



Islamic Character Values through Ratéeb Meuseukat Dance Learning from Al-Muna Teachers Kindergarten Bireuen

Rudy Juli Saputra^{1✉}, Novysa Basri², Muhammad Kharizmi³, Fauziatul Halim⁴, Vinny Aryesha⁵

- ¹. Pendidikan Guru Anak Usia Dini, Universitas Almuslim, Bireuen, Indonesia, rudyjuli1987@gmail.com
- ². Pendidikan Guru Sekolah Dasar, Universitas Almuslim, Bireuen, Indonesia, novysabasri@gmail.com
- ³. Pendidikan Guru Anak Usia Dini, Universitas Almuslim, Bireuen, Indonesia, muhammadkharizmi07@gmail.com
- ⁴. Pendidikan Guru Anak Usia Dini, Universitas Almuslim, Bireuen, Indonesia, fauziatulhalim.ece77@gmail.com
- ⁵. Pendidikan Guru Anak Usia Dini, STKIP An-Nur, Banda Aceh, Indonesia, vinnyaryesha@gmail.com

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Abstrack

This research is motivated by the fact that there are still teachers who do not teach the traditional Ratéeb Meuseukat dance at Almuna Bireuen Kindergarten, which should be very good to teach because there is a knowledge transfer process in learning this dance. Such as character values which are very important in cultivating children's Islamic character and love of their own culture in students at Kindergarten Almuna Bireuen. This research aims to foster Islamic character education in teachers which can then be implemented and transmitted to students through instilling Islamic values from the dance taught. Data collection used were observation instruments, interviews and document studies. Data analysis techniques use data reduction, data presentation, and data verification. The results of the research show that Almuna Bireuen Kindergarten teachers are able to dance the Rateeb Meuseukat Dance and the Islamic character values from the Ratéeb Meuseukat Dance that can be given to students in the learning process at Almuna Kindergarten have been understood so that they are able to foster Islamic character education for students such as aqidah values, worship, morals and muamalah values.

Keywords: Values; Ratéeb Meuseukat Dance; kindergarten learning

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INTRODUCTION

Ismail in Samrin (2012) stated that character education has long been an important part of the national educational mission, although with different emphasis and terms. Character education is one of the important discussions in the education system. Tambunan in Suryadi (2022) stated that character education must be implemented comprehensively. He added that character education cannot be separated from cognitive or intellectual forms of education. This means that the curriculum must not separate cognitive, affective or psychomotor abilities from character, so that it can enrich the existing curriculum by being integrated into subjects and students' daily lives.

In the education system, schools are one of the formal institutions that carry out teaching and learning activities. Rachmawati and Daryanto (2015) define learning as the interaction of students with educators and learning resources. They further added that learning is a process of acquiring knowledge, mastering skills and habits as well as forming students' attitudes and self-confidence. Schools have a very important role in creating people who have character through the learning process. There are eighteen characters required by a teacher for students, including teachers who have religious character, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the country, respect for achievement, friendship, loves peace, likes reading, cares about the environment, cares about society, and is responsible (Directorate of Course Development and Training, 2018). With these eighteen characters, the learning process cannot be separated from educational values, which include religious or Islamic character values such as aqidah, worship, morals and muamalah values. Where Rusman (2014) gives his view that learning has an important meaning in achieving the goals to be achieved which can shape humans into complete humans.

Character formation for a child requires a process and lasts a lifetime starting from the age of learning until adulthood. Children who grow and develop in a good environment will create good character and noble character. The environment at home, around the house, school and place of study are factors that play a very important role in shaping a child's character in the future. These factors must support each other and go hand in hand so that the expected characteristics are achieved (Julandi, 2018).

The character that is born in a person occurs because of learning. The process of character formation is born with the learning process, this can be said to be the process of interaction between students and educators and learning resources in a learning environment. Learning is assistance provided to educators so that the process of acquiring or transferring knowledge, mastery, skills and habits, as well as the formation of attitudes and beliefs in students, can occur. Formal institutions such as schools are not the only institutions that must be responsible for character formation.

