Kekeberen oral custom as a media incorporating educational values

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Abstract This study seeks to determine the significance of Kekeberen-based education in the Gayo community. This is qualitative and ethnographic research. The findings show that the educational values contained in the Kekeberen tradition in the Gayo community are the values of moral education, the values of cultural education, and the values of character education. The Conclusions that the education system of the Gayo people, which is based on the oral tradition of kekeberen, emphasizes psychology and emotions to cultivate a sense of taste, as they believe that people with a good soul will also have sound intellectual and cognitive development. Berkeberen refers to verbal and nonverbal interaction and communication between actors and listeners, which makes it simpler for actors to impart certain moral messages and values. Almost all of its tales place a greater emphasis on education, particularly that which leads to the formation of moral values, character, and traditions.

Keywords: educational values, Kekeberen, oral custom

1. Introduction

Education can be defined as a conscious and systematic endeavor to enhance quality of life. Karim (1991) argues that education is more than a means to share knowledge or culture; it is also a way to share values and build a strong personality that reflects Indonesian identity. Education encompasses not only the exchange and dissemination of knowledge but also the formation and development of student personality and character in both formal and informal settings (Yusoff & Hamzah, 2015). It can be said that the primary objective of all educational programs in Indonesia is to produce individuals who are not only intelligent in the intellectual realm but also moral, religious, and pious toward God Almighty.

Education is intended to produce physically healthy and intelligent individuals with strong character in maintaining a respectable culture, attention to sound-based systems in the life of the nation and state, familiarity with profound legal qualities in implementing rules, and a prosperous and prosperous life in the individual's life. Societally speaking (Fasli & Dedi, 2001). "The fundamental principle of morality and the primacy of attitude and character that must exist and be instilled in a child from the time he is young until he becomes a mulatto" (Ulwan, 2012) is referred to as moral education.

To implement a pattern of education that is good and right from a young age, there are a number of media offers and methods that we can use and reinforce, one of which is the revival of societal traditions. In general, traditions that have existed and evolved in social life are founded on high ideals and staunch beliefs. The content of these values should be passed on to the next generation; in addition to bolstering cultural values, this will ensure the integrity of customs by protecting them. The oral tradition can be transmitted from generation to generation.

Oral traditions are, by definition, the words spoken in a culture where speakers visualize what they say and listeners do not read but listen. Taylor added, "Oral tradition is a material created by conventional networks, as discourses, customs, or works, including ceremonies, traditional services, old stories, folk songs, movements, and games" (MPPS & Pudentia, 2015). According to (Vansina, 2014), "When a story is told, a new oral tradition emerges." It may be heard, but it typically persists only in the minds of individuals. Even though words are ephemeral, memories endure forever. Based on these provisions and definitions, an oral tradition can be interpreted as a norm that contains cultural values that can be used as a benchmark in understanding and living that culture, especially in social life, and becomes the basis for sustaining a culture over a long period of time. In conclusion, the legacy of these ancestors' works can serve as an educational tool for the younger generation.

It is believed that Gayo's cultural civilization is one of the earliest in Southeast Asia, and even in Asia, after the civilizations of India and China. This is supported by various Gayo findings. Ketut stated that Gayo pottery was 4,000 years older than Indian pottery (Wiradnyana, 2021). Presumably, the existence of prehistoric civilization patterns that contain traces of past activities is significant evidence of the age of Gayo's culture. As is the case with the concept of belief in the existence of specific powers, such as the power of spirits, guardians, and authorities of specific locations, which is also a prevalent belief today.
In clearing forests for plantations and residential areas, the community makes offerings to the local authority to request permission to use the land in question, as described by Bowen (Bowen, 2017). Such a practice is still a tradition that is reluctant to be abandoned, and there are numerous reasons and arguments against anyone who attempts to alter it. For instance, according to kenduri munuke uten, if someone attempts to open new land in a particular forest, a traditional ritual must still be performed. It is believed that if the ritual is not performed, it will have a negative impact on those who perform it and the surrounding environment. On the 44th day in the grave, a ritual is held that is believed to be a separation of the deceased’s spirit, body, and soul from his or her family; thus, 44 types of pastries are given. In addition, other cultural practices that are still widely employed today are believed to have originated from ancient ancestor customs (Mizan, 2022).

