

Likok Pulo Aceh Dance as A Educational Media of Religious Values for Acehnese in Pulo Aceh

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Abstrac

The purpose of this research is to describe Likok Pulo Aceh dance as an educational media of religious values in Pulo Aceh society. This research used qualitative research method with interdisciplinary approach. The data was collected by observation, interview, and documentation. The researcher used triangulation to check the validity of data. Then it analyzed using reduction flow, data presentation, and data verification. The results showed that the messages that delivered from Likok Pulo Aceh dance through the dancers was when dancers perform the movement of the dance and poetry (syair), it gave advice to the Acehnese people especially in the people Pulo Aceh about Allah SWT's rules and the relationship between the society. From the movements of dancers such as the movement of Saleum until the closing movement of Likok Pulo Aceh dance have some values which are aqidah, muamalah and morals and almost all the poems (lyric) which was sang by the dancers give some messages. The messages that conveyed relating to aqidah, mumalah and morals, especially the relationship between God and human being. Regarding to the relationship between Allah SWT and human being was how to pray in a good way and did not forsake for Salat and Shalawat to our Prophet Muhammad SAW. For young people or the future generations, they should not deny their parents, did not occupy the bad lust, for men and women there was a procedure of how to choose life companion that appropriate with the doctrine of Islam or the Shari'a. As long as the relationship between human and human, we should respect and always keep the hospitality to each other. This research is expected to instill these values for next generation and keep on preserved.

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INTRODUCTION

Culture is the whole system of ideas, actions and the masterpiece of human in the case of life in society which is made for human itself (Koentjaraningrat, 1990: 180). The cultural value system is the highest and most abstract level of custom because the cultural values are the concepts of something that exists in mind as the something precious for the society and which is assume as valuable and important for life. So it can be function as a guide that gives direction and orientation to people life (Koentjaraningrat, 2015: 153).

Indonesian cultural values still to be nurture and develop in order to strengthen the nation's personality, strengthen the sense of self-esteem and national pride, and strengthen the spirit of national unity. National culture is continuing to be foster on the basis of Pancasila norms and it is directed to the application of noble values. In addition, it needs to be prevented from the social values of culture which is feudal and narrow regionalism.

A value is not an object. Therefore it has no objective nature. Value is a concept that is the formation of a mentality which is formulated from human behavior in order to become an essential assumption, good, and need to be appreciated as it should be. Mulyana (2005: 27) stated that the values are evaluative aspects of belief systems, and attitudes. These evaluative dimensions include some qualities such as goodness, aesthetics, abilities to satisfy needs, and pleasure. Although everyone has a unique value, there are also the values that tend to absorb the culture. These values are called cultural values.

Septemiarti (2011) in journal Hikmah Pendidikan Islam, a research article entitled "The implementation of Religious Education Based on Social Values". This research article discussed about nowadays education becomes a problem in the community along with the moral crisis of the nation's children. The critical voices that questioning about the contribution of religious education in educating students' moral are still heard. The criticism that arises because

of parents' dissatisfaction with the output of religious education that has been considered still not optimal in preparing and strengthening the students' morality in facing the negative effects of modern life. The solution to all of the problems is the re-design of curriculum which is integral and exhaustive internally and externally. This kind of future curriculum can be designed by professionals which has a high willingness to form a religious education curriculum.

Wening (2012) in the journal of Pendidikan Karakter UNY, a research article entitled "The formation of Nation Character through Values of Education". This article stated about developing the values of life that contained in the concept of consumer education which is the character forming dimension. The students explained that the value of education obtained from family, school, friends of the same age, and mass media that tend to be good enough. The value of education through family, friends of the same age, and mass media influence on the character formation of learners, but through the school there is no effect on the formation of character. Learning the values of life by using storybook can form the students' character. In the syllabus and textbook contained a little dimension of value education.

Nowadays in the era of modernization we are confronted with many advances in various fields such as economic, politic, social, culture, science and technology. The number of globalization makes the nation's identity increasingly eroded. Indonesia is a country that has many ethnicity, culture, language, lifestyle, local wisdom, and art. However, beside of all these varieties, Indonesia which has the motto of *Bhinneka Tunggal Ika* that has meaning as 'we are different but still one' becomes threatened by the existence of various conflicts between tribes, religion, race, violence, and terrorism. It showed from the faded national identity of the famous tolerant, friendly, peaceful, uphold unity and brotherhood. Violence and conflict will keep on arising if there is no effort to stop it. The discordance is not only from one city to another city, one village with another village, even one region to another region. Aceh which is famous

for their Islamic culture becomes one of the regions that at this time become threatened by the conflict and easy to accept the outside culture so that it is concern that Islamic culture will be increasingly eliminated by technological advances, but it cannot be said that there is no positive impact because it also have a positive impact that caused by the progress of the times, Akbar (2015: 43-65).