Hidayah (2022) expressed his opinion that the Teaching and Learning Process (PBM) does not only occur and take place in educational institutions such as schools, but can also come from experiences that have been felt, because of course what is seen, heard and felt is education. Therefore, the responsibility for education should not only be placed on schools, but education should also be a shared responsibility, both family and community, because if there is no cooperation then education will not be successful and run optimally.

Character education for students, especially AUD, is not just teaching what is right and what is wrong, but is more than that. As we know, it is during the AUD period that the initial physical and psychological growth is experienced, so it is appropriate to instill character in them.

One of the lessons that can provide, instill and create good or Islamic character in

students is art lessons. Rizal (2012) stated that art is a manifestation produced by humans, as proof of the advantages that have been given by the creator. This is manifested in activities in the form of dance, music, drama and others. Meanwhile, Rafiatun (2018) explained regarding art that it turns out that art contains values that function as a medium for education and learning, in art there are noble values and moral messages that are useful for living life, both as provisions in this world and in the afterlife. He further added that not everyone knows this. Therefore, knowledge and studies are needed that reveal the values or messages in artistic activities, in this case the Islamic character values in traditional dance, Ratéeb Meuseukat. This is because in human life, art apart from being entertainment also functions and acts as a means or tool to convey certain messages.

So, instilling character values does not only come from formal learning held at school, but can also be done through learning the arts, especially traditional dance, one of which is the Ratéeb Meuseukat traditional dance. In this regard, Salam in Kusumastuti (2010) stated that children will gain aesthetic experiences related to visual elements, sound and movement through art activities. This fun thing will have an increasingly impact on instilling Islamic character values in students.

Cultural arts lessons and learning skills really need to be taught. Therefore, teachers must have knowledge about art to then teach it to students. A teacher's skills in understanding the characteristics of art for students are very necessary in delivering material. In the process of teaching and learning art in schools, generally it is not to make students become artists but to facilitate the various potentials that exist in students. Learning arts and culture and skills, one of which is dance education, must be known and understood by the teacher who teaches it, that the dance that will be taught to students must be appropriate to their level of development and have educational value in it. The aim of learning dance is that participants are able to receive

and understand dance lessons well and are able to apply the messages contained in these dances (Rosala, 2016).

Skills, be they cognitive, affective or psychomotor, can be taught to young children through art learning through play and direct application in the learning process through dance movements and songs. Dance education implemented for students is useful as a means of developing self-creative abilities through movement that arises from the body, perception abilities, knowledge, artistic understanding and beauty in children, as well as developing students' abilities in giving appreciation to the arts (Wulandari, 2017).

The Ratéeb Meuseukat dance art consists of two words, namely ratéeb and meuseukat. The word ratéeb means worship, namely the activity of worship in the form of praying to Allah SWT. or often referred to as dhikr and salawat to the Prophet Muhammad saw. Meanwhile, meuseukat comes from the word sakat which means silence, which is a way to invite the audience or spectators, especially women, to focus, concentrate their minds and bodies in praising Allah SWT. and salawat to the Prophet Muhammad saw. This is aimed especially at women in order to avoid things that are prohibited by Allah SWT. The Ratéeb Meuseukat dance was originally held to welcome the birthday of the Prophet Muhammad. However, as time developed and passed, this dance was intended for activities to welcome guests and entertainment. This dance is performed or danced by women dressed to cover their intimate parts with an unlimited maximum number of dancers, a minimum of 10 dancers. This dance is performed in neat, row-sitting positions and in the middle a shahi sits to recite poetry. The poetry contained in the Ratéeb meuseukat dance is words of praise to Allah SWT. and the Prophet Muhammad saw. so that there are religious messages and values in it (Suhelmi et al, 2004).