Hurgronje (1992) also has discussed this; in Gayo, it is believed that one of the causes of disease is the interference of evil spirits; in relation to agriculture, a tulak bele festival is held to repel pests that harm rice and other crops. Similar to the general pattern of life in the past, these beliefs are still prevalent today, although there have been changes in patterns and processes, but the fundamental belief of the Gayo people in the existence of supernatural beings remains firm. Along with the introduction of Islam to Gayo, the people of Gayo began to adopt new practices, particularly in matters of faith and worship. Gradually, activities that were considered contrary to Islamic teachings began to diminish in intensity and space for movement, but people still believed in what they used to believe and continue to believe today, for instance, when taking medication to avoid evil forces called munebes or munuak, the practice this is still being done under the pretext of obtaining healing because it is not detected by modern health science or medicine (Melalatoa, 1982).

2. Methods

The methodology utilized is qualitative and ethnographic. In studying the subject of this research, positivism or interpretation, in which the researcher positions himself as a critical instrument, is always employed. To acquire qualitative data, as much information as possible is gathered through interviews, followed by field observations and documentation. To gain a deeper understanding of the meaning of the data, the researcher inductively constructs qualitatively unique phenomena after conducting in-depth data analysis.

3. Results and Discussion

3.1. Definition of kekeberen oral custom (tradition)

In the Tanoh Gayo region, traditions other than writing include oral, literary, and oral traditions, one of which is Kekeberen. The root word for kekeberen in Indonesian is "keber", which means "news" or "stories" and "tells". In the Kekeberen language, these are narratives or descriptions resembling stories that recount past stories or events orally using the various forms, symbols, and meanings they generate. Kekeberen’s oral literature includes tales from the Islamic faith, such as those about the Prophet, Companions, and other tales associated with Islam.

This kekeberen tradition also describes the ownership of the Gayo tribe’s local wisdom structure (Kadir, 1989). Aside from this, Kekeberen discusses historical events, including those pertaining to the kingdoms of Linge, Isaq, Bukit, Cik, and Main Shi’a, as well as other members of the Gayo Tribe. In addition to discussing the social behavior of the Gayo people, Kekeberen teaches children general moral teachings. Consequently, keberen can have a positive impact on the lives of those who listen to it, as it can help people become more enlightened regarding how to interpret their own lives and attain their objectives. Keberen can have a positive impact on the lives of those who listen to it because it can enlighten people about how to interpret their own lives and attain their objectives.

As a means of communicating, Urang Gayo tells stories that have been handed down from generation to generation (kekeberen) through word of mouth. For example, grandmothers tell their grandchildren, aunts tell their nephews, and others in their spare time or when getting ready for bed at night by conveying the latest ideas that have never been conveyed in the form of a series of motions or legends through stories in which the majority are about education (Ibrahim, 2015). Atu Belah, Peteri Pukes, Peteri Ijo, and other Kekeberen can be found in the Gayo neighborhood. It resembles a fairy tale and is typically told to children or grandchildren before bedtime by parents, particularly grandmothers. As stated previously, these tales differ in both form and content. However, what is the current status of keberen? In general, it is already extinct or has vanished from the customs of the Gayo people; even if they still persist, only a few people still practice it. It is possible that it is still practiced in villages that lack contemporary values.

Researchers discovered that due to its persistence, this persistence persisted until 1990. Meanwhile, fewer keberen were instructed from 1990 to 2000. Currently, television has supplanted keberen. Television is enjoyed by both parents and children. In addition, the children were burdened with a mountain of assignments. In addition, the number of perpetrators who use it began to decline as a result of technological advancements. These perpetrators are elderly, and their numbers can be enumerated on the fingers of one hand. In other words, the current parents have limited success.

On the other hand, these tales have diminished the value of religiosity, morality, ethics, and local wisdom, but they are stories from television programs that are enjoyed by individuals who are identical to one another and contain no educational value. In the absence of continuous cultural transmission, creativity, skill, and inquiry are lacking. There is no
doubt in Tanoh Gayo (Gayo land) that there is a cultural transmission gap between generations, such as the older and newer generations. This resulted in the subsequent generation, particularly the 1980s-to-present-day generation, not comprehending and being familiar with Gayo literature or kekeberen, which is oral literature that includes local culture and customs, norms, and regulations.

The current cause for concern in Gayo is the disruption of cultural transmission from the older generation to the newer generation. Parents do not teach their offspring about the local culture. Children are also uninterested in knowing and learning the Gayo ancestral culture because they lack the motivation, direction, and environment necessary to do so. One of the incorrect assumptions made by parents to date is that the younger generation can acquire direct experience in the field through their own daily habits in their environment.

