



Educational Values in the Saman Dance in Blangkejeren Gayo Lues

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Abstract

Saman dance is a traditional dance of the Gayo community which developed in Blangkejeren Gayo Lues danced by men. Saman dance was originally used as a means of propaganda media in the spread of Islam. In Saman dance there are many educational values that are beneficial to the community. This study aims to examine the educational values of Saman dance performance. The research was located in Blangkejeren Gayo lues, Aceh Province. Data collection techniques are observation, interviews, and documentation. Data validation techniques used triangulation. Data analysis techniques used descriptive analysis. The results of this study are that the Saman Dance has educational values, namely the religious values found in poetry, movements and clothing used by Saman dancers. The value of friendship lies in the enthusiasm of the audience and the dancers who are made as a unifier of the Gayo community, the value of tolerance can also be seen in the poems sung by the Penangkat. The togetherness value in the saman dance is clearly seen in the cohesiveness among dancers and in the variety of movements being danced, and the value of confidence is seen in the movements danced heroically by dancers.

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INTRODUCTION

Gayo is a tribe that inhabits the highland peninsula, an area that has a variety of very spectacular traditional arts both dance, traditional music and various other arts in the Regency, one of which is the art of Saman Dance. The Saman dance is the second performance art in Indonesia, after Wayang, recognized by Unesco as an intangible world heritage. Alunaza (2015) explains how regional culture is important for Indonesia. In fact, culture contributes greatly to the formation of national identity. Indonesia conducted diplomacy by proposing Saman Gayo Dance to be a native intangible cultural heritage of Indonesia to UNESCO. The interview with Mr. Samsul Bahri (2019) Saman came from the Arabic language Samanun, which is the eighth art, some said that saman came from my *pok-pok ane*, but until now this statement cannot be ascertained. Saman Dance is used as a medium for the spread of Islam in Gayo, there are elements of monotheism in Saman Dance. This means that young people dance with words of praise towards God. Therefore, until now the Saman Dance always starts with words of praise to God, for example *heemmm assalamualaikum* indicates the teachings of Islam always greet people. In addition, Saman is also started with the words "*hemmm lailalaho, hemmm lailahailah*". It is the phrase "*laila hailallah*". The loyalty of the Gayo community in the preservation of the Saman Dance, which continues to grow to this day, is an amazing aspect. The Gayo community feels the Saman Dance is beneficial in life. The Gayo community believes in Saman more benefits than its *mudharat*. Then the love of the Gayo people for the Saman dance can be seen from their habit of holding saman dance performances from village to village which is usually done in one or two times a year.

Saman dance also illustrates the value of life that exists in the Gayo community. Value is something that is subjective. Depends on the person who votes it. Because it is subjective, every person, community group

has its own values called art (Sumardjo, 2000, p. 135).

Wening (2012) discusses developing life values (value education) contained in the concept of consumer education which is a dimension of character formation, students explain that the value education obtained from family, school, peers, and mass media tends to be quite good, influential on the formation of students' character, but through school does not affect the formation of character.

Based on previous research by Azhar (2018), Saman is not only of high artistic value, but also loaded with the value of preaching in it. Therefore, Saman is as one of the means of delivering Islamic communication messages, not only from its poetry but also accompanied by a movement that also serves as the delivery of Islamic values to the community. Preaching is not only done with verbal communication, but also with nonverbal communication in which this communication is done without words until it has a goal for changing attitudes and behavior.

Educational values found in the Saman Dance, namely, religious values (human relationship with God), social values, togetherness values, moral values and self-confidence. Saman Dance can be used as a guideline for the Gayo community, because with the Saman Dance the Gayo community becomes a nation of character, tolerance, strong, and has a high attitude of character.

In Saman dance, it has a uniqueness that can be seen from the various movements, accompaniment (*sya'ir Syeh*), costumes, properties, floor patterns (lines), dramatic elements (fast, medium, slow), male dancers in one time and place. The choreography elements have a function in shaping the cultural system associated with various dynamics of community reality, so that the Saman Dance can be used as a pointer to positive values that are educational to the Gayo community. Based on the explanation above, the writer is interested in studying the

content of educative values in the Saman dance in Blangkejeren Gayo Lues.

The formulation of the problem in this study is how the Saman Dance performance shows the content of educational values as a medium of education for the community

METHODS

The method used in this research is qualitative. The research location was Blangkejeren, Gayo Lues Regency, Aceh Province. Data collection techniques are observation, interviews, and documentation. The data obtained in this study are primary data that is observation and interviews, secondary data are photos, videos, and video documentation of the Saman Dance performance. Data validation techniques use triangulation. Data analysis techniques used descriptive analysis. As stated by (Metthew B. Milles & A. M. Huberman, 1992, in Rohidi, 2014, p. 16), the first is data reduction, then the data presentation, and data verification. The results of data collection are analyzed according to the problem under study.