Art as the one element of culture that aim to produce a creation of art or aesthetic form. The aesthetic artwork has the values or messages which was conveyed to the public. Art activities are grouped into two types, they are art activities based on the mode of imitation and expression mode. Art is a manifestation of the human soul which is very flexible. The meaning of art itself contains the content that is actually the outside of the interests or functions of art itself. Various purposes and backgrounds can be the purpose of art creation. Basically the creation or artwork is the expression of the human soul, because in art contain various appetency, as well as for the art of dance. One side of the art of dance can be an experiment which is manifestation of anxiety of the soul of an artist to work in accordance with their conscience. But on the other hand, the various reasons can underlie the creation of an artwork (Recital, 2010: 69-80).

An artworks or a creation of art functioned as a medium to express the artist's ideas to be delivered to the audiences. The idea of artists will be manifest in a form which is arranged conventionally. The artist hopes that the audience can catch the idea that is conveyed with the correct meaning (Soehardjo, 2012: 110).

Value of education is inseparable from the religious values. One of them is on Islamic education. Islamic education is a planned effort in developing the Muslim personality to change their behavior towards a better one based on the values of Islamic doctrine in order to elevate us as a Muslim. According to Zakiyah and Rusdiana (2014: 144), religious values of Islam are aqidah (vertically related to Allah SWT), the value of shari'ah which means the relationship between human being, and moral values which is the application of aqidah and muamalah.

Aceh is one region in Indonesia which has regional arts. The influence of Islamic culture and mystical imagery mixed with the arts and culture of Aceh. Then the art of Aceh culture develop over time. It makes the arts of Aceh have a very dominant Islamic theme beside to the doctrine of Islamic philosophy that was so strong. It can be seen in songs and poems (syair), musical performances, gendering, dancing, sound art, calligraphy, fine art, epigraphic decoration of the building as well as other artificial signs. As a medium of propaganda that refers to the religious values of Acehnese art and culture which is full of ritual symbols of society, that is worship and tawheed (Juaini, 2014: 3).

In the modern era, the potential of traditional art in Aceh looks lose ground to the effects of globalization. One of the potential artistic traditions in Aceh which are still growing is Likok Pulo Aceh dance. It shows that the creativity of the nation's children in Aceh although they are far away from the capital city of Indonesia. One of the forms of dance that existed in Aceh, especially in Aceh Besar district, on the Pulau Aceh is Likok Pulo dance. According to Juaini (2014: 41) Likok Pulo dance as one of the traditional dances that has unique and interesting movement. Likok Pulo dance uses musical instrument which was called Rapai (a kind of tambour). The uniqueness of Likok Pulo dance can be seen at the compactness of its amazing movement. The dancers can move simultaneity follow the harmonious music. These straight movements as if it was danced by one person keep on dance compactly, and follow a dynamic song.

Likok Pulo dance is developed in Pulo Breuh within Pulo Aceh, Aceh Besar district, about 30 miles from the mainland of Banda Aceh city. This dance was also known as Likok Pulo Aceh. This dance was a medium for the development of Islamic propaganda during the era of the Sultanate of Aceh which was created by Arab immigrants who stay in Ulee Paya village. Likok Pulo Aceh dance was dance by 12 male dancers while sitting kneeling on a line. Previously, in Ulee Paya village, Likok Pulo Aceh dance formerly performed on the beach

and the sand as a stage and it performed at evening as the entertainment media for the people while preaching. Usually Likok Pulo Aceh dance performs at 9 p.m. until the dawn. This phenomenon is very interesting because Likok Pulo Aceh dance is inseparable from the typical culture of Acehnese which is called as syi'ar of Islam to the entire community. This phenomenon is interesting to be studied further.

Likok Pulo Aceh dance is played at certain ceremonies such as wedding ceremonies and entertainment ceremonies. Likok Pulo Aceh dance is commonly danced as an entertainment dance to entertain the public. In relation to Likok Pulo Aceh dance, how is the society's effort to protect and preserve Likok Pulo Aceh dance by not shifting from the existence of the traditional values, losing the spirit as a dance that function as a tool of education and it also can be as the entertainment which is in line with the Aceh culture and do not change the characteristics of Likok Pulo Aceh dance as a traditional dance of Aceh which is also used as a medium of propaganda. One of the society's roles in preserving arts in Aceh especially Likok Pulo Aceh dance was Likok Pulo Aceh still taught in Tuan Di Gugop studio which is oriented to the preservation of traditional arts. Overall, Likok Pulo Aceh dance has very important values to educate people to run of Allah SWT rules. So based on those problems and explanations above, the researcher interest to examine the "Likok Pulo Aceh dance as the Educational Media of Religious Values in Aceh Community in Pulo Aceh".