The problem that occurs in the field is the discovery of conditions where Almuna Kindergarten teachers still lack knowledge and

understanding of traditional dance, both in theory and practice, especially the art of Ratéeb Meuseukat Dance, this dance should be taught to students because it has values. religion and culture are very important to develop the character of the nation's children who love their own culture. However, because the teacher has limited knowledge in the traditional Ratéeb Meuseukat dance, what is taught to the students is limited to creative dance which has the impact of not imparting the values found in traditional dance to the students. In fact, the values contained in the Ratéeb Meuseukat Dance are very useful for students, one of which is religious values, including aqidah, worship, morals and muamalah values. With these problems that arise, the researcher wants to research and describe what religious values are contained in the Ratéeb Meuseukat dance and how these religious values can grow in teachers. So that teachers know and understand and can teach it to students. Based on the background and problems above, researchers are interested in conducting research on "Islamic Character Values through Learning the Ratéeb Meuseukat Dance for Teachers Al-Muna Kindergarten Bireuen".

METHODS

This research uses a type of qualitative research which focuses on the phenomena of the object to be studied. Researchers express a free description of accurate data based on the reality found in the field. The researcher in this case explains the reality accurately and factually about the problems raised in the research, namely Islamic character values through the process of learning the Ratéeb Meuseukat Traditional Dance to teachers at the Almuna Bireuen Kindergarten. This research was conducted at Almuna Kindergarten, Bireuen Regency. The research target studied was related to the problem raised by previous researchers, namely the teachers at Al-Muna Bireuen Kindergarten through the Ratéeb Meuseukat Traditional

Dance learning process. The main data needed for this research is information and phenomena related to character education through the traditional dance learning process for teachers at Almuna Bireuen Kindergarten. Primary data sources are direct data sources that come from sources, namely educators. Secondary data sources are data sources that come from archives, books, theses and journals. Data collection in this research used observation instruments, interviews and document studies. The data analysis technique in this research uses interactive model data analysis, namely data collection, data presentation, data reduction, and conclusions or data verification.

So, what is found from a research process is data analysis, namely qualitative data processing and descriptive analysis because this research is illustrative and explains Islamic character values that can be obtained by teachers and then taught or transferred to students.

RESULTS AND DISCUSSION

As the researchers have stated above, education does not only take place in school, but can also be a result of the experiences that students have gone through and gained. This is because every activity or activity that occurs through what is seen, heard and felt is education. The Ratéeb Meuseukat dance art apparently has Islamic character education values which can be a tool for instilling Islamic character in students. Thus, the following will explain in detail the instillation of Islamic character education values contained in the Ratéeb Meuseukat Dance art which is taught to teachers at the Almuna Bireuen Kindergarten.

The dance that was born in Aceh has its own uniqueness where its main foundation is Islam. All dances in Aceh cannot be separated from conveying messages, namely the values of Islamic teachings, to the audience or the public. This has become an identity for art in Aceh to this day. These things are interrelated

and become a basis for activities that have social, religious and community values, as is found in the customs and customs of Acehnese society.



Figure 1. Latihan gerak Tari Rateeb Meuseukat Guru TK Almuna)

Islamic character values contained in the Rateeb Meuseukat Dance through the Learning Process

Loyalty and brotherhood, behaving well towards others, such as respecting older people and honoring guests. There is an Aqidah value in the Rateeb Meuseukat Dance, namely remembering Allah SWT. Salawat to the Prophet Muhammad saw. and has a message about remembering death. Apart from that, there is a message of worship in the Rateeb Meuseukat Dance, namely always being grateful. The Rateeb Meuseukat dance has a message of muamalah which can be seen from tolerance and good relations with fellow humans such as obeying rules and a sense of heroism. Apart from that, Islamic values are found in various movements and clothing (Aini, 2016). The movements in the Likok Pulo Aceh Dance are based on the teachings of the Islamic religion as its standard, which can be seen from the polite clothing and movements in a sitting and besaf position like congregational prayer.

The movement also contains the values of aqidah and muamalah. Likok Pulo Aceh Dance Poetry is about the relationship with the creator Allah SWT, relationships with

fellow humans and morals. The poetry that is sung explains the procedures for reciting the Koran, purification, prayers and good manners, this tells about the relationship with Allah SWT, fellow humans must have good morals. The movements and poetry in dance have educational religious values which are conveyed by the artist to the audience. The values conveyed are the values of aqidah and nausea. From the beginning of the saleum movement to the end it cannot be separated from the value of aqidah, and muamalah as well as almost all of the poetry has a message of the value of aqidah, and muamalah (Basri, 2017).