Culture can be taught formally or informally at will. In addition, young individuals were excluded due to their parents' "dominance" (cultural seniority). Consequently, cultural transmission will eventually cease. Due to the vast gap in cultural knowledge and experience between the youth and the old. Younger Gayonese feels "fuzzy" about the actuality of their culture, particularly with regard to keberen.

Aside from that, there is the issue of inadequate Gayo documentation, particularly regarding kebereneness. The only mode of cultural transmission is oral communication, which is extremely rare. In addition, there is a dearth of writers willing to preserve this tradition, particularly among the elderly generation. The failure of the local government to investigate, preserve, and document the history of this tribe, particularly the issue of it, is regrettable. The district government prioritizes physical development, which eclipses existing local knowledge and frequently harms ecosystems. In summary, the current state of affairs has resulted in the continuation of destruction.

If a connection is drawn between the customs and culture of an ancient society, it will always have a relationship with the culture of today; this is contained in the oral tradition of kekeberen. The Gayo people use it as a cultural resource in addition to using it as a means of storytelling and laws in custom that connect the life patterns of ancient ancestors with today's customs and habits, one of the proofs of the close connection in terms of customs and habits in kekeberen is that there are many customary sentences and expressions that are commonly referred to as per i mestike, sanctions against certain violations, cultural procedures both with nature and with other creatures to special spells that are said to be magical and have certain properties. All of these items are contained within the oral tradition of the kekeberen.

Not limited to tales and fables, keberen is also rich in meaning and cultural concepts, namely, the philosophy of the Central Aceh district symbol and logo, namely, bintang, bintang pitu, bumi kal pitu mata, and sacred mupakat, with the meanings of harmony, prosperity, welfare, and justice. Existing philosophy and symbols are derived from keberen, which are then combined to form the current standard logo (Jakparuddin, 2023).

3.2. Form, function, and implementation of kekeberen

Examined from a cultural perspective, keberen is part of the intangible cultural heritage, according to the 2003 UNESCO convention paragraph 2 article 2 concerning intangible cultural heritage (UNESCO, 2023), which defines intangible culture as a variety of activities that represent knowledge, expression, skill, or art that was passed down from ancestors to a community and is still being passed down today. Thus, its oral tradition is already present in that region.

Folklore consists of numerous models and varieties, including myths, fables, legends, jokes, fairy tales, and many others. In accordance with the concept of oral tradition in the folklore genre, the researcher discovered a form of keberen in this study based on the results of field observations. There are stories about real events and have relics, such as peteri pukes, kue koro, etc., some are in the form of myths such as peteri hijau, malem dewa, etc., and some are in the form of fairy tales, with the latter being the most prevalente (Kobat, 2023).

Linge (2023) affirms the aforementioned explanation, stating that the legend is so popular because the plot is nearly identical for each actor, unlike fairy tales, which are sometimes adapted to the circumstances the actor wishes to convey. Muhammad Ridwan emphasized it in the form of myths or myths/mythology, as he believed that ancient life adhered closely to the concept of custom and culture, which then these concepts are told continuously until today, for instance, the story of malim dewa, which gave birth to many names - certain designations as a description of a person's personality, such as certainly lime, inen keben, gele dodoh, and so on (Ridwan, 2022).

From the existing description, it is clear that the oral tradition of keberen is divided into three forms, similar to storytelling in general: first, legend; a legend that is believed to have occurred and left certain evidence, such as keberen peteri pukes, otu belah, or kude, bur kul, or payung, etc. Second, fairy tales, which are a type of kekeberen that recounts a story about something that is fictitious or does not occur in reality but is full of morals and instructions, such as kekeberen peteri green, inen mayak anchovies, peteri bensu, red mege, etc. The third is myths or myths; myths are keberenan that tell stories about characters who become heroes and win good, be it in the form of gods, monsters, or the origin of something whose truth is unknown; myths also contain various lessons and philosophical values, such as keberen depik, Malim dewa, kekiding, peteri bensu, pitu tetajuren, penjere sange, etc.

This tradition exists due to the diversity of information obtained from it, even though it is limited to certain circles, particularly those who practice mantra sentences and other traditional teachings. The use of these magical sentences is also
typically not heard distinctly by the speakers, who are typically referred to as village teachers, and is limited to whispers so that only a small number of people understand the mantra sentences. On the other hand, when referring to actors and connoisseurs in general, keberen falls under the category of extinct. Referring to the level of threat and extinction based on the UNESCO manuscript in the language vitality and endangerment document, the level of threat to the Gayo language is not at a safe scale point; alternatively, it is in a precarious position (Bujanggga, 2022). It is comprehensible if the use of Gayo language declines from sengi, as the number of speakers will affect other oral traditions, such as keberen.

