to a woman's parents about a desire to be informed.

Munginte: The man is applying or asking for the woman.

Turun Caram: Deliver marriage gold.

Munos Benten: Making roof.

Segenap: Deliberation between families or Pakat Sara Ine (Brothers Agreement from mother).

Begenap : Interfamilial meeting (neighbor) or Pakat Sudere (brothers agreement).

Beguru: Hear advice afterwards followed by bathing using mungkur (kaffir lime).

Tongkoh : Break time.

Jege Uce: A simple party before the wedding which is attended only by relatives and close relatives.

Jege Kul: A big party attended by the invitees.

Belulut: A special ceremony to take a bath in each place delivered by friends.

Bekune: Bekune is scraped at night. The cracking is done by the makeup artist or close relatives on the mother's side. Tools used by folding razor blades. The part that is scraped forehead, cheeks, and neck. The fur is then accommodated in a slab containing clean water with slices of kaffir lime to be planted with bananas. The meaning is that his hair becomes thick and fertile.

Munalo: escorting the groom to one place that has been agreed upon by both parties, and then escorted to the residence of the bride who has also prepared needs such as the bride who has been dressed and waiting in the bridal room, and also prepared fresh flour, to the canang musical instrument.

Mah Bei: Parade the groom to the bride's house from the singan house (home of the bride).

Munenes (accept daughter in law): This event is a symbol of the separation between the bride and her parents because they have married and will separate places, including also a parting event in the single life to family life. The bride will be escorted to the groom's house while carrying her goods from household appliances until the lunch begins a new life. After that a joint meal was held. Usually after seven days the bride is in the groom's house, the groom's parents will come to her house while carrying rice and side dishes. The event, called Mah Kero Opat Ingi, aims to get to know each other better than two families who have been left behind

Semah: Worship.

Luah Pantang: Completed abstinence time.

Mujule Gule: Delivering fish, the provisions that must be carried out by the groom (Aman Mayak) on the third day, which is to deliver or bring fish to the home-in-law.

Mujule Wih: The bride (Inen Mayak) takes this water to her in-laws house, three days after her husband stays at this house a lot. In this procession, Inen Miantdiantar by two girls and he himself waited outside when the water was given.

Mah Kero: Mah Kero or bring rice and side dishes done by Aman Manyakke's family to the Inen Mayak family's home. Rice that is taken wrapped in a suit. After mah kero

**Mahmud Ibrahim and AR, Hakim Aman Pinan, Syari’at dan Adat Istiadat, (Takengon: Yayasan Makama Mahmuda, 2010, 137-170)**

1. **Resam Berume**

Planting rice (berume) is a livelihood for the people of Central Aceh, in the process from the beginning of the planting season to harvest, the local people still cling to local wisdom by carrying out traditional adat processions in the form of feasting in the hope that the berume season will not be disturbed and blessed by the Divine .

A number of festive processes in Berume included Kenduri Turih Inih, Kenduri Kulu ni Waih, Kenduri Nayang, Kenduri Tumpit and finally Kenduri Syukuren.

Kenduri Turun Inih means praying when he will spread rice seeds in the rice fields which is the beginning of the beginning of planting rice or paddy fields. The community carries a few seeds that will be sown in the nursery (cementing) and prayed together at the mosque.

Furthermore Nomang and Mulamut division of tasks like this usually applies until noon, after which the man who keeps the buffalo until late in the evening and the woman pulls the rice seedlings from the seeding site (mujergut), to be planted on the plowed and leveled soil. Work and division of labor like this takes place during the period of plowing and planting rice (munomang).

Furthermore Kenduri Kulu ni waih, it means doing a prayer ritual in the upstream water source of irrigating rice fields that aims to Allah SWT always not decide the availability of water until the rice harvest.After spending two months the grass in the rice field planted with rice grew and was still easy to be removed (mulamut) and at this time also cleaned the patal (nebes patal) of the rice fields which had also been overgrown with grass.Then Kenduri Nayang is done when the rice plants have been cleared from growth-disturbing weeds (mulamut) in the hope that rice can flower (seroh)) perfectly.

When rice has evenly fruited and has begun to contain, farmers start by keeping the rice from the pest (miyo). The next obstacle when the rice began to bear fruit, the name was Kenduri Tumpit (sparrow). A ritual filled with prayers so that the Pipit birds don't eat excessively. And when the harvest arrived, the farmers cut off from their stalks (munoleng) using special tools *sedep*, and the residents held Kenduri Syukuren (thanksgiving) which was accompanied by the surrender of Zakat as an obligation as Muslims who were also a sign of gratitude for the mercy of Allah SWT.

[**http://lintasgayo.co/2017/12/13/tradisi-nangal-awal-resam-berume-di-gayo-lukup-serbejadi**](http://lintasgayo.co/2017/12/13/tradisi-nangal-awal-resam-berume-di-gayo-lukup-serbejadi)

1. **Panen Kopi**

Coffee is one of the incomes of Central Aceh farmers. How to grow coffee requires a series of processes from the beginning of land preparation to harvest coffee. The steps to grow coffee consist of:

Land Preparation: should be planted on the ground with a height of at least 60 meters above sea level but not more than 800 meters above sea level. If you have found a land that has these criteria, you can proceed to the next step to plant coffee.Furthermore, the planting of shade trees (Light Barrier), because coffee plants are plants that need a cool state and are not exposed to direct sunlight, the plants needed to be used as shade, such as lamtoro and sengon.