Based on previous research, art is a medium for religious education and increases faith and belief in Allah SWT and follows the teachings of the Islamic religion. Rateeb Meuseukat Dance Art is a medium for religious education that is able to provide and convey values originating from the Al-Quran and hadith in accordance with the teachings of the Islamic religion as well as following the customs and culture of the Acehnese people. The most important thing in traditional Acehnese dance is the separation between men and women when dancing. Where there is no mixing of men and women in one dance which originates from traditional Acehnese dance. Men and women in the Aceh region have created the senidri dance which is only danced by men and women. Thus, the dance originating from Aceh is in accordance with the teachings of the Islamic religion.

Aqidah Values

There is an Aqidah value in the Rateeb Meuseukat Dance, namely the poetry reminds the dancers and the audience of the existence of Allah SWT. as the Creator. Furthermore, we must always remember Allah SWT, carry out the obligations that Allah has given us and pray to the Prophet Muhammad SAW who will provide his intercession in the afterlife and has a message about remembering death. As in the poem.

Bismillah awai lon peu phon

Lon kheun suroh asai bak mula
Krueh seumangat puteh boh seukon
Gadoh dalam on han meupat tanda
Bismillah is said for the beginning
I said the first words of welcome
Puja to Allah and the prophet gives
congratulations like the whiteness of the
breadfruit

Lost in the leaves without knowing
where to go

Nyawong geutanyoe didalam badan
Barang pinjaman siat Tuhan brie
Oh troh bak watee ka geucok pulang
Nyawong lam badan tuhan peucebre

Beuingat ingat-ingat bacut keu tuboh
Saleh pajan troh nyaweng geuhila
Meusaleh uroe meusaleh malam
Nyawong lam badan Tuhan peucebre
Our souls are in the body
God's gift is only momentary
It's time to take it back
God separates the life in the body
Remember a little about the Body
When will life be taken back?
Sometimes day and night
Life in the body that God gives

The Rateeb Meuseukat Dance poetry contains a message of da'wah and educational values about faith in Allah SWT, the value of worship and a person's devotion to Allah SWT and the Prophet Muhammad SAW. So this poem provides character education for people not to be negligent about wealth and the world, as well as a warning for people to be careful of temptations that are prohibited by Allah SWT.

Thus, dance learning acts as a learning medium for teachers at Al-Muna Kindergarten, with the chanting of the words of poetry sung by the sheikh. The verses contained in the poem indicate a message which means that as humans living on this earth, they must carry out their obligations to Allah SWT, make dhikr, give prayers so that this makes humans have a noble character.

Muamalah VALUE

The value of muamalah who has good relationships with fellow humans can be seen in the Rateeb Meusuekat Dance movement which signifies tolerance among humans, living in society requires deliberation and mutual cooperation. In this case, the movements in the Rateeb Meusuekat Dance are movements that are carried out in a sitting position and together and the solidarity that is carried out is very visible. If one dancer makes the wrong movement, all the movements in the dance will be chaotic and irregular and result in accidents for the dancer. Likewise, human life in society must have good relationships and in building customs, culture and habits *of society in life there must be tolerance, unity, deliberation and mutual cooperation so as to create a harmonious, peaceful and comfortable life. The muamalah value contained in the Rateeb Meuseukat dance instills character education in society so that for the world of education it is very beneficial if we teach this dance art to develop Islamic character in students.*



Figure 2. Latihan gerak Tari Rateeb Meuseukat Guru TK Almuna

Dance learning activities in elementary schools for female students at the Pelangi Pujon Dance Studio, to classify the character forms of students in elementary schools at the Pelangi Pujon Dance Studio. Student activities at elementary schools at the Pelangi Pujon

Dance Studio do not only focus on dance practice, but are interspersed with the cultivation of character education during lessons. The forms of character that are instilled include cooperation, tolerance, manners, independence and collaboration. The impact of learning dance at school is students' habits of applying positive characters in everyday life in society (Ramdani, 2020).