METHODS

This research used qualitative approach as the research methodology that focused on fieldresearch method because the data obtained from was the result of field research. The data was taken from observation, interview and documentation. The researcher used triangulation as a technique of data validation. Triangulation not only used to check the validity of the data but also to enrich the data. Triangulation techniques which were used in

this research are triangulation of data, triangulation of source, and triangulation method (Ratna, 2010: 242). The process of analysis was applied simultaneously from data gathering, data presentation, and data verification.

RESULT AND DISCUSSION

Likok Pulo Dance as the Educational Media of Religious Values

The result of Akbar's research (2015: 43-65) showed that in the modernization era it was faced with progress in various fields such as economy, politics, social, culture, science, and technology. The number of globalization made the nation's identity increasingly eroded. Aceh which was famous of their Islamic culture became one of the regions that at this time threatened by the conflict and easy to accept the other culture so that it was concern that Islamic culture will be increasingly eliminated by technological advances, but it also have a positive impact that caused by the progress of the times. In order to not get carry away of globalization it must be strengthened by aqidah (the relation between God and human beings) and the implementation of Islamic values to the future generation. Thus, the practice activity of Likok Pulo Aceh dance was held before the prayer time (Salat Magrib). The dancers and the audience had been come before Salat Magrib time. Then, after sounding adzan all of the dancers and the audiences came together to Salat Magrib together. It aimed to invite the society to do Salat Magrib together (congregation).

Hardianto (2005) in the journal Hikmah Pendidikan Islam, a research article entitled "The Effective Communication in Islamic Education". This article described about the implementation of nowadays education because nowadays the communication have a very important role. The effective communication in schools could improve school productivity. There were several types of communication that occurs in school such as interpersonal communication, small group communication,

public communication, vertical communication and horizontal communication. In order to make effective communication it was important to note the communication was depending on the circumstances. The circumstances of communication depend on the organizational such as school. The principal as the leader in a school circumstances should be able to play a good communicator. In school communication distortion messages that occur should be minimized. Facing our future by mastering future information was very influential in the existence of an educational institution.

Through the artist an artwork was created, the artwork which was created becomes a message that conveyed by the artist. An artwork was presented to the public or the audience as a medium to convey messages from artists so that viewers or the audience could find out the message which the artist conveyed through their artwork. A message was in the form of ideas, information or values which was communicated through art as a medium. When it linked with an art, an artwork created by an artist and it has a message which the artist conveyed to the audience or the communities. An artwork has been enjoyed by the audience or the public, and then the public or art connoisseurs could take the message which was conveyed by the creator of the artwork. Therefore the audience or the community could give the respond to artwork which has created by the creator.

The Tubbs communication model has communicator 1 and communicator 2 that have the same elements which were also defined the same: input, filter, message, channel, interference, elements that remain in its charge. Thus, a message is a form of ideas, informations or values which can be communicated through art as a medium. The effectiveness of communication could be seen from the constituent elements of communication itself. The effective communication has the following elements:

Communicator's Aspects

Rizali (2012) in the journal TSAQAFA, a research article entitled "The Position of Art in Islam". His article explained about the rules of culture and art could be changed so that constraints could be surmounted after problems arise. Nevertheless, the several of human activities made and interconnected between Islam and culture. From that relationship, the culture or art that imbued and colored by Islam was created.

The artist created a dance of Likok Pulo dance to convey syi'ar of Islam, the rules in Islam was conveyed at the performance of Likok Pulo dance and it was played by male dancers. The dancers of Likok Pulo dance was men. In the dogma of Islam especially in Aceh, men were who work while the women only stay at home. Likewise when doing Salat in the mosque, the men were encouraged to go to the mosque while women were not. Based on the results of interviews and observations with Bit Nan, the artists created Likok Pulo Aceh dance and it was danced by dancers. This dance was danced by 12 adult men. Besides, the messages which the artist was conveyed to the people in Pulau Aceh through the intermediaries of dancers, through the movements and poems that have been created by Sheikh Ahmad Badrun.