In accordance with Gayo custom, their grandmothers and descendants typically awaken before retiring for the night. There are numerous traditional arguments for why keberen is more prevalent for children and is performed prior to bedtime. One of them said, "In the past, most houses had only one or two rooms, primarily for the parents, and children slept with their grandmothers and grandfathers, and even then, they slept close to the kitchen (the kitchen had a fireplace to keep them warm)." Body so that they are warm, the grandmother must also understand how to make her grandchildren not disturb their parents and make up for it, sometimes the stories told are adapted to certain events, for example, when my grandson took an orange from a neighbor without permission, then someone saw it and told us, then at night before going to bed we will tell stories about how painful the punishment of thieves and liars is, and usually they (grandchildren) will fall asleep. In addition, there is no set time for the keberenan; it can be performed just before bedtime, before breaking the fast (during the month of fasting), before the conclusion of a recitation, or during breaks, so the keberen can be performed whenever necessary.

In actuality, the number of speakers of kekeberen continues to decline. According to the numerous arguments presented, there are two primary factors at play in this circumstance. The first is the utilization of leisure time as a diversion. Currently, children are preoccupied with a variety of school-related activities, including assignments, homework, extra study, and tutoring; some even work. Second, the village's structure has changed. Teenagers' gathering location has now completely vanished. This keberenan is slowly disappearing along with serami because they are unable to coexist with various forms of stories that are familiar to the younger generation through reading texts obtained by them (children) from educational institutions that are typically written in Indonesian.

3.3. Educational values in kekeberen custom

3.3.1. Moral value

Melalatoo described the educational structure of the Gayo prior to the arrival of Islam to the archipelago. Education is carried out orally and is supported by natural factors; introduction to the social environment begins in infancy; the incultation of education is carried out orally and involves the telling of educational stories known as keberen; each of them typically contains values that will become a way of life in society (Vredenbregt, 2019).

Urang Gayo educated children in accordance with the advice in keberen, which was based on Allah's commands in the Qur'an and the life pattern of the Prophet so that children would be obedient to their parents by obeying his commands and avoiding what is forbidden. Parents encourage and inspire their children to remain devoted to both parents until death. From the speaker's perspective, it is evident from the preceding explanation that the flashback technique is frequently used in its stories, typically beginning with the introduction of characters. Because the speakers of it have already been introduced in the story or its introduction, it is superfuous to introduce these characters again. Then, it tends to be separated from the title kekeberen because the description of the protagonist in it is relevant to the story's purpose.

In understanding in greater depth, this describes how expansive and nuanced the value of moral education is, to the point of providing considerations that have been generally accepted, but as a form of respect, eating must undergo reconsideration so as not to be hasty in making a decision and to remain in a concept that does not violate the law and religion. Popular Gayo proverbs include lungi e enti renye tit i dolot, pit epe beta enti renye tir i loahen, which translates as do not take something too sweet and do not spit out something too bitter. To avoid making mistakes in the future, Gayo customs and culture instill the importance of giving careful contemplation to every problem at all times.

In a fragment of the kekeberen stanza, when inen mayak pukes is unable to express all of her worries and emotions while humming and crying with tears, peteri pukes says: Wow, my uncle is poignant, that is what it is like for me to have serde kolak, isenawat, and I'm urum to luis. Ine, kunehmi l'm ine, Kusahen mi kase ku kadun ike my throat is gerahen, tukengku mulape ine, This basa was purchased using pane kekase money. Pane ke me kase munibuk oros wan beberasen, Ine, pane ke kase I munuwet powa wan tampenne, Wo hejep, wonyanya, taringmi taring pediangen telege tetibuken, taringmi fang wih wunen, taringmi tete si tight interlocking, taringmi gergel si limus tarahe.

This stanza contains multiple meanings that convey how difficult it is to say goodbye to one's parents: there is no power or effort that can repay their services and kindness, and Inen Mayak Pukes was unable to express it until her tears revealed her reluctance to leave. By telling his father how happy his father was to receive gold as a dowry and how happy his father was to part with him and his mother, he felt he had failed to be kind, courteous, and behave according to the standards of the people he would meet in a new location. The subtlety of the words conveys how powerless and effortless and nothing can repay the kindness of parents from giving birth, raising, educating, and marrying them off, so that only by
following the words and will of their parents do they feel empowered to bring happiness to others. By fulfilling his parents' desire to get married, he could bring happiness to his parents. In addition to worshipping God, this is the moral education imparted by parents, who must always be devoted.

