

The role of local wisdom values in Rateeb Meuseukat dance learning at elementary school teacher education, faculty of teacher training and education, Syiah Kuala University



Aida Fitri ^{a,1}, Novysa Basri ^{b,2*}, Rudy Juli Saputra ^{b,3}, Fauziatul Halim ^{b,4}

^a Universitas Syiah Kuala, Banda Aceh, Indonesia

^b Universitas Almuslim, Matanglumpangdua, Bireuen, Indonesia

¹ aida@usk.ac.id; ² novysabasri@gmail.com*; ³ rudyjulisaputra@gmail.com; ⁴ fauziatulhalim.ece77@gmail.com

* corresponding author

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ABSTRACT

The problem found was that students did not understand the role of local wisdom values in the *Rateeb Meuseukat* Dance. In fact, in the implementation of the knowledge transfer process in *Rateeb Meuseukat* dance learning carried out by lecturers to students, the local wisdom values contained in the *Rateeb Meuseukat* dance are very important to convey to students who will later use them in everyday life with the community to develop character. who loves his own culture in the elementary school teacher education department of Syiah Kuala University. The aim of this research is to foster the role of local wisdom values in *Rateeb Meuseukat* dance learning and Islamic character education in students through instilling dance values. Data collection uses observation, interviews and documentation. Data analysis techniques use data reduction, data presentation, and data verification. The results of this research were that students in the elementary school teacher education department of Syiah Kuala University, through the role of local wisdom values in learning the *Rateeb Meuseukat* Dance, directly found that students in the elementary school teacher education department of Syiah Kuala University were able to dance the *Rateeb Meuseukat* Dance and the role of the wisdom values of the *Rateeb Meuseukat* Dance, namely *Aqidah* values. worship, moral values) and *muamalah* values can be incorporated into the dance learning process so as to foster Islamic character education in students which will be carried into everyday life with society. The conclusion from the research results is that the role of local wisdom values through learning the *Rateeb meuseukat* dance increases students' understanding and knowledge of *Aqidah* values (worship values, moral values) and *muamalah* values thereby fostering character education in everyday life with the community.



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1. Introduction

Culture is a dynamic process that has values and norms in life that live and develop in society's social procedures. From this culture, various community habits were born, including regional languages, art and traditional ceremonies. In the cultural order there are religious values that are very philosophical so that religious values are considered very sacred and must be carried out in activities related to culture [1]. Customs and culture are important generational heritage for a community group. Culture has an important role in maintaining and realizing cultural traditions. However, the impact of modernization and changes in people's lifestyles, especially the younger generation, can threaten the preservation of this art. To preserve cultural values in the art of *Kethoprak Wahyu Budoyo* in Ngagel

Village, Dukuhseti Pati District, it is influenced by several factors which can be obstacles or incentives for children. Parental guidance and assistance from adult *kethoprak* artists as teachers for children is very important in the process of overcoming it. Children have different perspectives according to the factors that influence them.

The function of the *Kethoprak Wahyu Budoyo* art in Ngagel Dukuhseti Pati Village includes functions as a means of preservation, a medium for development, entertainment, a medium for criticism, and also as an educational function [2]. The form of the *Kinyah Mandau* dance in the Dayak people of Central Kalimantan, as well as the value of the *Kinyah Mandau* dance in government leadership in Palangka Raya City, is very distinctive, namely a democratic leadership style that highly upholds local cultural values, one of which is the value of the *Kinyah Mandau* dance. The value of the *Kinyah Mandau* dance is a leadership style that prioritizes the general/shared interest or without any personal interests attached to it [3].

Aceh is a province in Indonesia, namely at the northern tip of the island of Sumatra. Aceh has historical and cultural values in the archipelago which are known and make Acehnese culture a Southeast Asian culture. Art is so embedded in Aceh and artistic talent is born and developed in Aceh, but they do not have a platform to promote the work of Acehnese youth. People at home and abroad continue to come to Aceh to find out more about how the people of Aceh were after the Tsunami disaster. The Aceh Museum is a forum for reintroducing Acehnese arts and culture, thereby providing an opportunity to get to know the identity of the Acehnese people better [4]. Acehnese cultural values in the *Rapai Geleng* performance are reflected as Acehnese cultural identity. The formation of Acehnese cultural values is based on beliefs, language and behavioral patterns. This making the cultural values in the *Rapai Geleng* performance a reflection of the life of the Acehnese people which is the cultural identity of Aceh [5].