Media

Sutrisno (2011) in the journal Resital, a research article entitled "The Influence of Islam in Setrek in Magelan". This paper explained Stretek as a traditional arts terbangun or slawatan that function as a medium of Islamic propaganda. The influence of Islamic art was not intend to alter the overall form of the choreography, but rather the formalities of Islamic values in traditional art for the purpose of propaganda. Therefore the media of propaganda can be seen in every expression of Islamic values that related to God Almighty Allah SWT and His Prophet Muhammad SAW.

Likok Pulo Aceh dance as an intermediary or media used to communicate with the audience or the public. The movement of Likok Pulo Aceh dance began with greeting

(Saleum). The movement of Likok Pulo dance started with greeting until the closing which was characterize Muslims should respect and be polite to each other. Similarly, the poetry of Likok Pulo Aceh dance is almost entirely a recommendation to implement the obligations and regulations that Allah SWT has given to human who are Muslims.



Picture 1.

The function of Saleum (greeting) movement until the closing movement of Likok Pulo dance was the way of Acehnese greeting the guests who come to watch the Likok Pulo dance performance. Muslims especially in Aceh strongly uphold the value of ethics and morals. Acehnese and young people always compact in doing something concerning to social and religious activities and caring among others. The spirit of young generation in Aceh was the spirit of Ahmad Badrun who was a scholar which was came from Arabia to give some advice to people in Pulau Aceh to keep up on Allah SWT rules and stay away from Allah SWT prohibition. The social life should always be in the way of Allah and we should help each other. So, it could be said that the existence of Likok Pulo dance could unite the society in Pulau Aceh in terms of religious and social activities. The lyric of Likok Pulo Aceh dance can be seen as following:

- 1) *Salam*
Sabe gura di langka gura adoe salam
Salam'alaikum hai putik-utik saboh adoe-
adoe salam
Salam'alaikum lam warahmatullah
(Repeated 4 times)
"It always begins with greetings
For both young and adult people
Salam'alaikum warahmatullah"
- 2) *Aleh-aleh (alif-alif)*
Aleh-aleh nun diyah di ateuh A,
Na bareh saboh nun di phoh bek ta kheun
nu,

Coba lah ta ija, ta lale dile awai phon talop
Lam alquran me ata turun, edeueh-edueh
Alah ile alah edeueh, ala ile alah hum baile
alah
(Repeated 2 times)
"Alif-alif nun diyah above A,
 There is one line of recited *nun* do not
 read *nun*,
 Try to spell it, do not neglect on first the
 first sheet
 Be in the Qur'an is set down, *edeueh-*
edeuh
Ilah ile alah, alah hai hom alah baile alah.
 (How to learn to read Al-Qur'an from
 alif to onward, and spelled it first)"

- 3) *Han meupateh (Don't believe)*
Han meupateh meusue angen di peumeuen
di peu wah we
Wahe dalem po cut ampon si adek lon ka
lale keudroe
Edeueh alah ile alah edueh
Ala ile alah ya alah hom baile ala (Repeated
2 times)
"Do not believe the sound of the wind
 We are lulled by the wind and it goes
 somewhere
 O my brother and my sister has been
 lulled by bad things,
 So he was negligent
Oops alah alah alah ouch
Ala ile alah ya alah hom baili ala"

Almost of all of the part of lyric Likok Pulo Aceh gave the advice to the society to do the things which was ordered by Allah and stay away from Allah SWT prohibition. The lyric also explained that Muslims should be in love with our Prophet Muhammad SAW.

The Message of Religious Values Education

Hartono (2016) in Chatarsis, a research article entitled "The Processing of Values of Character in Violin Learning in Elementary School Budi Mulia Dua Yogyakarta". This article explained about through the process of learning violin, the students indirectly got the character values. The values of the characters that contained in violin learning process at the Budi Mulia Dua elementary school Yogyakarta that is the religious value, the value of discipline, the value of tolerance, the value of honesty, the value of love to our motherland, the value of reading and creative, appreciate achievement,

the value of responsibility, the value of hard work, the value of conscience and loving kindness.

Referring to the Hartono's research article, the results showed that the movements of Likok Pulo Aceh uphold Islamic doctrine because it was interesting because all of the dancers were men. The dancers used a polite dress and their movement like sitting in one line like when Muslim doing Salat. In Likok Pulo Aceh's movement also contained aqidah and muamalah values like the movement of Salat, togetherness and compactness. Likok Pulo Aceh dance lyric was related to Allah SWT, and also the relationship with fellow human beings. There was a lyric that explained about the procedure of praying, consecrating, Shalawat, and obedient to our parents. It showed the relationship between Allah SWT and us as His servant, between human beings which has good morality so we would have a great relationship between each other.