Values and character are found in the art of dance which we can develop in students through learning dance at school. Through arts education, basic human abilities such as physical, perceptual, thinking, emotional, creative, social and aesthetic can be developed. Learning dance at school can develop students' talents and interest in the field of dance. By learning dance, students are able to recognize and understand the relationship between their body parts. Students are trained to be able to respect other people, be able to cooperate with other people, care for each other, have noble character, be disciplined and love the culture of their own region through dance learning. The ability to dance aims to develop children's character, emotions and social intelligence (Arisyanto, 2018).

Educators become teachers at school, making someone a teacher is a determining factor for success in the world of education. In the world of education for early childhood, learning media plays a very active and innovative role in the growth and development of students. Procurement of learning tools and human resource criteria produced by teachers in the world of education are the main factors in the growth of good education that is appropriate to the times. This shows how meaningful the profession as a teacher is in the world of education. The teacher's attitudes and behavior in the teaching and learning process become a motivator in learning. In other words, every teacher must be able to implement and direct children's teaching and learning activities in order to achieve learning success as stipulated in teaching and learning activities

There are several recommendations that need to be expressed to foster teacher creativity in teaching dance to early childhood. Among them, it takes a relatively long time to design a dance product, so good time management is needed so that the product produced is in accordance with the plan. Apart from that, the implementation of dance learning for children that has been carried out, teachers need to better understand and adapt to children's abilities and aspects of development, so that they can grow children's self-confidence (Permanasari, 2018).

Based on the description above, learning dance for early childhood to develop students' creativity requires the knowledge and abilities of a teacher in the field of science being taught to students. In the art of Rateeb Meuseukat dance in particular, a teacher must understand and be familiar with the dance so that the values contained in the dance convey the message needed by the students. It is hoped that the movements and poetry contained in the Rateeb Meuseukat Dance through the learning implemented by the teacher will be able to provide character education contained in the poetry and movements of the Rateeb Meuseukat Dance.

CONCLUSION

Learning the art of dance to foster children's values and character through dance works for early childhood can develop students' creativity. It requires the knowledge and abilities of a teacher in the field of science being taught to students. In the art of Rateeb Meuseukat Dance in particular, a teacher at the Kindergarten or PAUD level must understand and be familiar with the dance so that the character values found in traditional dance convey the messages needed by students. It is hoped that the movements and poetry contained in the Rateeb Meuseukat Dance through the learning implemented by the teacher will be able to provide character education contained in the poetry and movements of the Rateeb Meuseukat Dance.

Thus, in learning dance through the Rateeb Meusukat Dance, it acts as a learning medium for teachers at Almuna Kindergarten, the art of the Rateeb Meuseukat Dance contains Islamic education values, namely, firstly, the Aqidah value is related to remembering Allah SWT and praying to the Prophet Muhammad. In this research, the value The aqidah contained in the Rateeb Meuseukat Dance is contained in the poetry, namely remembering Allah SWT, carrying out the obligations that Allah SWT has given and salawat to the Prophet Muhammad SAW, with the chanting of the words of the poetry sung by the sheikh which is welcomed by the shahih and the dancers. The verses contained in the poem indicate a message which means that as humans living on this earth, they must carry out their obligations to Allah SWT, make dhikr, give prayers so that this makes humans have a noble character. Second, the value of muamalah which has good relationships with fellow humans can be seen in the Rateeb Meusuekat Dance movement which signifies tolerance among humans, living in society requires deliberation and mutual cooperation. In this case, the movements in the Rateeb Meusuekat Dance are movements that are carried out in a sitting position and together and the solidarity that is carried out is very visible. If one dancer makes the wrong movement, all the movements in the dance will be chaotic and irregular and result in accidents for the dancer. Likewise, human life in society must have good relationships and in building customs, culture and habits of society in life there must be tolerance, unity, deliberation and mutual cooperation so as to create a harmonious, peaceful and comfortable life.

Therefore, Rateeb Meusuekat Dance provides character education to teachers which can be applied through dance learning to students. So that character education based on Islamic values contained in the Rateeb Meusuekat Dance can have a good and beneficial impact in accordance with the

teachings of the Islamic religion and the customs found in Aceh.

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