The *Ratoeh Jaroe* dance is performed using thirty-three movements with five repetitions of the movements. The *Ratoeh Jaroe* dance uses traditional Acehnese musical instruments in the form of *serune kale*, *rapai*, *geundrang* and *darabbuka*. In his performance, the make-up used was corrective make-up, as well as clothing that was adapted to the *Ratoeh Jaroe* dance concept. One of the functions of the *Ratoeh Jaroe* dance is as a medium for preaching which reflects the values of education, religion, manners, heroism, solidarity and togetherness which are shown through the movements of the dancer's fingers. Through the *Ratoeh Jaroe* dance performance, the audience, namely the public, will understand the meaning of the work being performed [6].

The people of Aceh understand the aesthetic value of Islamic art in similar arts. Islamic art is an additional insight and knowledge of Islamic art as well as a reflection for self-awareness of gratitude and devotion to Allah SWT. Such art has an impact as a medium for carrying Islamic messages for the formation of morals and behavior with the ultimate goal being devotion and worship to Allah SWT. An artist, art activist, and art lover is able to apply the beauty of art in his daily life and in his worship, as an art educator, worships his educational art, and as an art researcher, seeks and finds beauty and truth through his art of worship [7]. Event programs can be used as a tool to preserve culture. Aceh TV realizes its vision and mission by re-exploring Aceh's cultural values, so that people can learn about that culture. The Aceh TV programs broadcast are related to preserving Acehnese culture, namely *Bak Jamboe*, *Meudikee*, *Ratoeh*, *Seumapa*, *Seumeubeut*, *Piasan Aceh*, *Akai Bang Rusli* and *Keberni Gayo*. Programs broadcast by Aceh TV support the preservation of Acehnese culture, and these programs are also still within the limits of Islamic law [8].

The art of the *Rateeb Meuseukat* Dance contains the values of Islamic education, namely, firstly, the *Aqidah* value is related to remembering Allah SWT and praying to the Prophet Muhammad SAW. In this research, the *Aqidah* value contained in the *Rateeb Meuseukat* Dance is found in the poetry, namely remembering Allah SWT and *Salawat* to the Prophet Muhammad saw, with chanting of the words of the 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. Second, the value of *muamalah* which has good relationships with fellow humans can be seen in the *Rateeb Meuseukat* Dance movement which signifies tolerance among humans, living in society requires deliberation and mutual cooperation [9].

The process of learning dance in the form of traditional dance in an elementary school environment focuses on the character of students through the talents they possess and can be honed and developed in learning traditional dance from West Java. Learning the art of dance can provide character education

for female students. The aim of this lesson is to invite students to play an active role in developing traditional dances in the West Java environment. Through learning dance art in the form of traditional dance, we can introduce traditional dance in elementary schools [10].

Extracurricular activities are an activity that plays an active role in dance activities. In extracurricular activities, dance can form character values. Character values in terms of being friends with students that have been well formed. This can be seen when children learning to dance can help their friends when there are friends who cannot dance yet, children know all their dancing friends and children do not differentiate between their dancing friends [11]. Social studies learning aims to prepare and realize students to become good citizens. The theme of social studies studies is phenomena that occur in society, both in the past, present and future trends. Therefore, local wisdom can be a study in social studies learning because it is related to society, both the rules that are obeyed and the cultural results created by the community. One of the local wisdoms that contains noble values that can be practiced in living life is the *Kedempling* dance.

The *Kedempling* dance teaches that every human being must have a goal in life and to achieve this goal you must focus and work hard. Therefore, *Kedempling* dance can be material that can be delivered to students, one of which is to achieve social studies learning objectives through a behavioristic approach [12]. Arts education contributes to individual development by helping mental, emotional, creative, aesthetic, social and physical development. The aspect of creativity has a very important role in human life. Especially in this period of development, people with creative abilities are really needed to develop constructive ideas that will help the government and society in advancing life and culture. The approach to education through the media of art can indeed be said to be very important, we can observe its impact from various education providers at the primary, secondary school and university levels [13].

The *Mangaru* Dance Tradition is one of the government artistic dances during the Buton Sultanate era which depicts patriotism, nationalism and solidarity between kingdoms or sultanates. The implementation of the *Mangaru* dance tradition has educational values for early childhood, such as instilling in children a love of culture, having ethics, stimulating motor development, children's cognitive development, language development, social emotional development and children's artistic development. The educational values in the *Mangaru* Dance tradition are fully accumulated in the *Mangaru* Dance performance. In this way, the *Mangaru* dance can be preserved by stimulating children to learn the *Mangaru* dance from an early age, especially at kindergarten age [14].