RESULTS AND ANALYSIS

The discussion of the research will start from the history of the Saman Dance, then analyze the educational values contained in the Saman Dance performance at Blangkejeren Gayo Lues.

History of the development of Saman dance in Blangkejeren Gayo Lues

Saman Dance is a traditional art of the Blangkejeren Gayo Lues community, the creation of the Saman Dance is uncertain, due to the lack of written cultural factors in the Gayo community. History of Saman is only conveyed from the mouth in the Gayo language called kene-bekene, some say Saman came from pok ane (clapping hands and chest blows) but there are also those who say saman comes from the eighth art, because there is no source what is written cannot be clearly

known for its origin, but the Saman Dance was present in the life of the Gayo people around the 14th century long before the colonial period.

Saman dance, which continues to be danced and preserved by the Blangkejeren Gayo Lues community, is a traditional art that is well known overseas. their lives rather than mudharat (bad).

The results of an interview with Mr. Samsul Bahri (2018), one of the Culturalists in Blangkejeren said that "From the narration of some old people who were originally from the Gayo tribe, Saman came from Arabic namely Samanun is interpreted as the eighth art but this cannot be ascertained clearly because there is no written evidence, which first developed the Saman namely Syeh Saman used for media propagation of the spread of Islam, Through the Saman Dance Gayo people are taught to do monotheism, it is clear when going to start the saman always begins with the monotheism sentence "lilahailallah" and say greetings "assalamualaikum".

Not only that, there are many positive values in one of them, namely unity / friendship in the Gayo community ". Saman is an odd number of male dances, usually danced by 13 people but may be more as long as odd, Saman's movements rely on chest blows and clapping hands, even this saman movement must be heroic, so it is not elegant if Saman is danced by women. Gayo people who always uphold the values of customs, dignity, highly respect women, so there is the term *kemali* (not appropriate) if a woman beats her chest hard, she should be loved not to be hurt ".

From the explanation of the interview results above, it can be concluded that the Saman dance is a traditional art of the Gayo community which is used as a medium for propaganda media in the spread of Islam, then with Saman the Gayo people are taught to do monotheism and remember God, the creator, when starting the saman begins with the sentence *lailahaillah*.

Educational Values in The Same Saman Dance

Sjarkawi (2008, p. 29) said that value is the quality of a thing that makes it liked, desired, pursued, valued, useful and can make people who live it become dignified. Values are always associated with kindness, wisdom, and nobility, and increasingly become something that is valued, upheld, and pursued by someone so that he feels a satisfaction and he feels to be a real human being.

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Values always relate to education. Values are the heart of education. The purpose of education is basically the achievement of one value. The values contained in the arts of a particular region can be a means of education for the community. Spradley (1979, p.3) argues that culture is studied by children who grow up in society and discover how their parents, and others around them interpret their world. Each region must have different traditional arts, this indicates human intelligence in thinking and responding to the environment.

Henywati (2015) found that the Saman Dance reflects the continuity of Aceh's culture, in order to empower the arts. The Saman Gayo dance choreography is not an ordinary dance work, but Saman is a dance that contains the basic concepts of Islam symbolized through rhythm, movement, poetry, floor patterns, clothing, stages of offerings, the purpose of offerings, through the saman dance it is seen that the Saman Dance is a symbol of the Gayo tribe in carrying out Islamic law in their daily lives.

The Saman dance is a traditional art of the Gayo community which is used as a medium or medium in learning or developing Islamic law, in the Saman dance there are many educational values. The educational values

contained in the Saman dance can be analyzed based on the Ahmadi concept (1991, p. 71).

Religious

Sjarkawi (2008) states that religious value is a value derived from the belief in God that exists in a person. Thus the religious value is something that is useful and carried out by humans, in the form of attitudes and behaviors that are obedient and confident in Allah SWT in carrying out the teachings of the religion it adheres to in daily life. Religious values derived from the Islamic teachings will be the pouring of beauty in Islamic art. The strength of values is not only animating and coloring the arts but it gives meaning and positive impact on people's lives.

Hartono (2015) explained that the values of art have great potential in forming character, which is related to the formation of one's individual personality. Build a sense of togetherness, and values related to devotion to God Almighty (religious value) human relationship with God.