Gayo customs and culture have instilled how to regard parents, and in some cases, honoring parents is a sacred and grave matter, so numerous tales describe how to serve, pray, respect, and even speak to parents. kekeberen in Gayo. As a summary of the various existing Kekeberen tales and tales, it can be concluded that its oral tradition contains a variety of values, particularly the values of moral education and other Islamic educational values, which are highly relevant and based on Islamic teachings.

In the oral tradition of it and Gayo culture in general, the teachings of Islamic values are well organized, attached to local wisdom values, and always practiced in certain traditions by adhering to the sayings of the Qur'an and sunnatu Rasulullah Al-Hadith.

1) Regarding values such as the value of monotheism, the value of worship, the value of education, and social values contained in it oral traditions with mentions of educational values morals to God, to others, to the environment, and to other living beings, namely, plants, and animals.

2) In Gayo culture, particularly this is oral tradition, a number of values are attained, including the value of moral education in deliberations (even consensus) and obedience to Islamic-based customs (ukum has the form of kalam, edet munukum has the form). Compassion (semayang gemaih), assisting (alang tulung beret helps), and character development (setie) are the value of moral education.

3) The importance of moral education in cultivating religiosity, which includes exemplary values, advice values, and moral values. In forging morals, the values of fortitude, obedience, and perseverance are included.

3.3.2. Cultural educational value

As a priceless inheritance, culture is formed from the creation and labor of a group of society members, which is then accepted by all members of the society and passed on to succeeding generations. Every individual in a society must have cultural roots and cultural values. Thus, this is a pattern for providing meaning and norm to a societal concept. Consequently, it is evident that in a cultural society, it is essential and holds a position of great significance.

In the stories of kekeberen peteri pukes, peteri ijo, and kekiding, some cultural values that have a close relationship with education can be described. In the story Peteri Pukes (in this instance, the author takes only a few examples), these cultural values are described as follows: Kelam ma male I aran didong, didong menik ni umah, Ke didong si song nini origin beta we peraturne, turah empunu umah mulo nosah pesalamen ku jamiu sigehe. In the first chapter of the Qur'an, it is stated that those who reside in the home of the pious do not know what they are doing and do not comprehend their actions. The story of the temple's excavation has already made it abundantly obvious that the content and application of cultural values are of the utmost importance in carrying out either a customary or a daily good deed. In general, the gayo community is extremely respectful of visitors, especially when those guests are participating in an indigenous ceremony or culture.

Related to the problem of how to conduct as a host in glorifying guests and how it should be ethical to be a good guest, it has been in our customs (Gayo) (Kobat, 2023) as such. The custom of the Gayo community, regardless of the indigenous and social-cultural framework, is evident from very dense day-to-day with indigenous and cultural nuances in respecting visitors and serving dishes to hosts.

The most valuable aspect of the village's heritage is its culture. This legacy is the result of the efforts and initiatives of the community being passed down from generation to generation. Whether in an isolated region or a homogenous community, culture pertains to the community or society. It is a cultural fact that members of society must be aware of cultural values. When communicating with family and society members, the cultural character of an individual or group will reveal itself, and it will become clear what cultural values and concepts are embedded and how they are implemented.

3.3.3. Character education

By establishing the value of education or wisdom as the fundamental value of a nation's character, character-advancing education is implemented. Consequently, the education of its intrinsic character encompasses the promotion of values derived from the nation's and state's ideologies and the principles of life. Character values are consistent with the national educational goals of preparing individuals for a noble workforce, as well as systematic efforts to comprehend one's behavior in relation to God, the environment, and society. In accordance with religious teachings, norms, rules, customs, cultures, and traditions, a person's national character will also be reflected in their reasoning, emotions, words, and deeds.

The Gayo culture can implement character education through kekeberen because its content can serve as an example for future generations to emulate to develop personalities that are consistent with their traditions and conventions. Researchers will discuss the values of employee education in the societies of Peteri Pukes, Peteri Ebay, and Gayo. It is thrown with the educational standards of Gayo's personnel. It was stated explicitly in the previous chapter that parents instill labor
values in their children. Based on the results of data collection in the field and the findings of the researchers, the following are some of the values associated with characters in some stories (Aspala, 2023).