The learning process is an activity carried out between educators and their students. In the process of this activity, it is hoped that the learning objectives that have been prepared and designed by an educator can be achieved. In the process of learning activities that take place from the initial, core and closing activities, it is hoped that they can run according to the learning steps. The learning process requires learning techniques such as strategies, methods, models and approaches. The learning approach is a starting point or our point of view on the learning process which refers to the view of the occurrence of a process which is still very general in nature, which accommodates, inspires, strengthens and trains learning methods with a certain theoretical scope.

Textual and contextual are the approaches used in learning *Karo* Dance Techniques. These two approaches provide students with understanding in theoretical and practical mastery. *Landek* is a dance in Indonesian that reflects the lifestyle of the community, believed to have a historical relationship with the cultural growth of the community. Textual and contextual are the approaches used in learning *Karo* Dance Techniques. Learning dance using this approach provides students with an understanding of theoretical and practical mastery. *Landek* is a dance in Indonesian that reflects the lifestyle of the community, believed to have a historical relationship with the cultural growth of the community [15]. There are two types of approaches to learning, namely: (1) A learning approach that is student-oriented (student centered approach); (2) A learning approach that is teacher-oriented or centered (teacher centered approach). The process approach is an appropriate alternative in teaching the *Rateeb Meusekat* dance process.

The process approach is a learning approach that emphasizes the learning process, activities and creativity of students in acquiring knowledge, skills, values and attitudes, and applying them in everyday life. In this sense, it includes students' physical, mental and social involvement in the learning process, to achieve a goal [16]. In the learning process of dance and drama education with elementary school teacher education students who have different backgrounds, but are studying at elementary school. So, the impacts that occur will be varied there are those who have no experience

in dancing, only get to know the understanding of dance when taking dance and drama arts education courses, they don't dare to move because they are embarrassed, afraid of making a mistake, nervous, don't want to move, let alone reveal something. creative ideas, just thinking about it makes them reluctant to think and innovate. To overcome these obstacles, students need to be guided in the process of creating dance and drama, namely through a free expression approach with the help of SOM. Students can better explore the potential for creative thinking that they will put forward in educational dance and drama works [17].

A more effective learning atmosphere in the process of transferring information, communication between lecturers and students during dance lessons is lighter and more enjoyable, interactive in expressing learning results, producing learning process documents so as to provide opportunities for lecturers and students to develop each other's minds, motivate themselves and their skills. in learning choreography and dance composition [18]. *Sisingaan* Dance Learning at the Sisingaan Tresnawangi Art Studio has a dance learning concept with the aim of emphasizing that participants learn about learning material regarding *Sisingaan* dance, this is so that participants learn to master the techniques and movements in a dance. The *Sisingaan* Dance learning process in delivering material uses several learning methods including lecture, demonstration, imitation, and drill/exercise methods [19].

The local wisdom values contained in the *Rateeb Meuseukat* Dance are able to have a good impact on dance learning in the elementary school teacher education study program at Syiah Kuala University. Through the process approach, it is hoped that elementary school teacher education study program students will be directly involved with real objects from the role of local wisdom values in learning the *Rateeb Meuseukat* Dance, so that it can facilitate students' understanding of the subject matter in dance education courses. Based on the background of this problem, researchers are interested in conducting research entitled *The Role of Local Wisdom Values in Learning the Rateeb Meuseukat Dance in the elementary school teacher education, faculty of teacher training and education Department of Syiah Kuala University.*

Contribution for students to introduce Acehese traditional dance related to its history, various dance movements, floor patterns, poetry, form of presentation, meaning and role of local wisdom values of the traditional *Rateeb Meuseukat* dance. So that this traditional dance can be preserved again through learning which will later be taught by students who have become prospective teachers or who have become teachers in elementary schools. The contribution for lecturers is that they are increasingly motivated to explore and learn more about traditional dances that exist throughout Aceh. So that later it will be taught to students in dance learning. This is done to preserve the traditional dances of Aceh so that they do not become extinct in the future for future generations.

2. Method

This research uses a qualitative descriptive method to describe and explain in detail the role of local wisdom values in *rateeb meuseukat* dance learning at the elementary school teacher education, faculty of teacher training and education Department of Syiah Kuala University, namely about the local wisdom values contained in *Trai Rateeb Meuseukat* in dance learning. Data collection techniques include observation, interviews and documentation. This research is a descriptive qualitative research by examining the role of local wisdom values in the *rateeb meuseukat* dance through dance learning, namely the values of Islamic education, namely, firstly, the *Aqidah* values relating to remembering Allah SWT and praying to the Prophet Muhammad SAW which will be studied through the dance poetry. Second, the *muamalah* value is having good relationships with fellow humans.