In the movement and the lyric of Likok Pulo Aceh dance consisted of educational religious values which were conveyed by the artist to the audience. The values that were conveyed such as the value of aqidah, muamalah and moral. From Saleum movement to the ending un-separated from the value of aqidah, muamalah and moral, as well as the almost whole lyric has a message of aqidah, muamalah and moral value.

Communicant: The Audience Society as Educational Target

Hartono (2015: 92-98) Lanyapan Alus dance is motivated by the values of character, morals and culture that applicable in Salarang Lor village. Lanyapan Alus has 102 motifs, 23 phrases, 9 sentences, and 3 groups. The character values which was found such as patient, sincere, and honest. The relevance of the Lontang movement was to live our life through eternally grateful for what God gave to us. The relevance of the Entrakan movement was we should be relieved. The relevance of the Ipit-Ipit movement was always upholding the truth and

justice, and the relevance of the Geyol movement was we should keep what we have.

Based on the explanation of the research article above, Likok Pulo Aceh dance contained message that conveyed by the artist and the dancers when it was performed in front of the audience. The dancers and the Pulo Breuh society especially people of Gugop village felt the impact of Likok Pulo dance that was created by Sheikh Ahmad Badrun indeed made the people who stay in Pulau Aceh become a better person and the dance is beneficial to the their society. Now, Likok Pulo dance become a traditional dance for Acehnese especially of the society in Pulau Aceh.

Community Response to Likok Pulo Aceh dance Performance

Tarwiyah (2004) in the Harmonia journal, a research article entitled "Analysis of Values in Betawi Songs". This article described the educational values that listed in national education objectives, covering of logical aspects, ethical aspects, aesthetic aspects, aspects of practice. Logical aspects explained about right and wrong, ethical aspect, aesthetic aspect, and practical aspect. Those aspects were reflected in Cik Abang, Sirih Kuning, Surilng, Jali-Jali, Lenggang Kangkung, Kicir-Kicir, and Dan Ronggeng songs.

Triyanto (2006) stated that a child is a next generation of their family and nation. It needs to get a good education so their potentials can grow rapidly, and they will grow into a human who has a strong personality and has variety useful skills. Therefore it is important for family and educational institutions to play role and take responsible in providing various kinds of stimulation and appropriate guidance so that nation will create formidable successor generation. Lately, various negative behavior phenomena are often happened in everyday life, especially for children. Through the newspapers or television are found the cases of early childhood who speak less polite, like to imitate the violence scenes, and they are also imitate the adults behavior which do not appropriate to the children. This condition is very worrying

because the children world should be a world that filled with pleasure to develop themselves, which most of the time filled with learning through various games in their environment. Several things make the children making negative things because they are lacking of education from their parent or their environment. They also frequently imitate inappropriate action with their ages. Children by age 0 until 8 year old growing very fast because at that age they will have many capabilities, so it is required a great control from their parents and their environment in order the children can grow well as expected. Allocating the stimulation and facilities also will influence their developmental process. Based on his studies of the educational history of naughty children, Glueck in Hurlock (1991) drew the conclusion that the teenagers potentially misbehaving can be identified early on at the age of two or three, it can be seen from their antisocial behavior. Similarly, the creative adults have been shown in their childhood, they received much attention to be imaginative and creative. Thus the period of children especially early childhood was a "critical" period in in providing various habits of children.

According to the observation, the response of society to Likok Pulo Aceh dance was very nice. The society were very enthusiastic about Likok Pulo Aceh dance because previously Likok Pulo Aceh dance very helpful especially to the society because it could bring the society together to Meunasah (Mosque) for doing Salat or gather for determining the rules or customs that existed in Pulau Aceh. At this time, Likok Pulo Aceh dance for Acehnese especially in the people in Pulau Breuh Gugop village become into an entertainment event that could be seen by people and the society. For the society of Pulau Breuh, Likok Pulo Aceh dance has a lot of benefits for the society especially for young generation or young people.

CONCLUSION

Starting from the passion of the Acehnese who are shrewd and love of playing Rapai, the Sheikh takes advantage of these conditions to make preach through the arts of Rapai which is combined with matching hand movements while teaching the Islamic poets that essentially Zikir to Allah SWT and Shalawat to our Prophet Muhammad Rasulullah SAW. For the tool of developing Islamic religion there, it was created an art as a meeting place that is Likok Pulo Aceh. Likok Pulo Aceh dance has a message that delivered by the artist to the audience. The message was conveyed in the form of religious values education that was the value of aqidah, syari'ah and moral. It can be seen from the movement which was danced by the dancers and a poem which was sang by the poet.

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