1) Care
Care is a crucial human characteristic. These values are associated with numerous qualities, including discipline, honesty, humility, love, friendliness, compassion, and intelligence. Same as stated in the expression in the excavation of the temple story of kekeberen peteri pukes "aman mayak pe kunal peserme munerah kejadin nge fate ni beden wan perjelenen mujadi atu ku tangak ku sky kolak sire muniro gelah sara jelan aku urum eningku" with the meaning that the husband of inen mayak pukes prayed to God to be like his wife because he was very concerned with the suffering of his wife.

Caring for others requires a certain level of emotional maturity. In education, children who are egocentric and continue to view the problem from their own perspective encounter recurrent challenges. However, this does not exempt them from learning, as they will eventually comprehend that other people have their own interests and perspectives. As quickly as feasible, Urang Gayo expects children to develop empathy and compassion for others. The heroic tale contains multiple interconnected values, including the values of honesty, discipline, humility, love, wisdom, sociability, and love.

2) Brave
One of the attributes that God has bestowed on everyone is the ability to proceed forward despite having fear in his heart. There is a celebration that occurs as follows: "ateni pukes mujadi olok in bimang, dum gelep ni denie i wani loyang, gere tebuh ne ulak si kerna nge terpancang tetapere we mea senang kerna mejadi atu" the interpretation of the sentence with the understanding of the child that will be conjugated by both parents and is needed to not settle again home to desire in the village to the place of destination together with her husband. Due to a belief in the truth, the meaning of courage in the past was the endeavor to fight sincerity and bravery in the face of any obstacles. Courage also entails accepting responsibility for everything with a sound mind and unwavering Faith.

3) Heroic
The disposition of surrender reflects the reluctance and reverence to give something that belongs to others, even if doing so would be detrimental to ourselves. This appears in the expression "wan sirese remalan sine mamor looh e hinge muteroto kekke e nge cico mungenang nasip ni rembege i tungkken ku earth lauh e nga remo", with the meaning that the willingness to sacrifice in Kekeberen tells about a child who sacrificed his feelings to marry a young man fruit of his parents' evil. Eventually, she offered herself as a sacrifice until her parents came to regret their decision. (Gani, 2020).

Such a selfless disposition provides the impression that the kicker is always attempting to benefit the listener or reader. Being willing to sacrifice for the greater good, honestly carrying out the will of his parents without considering his own desires, and sacrificing his own pleasure even if it causes him to suffer. To achieve success, compatibility, equilibrium, and harmony in social life, we must be willing and sincere in our desire to contribute what we have to society.

4) Repent
Every person regrets something, whether it be a decision, an action, or even his or her destiny. According to the definition of kekeberen, regret is a sense of unhappiness or discontentment (susah, kecewa, etc.). Many individuals regret having made an error. Regret is the emotive reaction of a person to actions he has performed in the past. In this situation, the new parent can determine whether an action is immediate. Regret occurs when the outcome of an action generates an unintended or undesirable result.

Numerous regretful tales concluded in it, such as Peteri Pukes's challenge to the temple of jangin (song) Inen Mayak pukes for violating a promise against his parents. Regret is a normal human emotion; regret always leaves disappointment and is continuously confronted with difficulty and unhappiness regarding a previous action. In general, it is recommended to insert calls and hopes that they will not be regretted in the future; therefore, it is recommended to always consider before acting and be open to input and advice from anyone.

The exposure above can be reduced to lament the best and normal outcomes, so it is necessary to make an effort to remain vigilant and vigilant prior to making a decision. The problem of personal preferences of optimistic individuals is typically more difficult to regret than that of pessimistic individuals. However, this is not guaranteed, as even the most self-assured individuals can experience abrupt and profound regrets.

5. Final Considerations
In general, the educational pattern of the Gayonese advances the psyche and feelings through the verbal tradition of kicking to cultivate the senses, as they believe that a person with a healthy soul will also have healthy intellectual and cognitive development. Acting involves verbal and nonverbal interaction and communication between actors and listeners to make it simpler for actors to convey certain moral messages and values. Nearly all of the stories in the hierarchy place a greater emphasis on education, which involves the formation of moral, cultural, and character values. The Qur'an states: "However, as for the Quran, the Quran is the Quran, the Quran is the Quran's scriptures, and the Qur'an is both the Koran

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and the Qur’an. As previously stated, the rule of law is more influential than a rule whose purpose is to do good and remain within the corridor of Islam.

**Ethical considerations**

The authors state have obtained the consent of the participants involved in the research.

**Conflict of Interest**

The authors declare no conflicts of interest.

**Funding**

This research did not receive any financial support.

**References**