Researchers will look at the *Rateeb Meuseukat* Dance movements which will be danced by students of the elementary school teacher education, faculty of teacher training and education Department of Syiah Kuala University. Observations were carried out during one semester of dance learning in the elementary school teacher education Department of Syiah Kuala University with students from the elementary school teacher education Department of Syiah Kuala University as sources. Data analysis techniques consist of data reduction, data presentation and data verification. This research was conducted at the elementary school teacher education Department of Syiah Kuala University in the dance arts education course. Fig. 1 is a data collection technique.

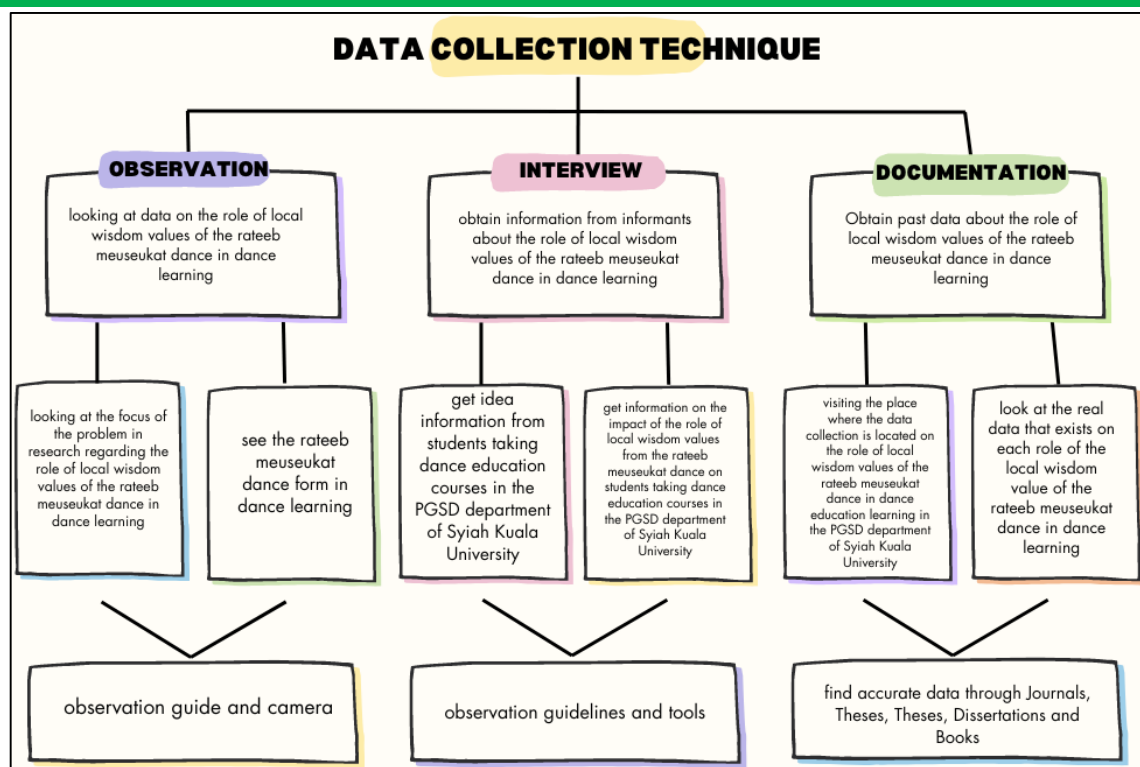


Fig. 1. Data Collection Technique

3. Results and Discussion

Dance in Aceh is a learning medium in dance education courses in the elementary school teacher education department at universities. The role of a dance in Aceh is to make the local wisdom values contained in an Acehnese dance a form of knowledge of worship and morals for students in everyday life. The dance that was born in Aceh certainly has its own uniqueness which is based on Islam. There is value in all dances in Aceh to convey a living and developing message to the community. Then it became an identity for art in Aceh to this day. The art of dance in Aceh is something that was born and developed in the community and is preserved by playing an active role in preserving cultural values in education in Aceh. The social situation includes cultural integration, multicultural communication, and Islamic religious values in the people of North Kluet subdistrict. In fact, the role of Islamic values in the social situation of the people of North Kluet District is very influential in every culture in the people of North Kluet. These three aspects (social, cultural and Islamic) in the North Kluet region can be said to be Local Wisdom. So that the Islamic values that exist in the people of North Kluet District, South Aceh Regency, are able to influence the culture and social life of the local community, thereby creating Islamic culture and customs [20]. The *Pa'katia* dance is a traditional art from Toraja which is usually performed at the *Rambu Solo* ceremony and is also used for tourism purposes and welcoming government officials. In the *Pa'katia* Dance there are character education values. The character education values contained in the *Pa'katia* dance which can be used as a source of character education, especially in elementary schools, are religious values, tolerance, discipline, respect for achievement, love of peace, social care and responsibility [21].