Furthermore, the cultivation of the land, if the shade trees have grown high and protect the land from direct sunlight exposure, then the process of cultivating land for coffee can be started. By making the planting hole first with a size of about 30 x 30 cm and a depth of 30 cm also makes other planting holes that are arranged so that the minimum neatness is 2 m. then the planting hole uses given bactericides and fungicides.

After the planting hole is ready, the next is the provision of basic fertilizer, which is useful to provide the main nutrient supply for coffee plants during their lifetime. Basic fertilizers used are organic fertilizers which can be manure, organic fertilizer or organic granular fertilizer.

It will take at least 2 weeks for the fertilizer to decompose properly. Sambi waits for the fertilizer to break down, we can prepare the seeds first. After the seeds are ready, they can be planted into the planting hole.

Water the seedlings first before being transferred to the planting hole, transfer the seedlings in the afternoon so as to avoid the plants wilting in the heat of the day, complete the planting of seeds at one time, make a loosely circular soil mound around the base of the plant so that the water easily seeps in and does not stagnate. return the seedlings that have been planted, do the planting for the first 2 weeks, ie selecting plants that are dead or sick and not normal to be replaced with new seeds.

When finished, the next step is the maintenance of plants which are an important part of how to grow coffee because the care of coffee plants will affect the fruit production.After harvesting coffee can be done after the plants are around 2.5 - 3 years after planting. Over time, with the increasing number of tree branches, the yield will also increase. Coffee plants are not harvested at all times because the fruit will not ripen simultaneously. Therefore it can take up to a month to harvest coffee.

The ripe coffee fruit can be seen from the color that has turned red. This is the color of the best coffee beans to harvest. You can harvest it using your hands. In parts that are not affordable, you should use a ladder. Pick only ripe fruit and not the young or even rotten. The harvested fruit is then put into a container.

After harvest, follow-up treatment is immediately carried out so that the plants can be more productive. What must be done is the same as the steps for maintaining coffee plants that have been done before.

**Hakimin, Petani kopi, 48 tahun**

**REPORT**

1. **Depik**

Depik is one type of fish that lives in freshwater lake waters. It has black backs, with small and shiny black and ash scales and a bitter head when eaten.

There are several other types of fish that resemble depik in Laut Tawar Lake, namely Eas fish (Resbora Argyrotaenia) and Relo fish (Resbora Tawarensis), but there are some differences in physical contours. On the body parts of depik are softer than the two types of fish. Depik fish eyes are also smaller than eas fish eyes and relo.

Fish depik is usually seasonal at mid-year, around August to the end of the year. When the depik fish harvest season arrives, climate change occurs, namely the wind that blows feels different, is somewhat cooler. Sometimes it's accompanied by rain or a little drizzle.

1. **Didong**

Didong is a typical art in the gayo area, usually played during special events such as weddings and other events.

One group of didong art usually consists of “ceh” and other members called “penunung”. The number can reach 30 people, consisting of 4-5 people and the rest are visitors. Ceh is a person who is required to have a talent that is complete and has high creativity. He must be able to create poems and be able to sing. Mastery of songs is also needed because one song is not necessarily compatible with different literary works. The members of this didong group are generally adult men. However, today there are also members of adult women. In addition, there are also groups of teenagers and children. Sitting position with a circle and using special pads that are used for clapping and accompaniment that are relatively simple, namely moving the body forward or sideways. Usually the pat used varies so that it produces a beautiful sound, and is accompanied by meaningful poetry.

Along with its development, now the Didong has become like a performance marked by the appearance of two groups (Didong Jalu) in a match arena. Usually staged in an open place that is sometimes equipped with a tent. The whole night the competing group will sing each other puzzles and answer them in turn. In this case the artists will reply to each other "attacks" in the form of lyrics that are thrown at their opponents. The lyrics conveyed are usually themed about education, family planning, government messages, natural beauty and criticisms of weaknesses, lameness that occur in society.

1. **Tari guel**

Tari Guel is the main traditional dance in certain traditional ceremonies. Guel is fully an appreciation of the form of nature, the environment is then assembled in the form of dance and as an informative medium.

Cohesiveness in the combination between the art of satra, music / sound, motion allows to be developed (collaboration) in accordance with the spirit of the times, and changes in the mindset of the local community.

Guel dance is divided into four standard stages. Consists of Mu stare rounds, Act II Dep, Act III Ketibung, Round IV Chopped Jackfruit. Variety of motion or basic motion is Salam Semah (Munatap), Kepur Nunguk, Sining Lintah, Semer Kaleng (Sengker Kalang), Dah-Papan.