The Blangkejeren community is the Gayo tribe community, the majority of which are Muslim. The spread of Islam was very rapid in Gayo, their daily life is in accordance with Islamic law and teachings, such as in customs, culture and arts.

In Saman dance there are so many religious values as in the form of the show, both from poetry, movements and clothing used to teach people to keep remembering Allah SWT.



Figure 1. (image: saman dancer fashion)
(documentation: researcher)

Based on the photo above, it is explained that Saman dancers instill religious values through the clothes they wear, which cover their genitals and are polite. As in the teachings of the religion of Islam, taught to cover the genitalia required for men and women. Described in the Qur'an (al-A'raf / 7: 31) which means: "O adam boy, wear your beautiful clothes in each (enter) mosque, eat and drink, and don't overdo it. Surely Allah does not like excessive people."

Closing aurat is a noble manners ordered in Islam. In fact, someone is prohibited from seeing the genitals of others, because it can cause damage, where the Shari'a closes all the gaps of damage. The male genitalia is from the knee to the navel. Rasulullah sallallaahu 'alayhi wa sallam said," let no man see the nakedness of another woman. " (HR. Muslim, 338).

Through Saman dance we learn more to not only think about the world, but also to remember the afterlife because the world is only a temporary stopover, and the hereafter is a place where humans will live forever. The religious values contained in the Saman dance movements will be explained as follows:

nesek salam movement

Nesek salam movement is a starting movement done after rengum dan dering. It means that every Muslim is obliged to always greet fellow Muslims when they meet. Religious value is certainly contained in this movement, as explained in the teachings of Islam, it is recommended when meeting fellow Muslims required to say the greeting sentence "assalamualaikum" then shake hands, and greet each other.

singkih kiri and singkih kuen movement

Singkih kiri dan singkih kuen movement reflects religious values. This movement resembles the final movement in worshipping Muslims, namely the salutation movement in prayer.

Langak Movement

Many movements in the Saman dance have the meaning of the movements of worship of Muslims, namely Shalat. Shalat is the main foundation or a pillar of religion for Muslims. Likewise with this gesture has the meaning of holding hands up or praying, Muslims when they finish the prayer must pray and ask Allah Almighty who bestows the prayers of his servants.

Friendship

Price, ladd and hays (in Agnor, 2009) state that friendship is a relationship where certain social and emotional needs are met. Friendship is also a form of close relationship that involves pleasure, acceptance, trust, respect, helping each other, telling secrets, understanding, and spontaneity, in friendship certainly respect one another, and unite one person to another.

Anggraini (2014) High quality friendships are characterized by high levels of prosocial behavior, intimacy, and other positive characteristics, and low levels of conflict, competition, and other negative characteristics. The quality of friendship refers to two characteristics of friendship which are positive and negative. Some positive characteristics of friendship include the extent to which friends become close, help

one another, and increase self-esteem (Parker & Asher, 1993). While the negative characteristics of friendship include inequality, competition, and conflict (Berndt dalam Berndt, 2006).

In the Saman dance there is a high value of friendship. The Saman dance, which is believed to be the unifier of the Gayo community, was seen when the Saman dancers performed not only from one village, but from various villages *ari kampung semelah* (from a neighboring village) where they initially did not know each other, but because of the togetherness they finally got to know each other, in a group Saman dancers compacted each other and even became brothers, in the gayo language called *serinen*.

Besides that, it was also seen when the saman performance in one village was not only the dancers who came from the next village, but the enthusiasm of the audience, the Gayo community, was also very high, they came in droves from various villages to watch the Saman dance, of course when they saw the show the audience met with many people , so here will be established silaturrahmi.

Through saman dance poetry there is also the value of friendship when meeting with friends should shake hands and greet each other. The following is *jangin* (lyrics) of Saman dance that is worth friendship

Ini nge sawah, sana de salam ku

ini nge mu demu,

mat jari le mulo kite

le kite mat jari

Meaning:

"This has arrived, what my greetings

This already met

Shake our hands first

We shake hands "

Furthermore, the value of friendship is also contained in the song (movement) saman dance will be explained as follows:

Kertep

Saman dance is the pride of the Gayo community, every movement played has a value, one of which is the value of friendship contained in the kertep movement. In the value of friendship there is certainly an attitude of mutual respect, trust and have a sense of pleasure or happiness. In the kertep movement, it means happiness, the gayo community feels happiness and joy when they dance together, and can play together.

Tolerance

Michael (1997, p. 58) states that tolerance generally refers to being open, voluntary, and full of respect for the opinions of others. Unesco defines tolerance as an attitude of respect, mutual acceptance, mutual respect amid cultural diversity, freedom of expression and human character.