While the number of dancers in its development consisted of groups of men and women ranging from 8-10 (women), 2-4 (men). Male dancers in every appearance always appear as symbols and prima donnas, symbolizing the safe or lintoe Baroe and Guru Didong. The number of drummers is usually at least 4 people who beat canang, gong, gegedem, and memong.

Guel dance is indeed unique, contains elements and characters that blend soft and earthy hard elements. If the players really master this dance, especially the role of Sengeda and the White Elephant, the audience will feel amazing amazement.

1. **Tari Nalo**

Munalo is a series of processions welcoming, picking up and parading at the Gayo community wedding ceremony. The use of this dance is to glorify guests who come with all due respect and give thanks for the friendship between the two parties so that they become familiar and enliven the marriage atmosphere.

Munalo dance is still taken from the Guel dance then developed. The hallmark of this dance is in the form of motion, songs, and music and art in the Takengon area. Munalo dance in welcoming the marriage is a dance work that has been created and originated from traditional dance that developed within the Gayo community, Central Aceh district.

Munalo dance is a combination of several literatures in the form of literary art, music, and motion art (dance). The minimum number in Munalo Dance is 3, including 2 female dancers and 1 male dancer and a maximum of 11 dancers danced including 10 female dancers and 1 male dancer. Munalo dance is dedicated to welcome the bridegroom guests (aman mayak) and the bride (inen mayak) as well as the accompanying guests / other groups where the marriage contract was previously held.

1. **Kerawang**

Kerawang Gayo is a Gayo Traditional Dress which is usually used when holding a wedding reception, traditional and cultural dance events for generations. The filigree itself is the result of the creative intentions of humans which are aesthetic values ​​in the behavior of life which later become culture.

The typical KerawangGayo motif of each color and carving has its own meaning and meaning, also what distinguishes traditional clothing from one area to another is the color and motif found in traditional clothes. So, based on the description of the filigree colors, the Gayo community is symbolized as a society that is Mersik (brave), Lisik (diligent) and Urik (conscientious).

For the basic color of the Kerawang Gayo, use an item color fabric (black) while the motif uses a mixture of colors ilang (red), poteh (white), ijo (green) and using (yellow).

Black: is the result of a customary decision, Merah: as a sign of courage (mersik) acting in truth, White: as a sacred sign in birth and inner action, Green: as a sign of glory and craftsmanship in daily life, Yellow: as sign of caution (urik) in acting.

Types of Kerawang Gayo Motives that have the form and content, namely: Emun Berangkat (Departure Cloud). This motif is in the form of a circle centering, extending and recurring continuously. If observed the form of repetition such as a row of mountains and hills consisting of valleys and canyons, is a depiction of a line of hills in accordance with the nature of gayo.

Pucuk Rebung motions the shoot of bamboo shoots in the conception of gayo culture has the meaning of fertility, dynamics and the younger generation that must be considered by Sara Opat (reje, petue, imem, and RGM).

Puter Tali (Turn the rope) ​​This motif is in the form of a spinning rope or multiple twists having symbolic meaning of unity and unity. In the gayo culture system that has developed until now, there is a tendency that between gayo and the other is strong and intimate, these values ​​are the oldest in the traditional expression “bulet lagu umut tirus lagu gelas” (all forms of obstacles can be faced together).

Tei Kukur (Bird Poop) Symbolizing prosperity and prosperity, fertility, turtle bird is a type of bird that lives in the gayo realm, this bird is often wandering in the afternoon especially in the rainy season during the coffee harvest season.

Peger (Fence) symbolizes defense, strength. This motif is in the form of straight lines like a fence. Some interpret the straight line form as the first letter in the al-Qur'an, namely the letter alif, the first source of science.

Bunge Ni Kapas (Cotton Flower) cotton is a plant that is very important for the gayo community because cotton can be woven to make cloth as a type of clothing. This motif also has the honor, self-esteem and well-being because cotton can provide clothes that can distinguish people, for gayo people to use not only as a cover but also as a sunnah that must be carried out.

Ulen-Ulen (Bulan) has a symbolic meaning in the firmness of faith, guidance, guidelines and symbols of the Islamic religion of the gayo community. And until now the gayo gayo community is also still strong with its stand, namely ligkaran as a symbol of Islam which symbolizes the moon.

Tapak Sulaiman (Sulaiman’s Footprint) symbolizes splendor, trust in the unbelievers, strength and affection of fellow creatures. For the gayo people are devout believers of Islam who believe in the legend of the kingdom of the prophet Sulaiman which is magnificent in its guarantee.

1. **Pacuan kuda**

Gayo Traditional Race is held 2 (two) times each year in Central Aceh Regency, namely in February commemorating the anniversary of Takengon City and commemorating the Republic of Indonesia’s Anniversary.

Each district sends their hero to compete in this horse race, Jockeys riding horses are usually teenagers aged 13-15 years. With hard training and maximum effort, they can advance to this race. Usually every year you will get a winner based on the fastest horse going to the finish line.

Horse races are usually held on the pitcher, which is surrounded by a ring so that the horse does not come out of the area. Around the match area there are various games ranging from the play comedy of the sellers of various items that can be enjoyed by the audience and usually at a cheaper price.