Endang (2009) tolerance is the respect, acceptance and appreciation of the rich diversity of our world culture, our forms of expression and human procedures. It is maintained by knowledge, openness, communication, and freedom of thought, conscience and trust. UNESCO Apnieve (2000) also believes that tolerance is harmony in difference.

The attitude of tolerance has adorned every human heart without exception making it easier for people to respect each other and appreciate all forms of difference because humans put forward aspects of brotherhood based on humanity. With the value of tolerance possessed in a society, harmony can be formed in social life, creating a sense of kinship, giving rise to compassion for one another and creating peace, a sense of peace and security.

Tolerance values contained in the Saman dance can be seen in *jangin* (poetry), then in tolerance there is an attitude of mutual respect, love for each other, it can be seen through the greeting movement, which means

that every Muslim must respect each other especially to older people, and establish good relations with fellow people. Daily, the Gayo people live in accordance with the customs that are influenced by the Islamic religion, therefore mutual respect, helping each other and continue to establish silaturahmi is the teachings of the Islamic religion. The following is *jangin* (poetry) of saman dance where tolerance values existed:

"Tabi mulo sebet wahe rakan

Tabi dengan ine orom ama

Ama ine bebewene rata

Lahu lem a lahu lem a lahu"

Meaning

"Sorry, friends and friends

Sorry, mother with father

Mother and father all the same

Lahu lem a lahu lem a lahu"

Inget-inget namat gunting tejem

Inget beden enti tekona

Bur si atas arul si relem

Waih mu kulem gere mu kuala

Meaning

"Remember holding sharp scissors

Remember not to hit the body

High mountains deep grooves

The water is no pond, there is no *kuala*"

Togetherness

Simon (2015) togetherness has four elements that must be created and maintained by every individual who is incorporated in it,

namely: one heart and one mind, not selfish, humble, and willing to sacrifice. Togetherness is the basic capital in the community at various levels and circles in their own environment, even their relationship with the outside world, with togetherness can create a sense of "mutual", with a sense of togetherness, the community will be able to help each other, can form an inseparable unity, and a great sense of empathy so that they can encourage one another to overcome problems that hinder their success in achieving their goals and goals in life and life.

Saman dance is used as a unifier of the Gayo community, of course there is a shared value, in *besaman* the most important thing is to maintain togetherness and cohesiveness between dancers. The Gayo community believes that with togetherness everything will be easy to do. In Saman dance, there are many values of togetherness both from the various movements and poems, such as the variety of filter motion, which is a symbol of pluralism as a treasure and not a barrier in creating a beautiful life in society, in the end they remain united and compact. Furthermore, it can be seen in the Saman dance floor pattern that only a horizontal straight line is a symbol of congregation, with the dance form being played together meaning that the Gayo community is a community that is always in a unity or togetherness.

In the *surang saring* motion there is a shared value, it is clear that this movement initially had intermittent differences between dancers but in the end they remained united. Gayo people assume that no matter how difficult a problem if faced together will feel easy, therefore they continue to maintain the value of togetherness and cohesiveness that is owned in order to realize a beautiful and harmonious life in society. Then the straight line floor pattern like *shaf* in prayer also symbolizes the solidarity and togetherness of the gayo community, with the dance form being played together meaning that the Gayo community is a society that is always in a unity or togetherness.

Self Confidence

(Hakim, 200) also said that self-confidence is an essential requirement for individuals to develop activities and creativity as an effort to achieve achievement.

Confidence as a feeling that contains the strength, ability, and skills to do or produce something that is based on beliefs and the motivation for success. Through the art of Saman dance, a confident attitude is experienced by the dancers.

Saman dance is a form of confidence of the Saman dancers in Gayo. Seen in this art, the movements performed by dancers are very heroic, so a Saman dancer must have a high level of confidence because the dancer must perform the best and maximum. If a dancer saman dances with a shy expression then the movements made are not optimal then the message to be conveyed to the audience cannot be conveyed properly. Movements that symbolize high self-confidence are seen when movements are danced at the core, namely heroic movements such as shaking, chest hitting movements which also symbolize identity. Robianto, a Saman dancer said that Saman dance can increase self-confidence.

CONCLUSION

Saman dance is a traditional art of the Gayo Lues community. The function of the saman dance in the gayo community was initially as the spread of the Islamic religion, then entertainment for the Gayo community could also be presented, in the Saman Dance having educational values. Values are always related to education, values are the heart of education. The purpose of education is basically the achievement of one value. educative values in Saman dance are as follows: religious values, friendship, tolerance, togetherness, and self confidence.

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