The *Rateeb Meuseukat* dance has educational values and cannot be separated from the values of Islamic education, namely about morals, loyalty and brotherhood, being kind and polite to others, elders, and honoring guests. In the *Rateeb Meuseukat* Dance, the value of the *Aqidah* is explained, remembering Allah SWT, praying to the Prophet Muhammad SAW, and 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 living in harmony and peace in society, mutual tolerance and a sense of soldiering. Apart from that, Islamic values are found in various movements and clothing [22]. Based on previous research, dance is a medium for religious education to increase faith in Allah SWT. The *Rateeb Meuseukat* Dance Art is a religious education media that is able to provide and convey values originating from the Al-Quran and hadith and also follows the customs and culture of the Acehnese people which have an Islamic

nuance. Thus, dances originating from Aceh are in accordance with the teachings of the Islamic religion and have and follow the values of Islamic education which were born with the values of local wisdom. Fig. 2 is a dance movement that shows the Greeting gesture.



Fig. 2. Greeting gesture

In dance learning, there is a need for knowledge about the meaning of dance movements, skills in movement that use an understanding of meaning as the basis for movement. Learning dance makes understanding the meaning of movement a lesson in life for a better future [23]. It is very necessary to use audio-visual media in dance learning because audio-visual media can stimulate interest and motivation to learn dance material in dance learning to make it easier, more varied and fun. Audio-visual media also makes it easier to learn dance because you can repeat the presentation. Therefore, audio visual media makes it easier to demonstrate traditional dance movements based on dance forms, types of dance, and aesthetic values according to the accompaniment and traditional dance moves based on dance concepts, techniques and principles according to musical accompaniment [24]. The values of local wisdom 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 abilities in the field of dance. By learning the art of dance, students are able to recognize and understand the relationships between their body parts. Students are trained to be able to respect other people, be able to work together with other people, care for each other, have noble character, be disciplined and love the culture in their own area through dance learning. The ability to dance aims to develop children's character, emotions and social intelligence [25].

Studies on culture in the Dayak Wehea community continue to develop, but various existing studies fail to examine the religious identity displayed. This religious identity has become a practice of religious moderation that was born in the Wehea Dayak community. The practice of religious moderation that is developing in the Wehea Dayak community can be seen through the religious values displayed in the *Hudoq* dance. These religious values include the values of unity, peace, tolerance between religious communities, and the value of balance between humans and the universe. The religious values displayed at the rice festival and *Hudoq* dance are one of the driving factors in creating unity and integrity in the Wehea Dayak community and its surroundings [26]. The *Badui* Dance arts activity in Malangrejo Hamlet, Ngemplak, Sleman, Yogyakarta is a cultural activity that is not only an entertainment performance, but this artistic performance apparently has character education values which can be used as a tool or medium for instilling values. it is universal. Bedouin Dance Arts has character education values which include religious values, mutual respect values, self-care values, sincerity values, responsibility values, discipline values, social values, love of the country, politeness values, independence values and social values [27]. Fig. 3 is a dance movement that shows the Laotsa movement.

Students in the elementary school teacher education department at Syiah Kuala University are trained to become educators and teachers at school. This makes someone a teacher, a determining factor for success in the world of education. In the world of education for children in elementary school, having a teacher who understands the value of local Islamic wisdom is very important for the growth and development of students. Understanding the value of education which cannot be separated from the value of local wisdom in determining the criteria for human resources produced by educators in the world of education is the main factor in the growth of good education that is appropriate to the times. Learning the art of dance for elementary school teacher education students at Syiah Kuala University to develop the role of local wisdom values, especially in Aceh, through learning the art of

Rateeb Meuseukat dance requires knowledge and ability to understand the meaning of the poetry and movements in the *rateeb meuseukat* dance. In the art of *Rateeb Meuseukat* Dance in particular, a student must understand and understand the dance so that the values contained in the dance convey the message needed by the student. It is hoped that the movements and poetry contained in the *Rateeb Meuseukat* Dance through the learning implemented by the lecturer will be able to provide character education contained in the poetry and movements of the *Rateeb Meuseukat* Dance. Thus, in learning the art of dance, *Rateeb Meuseukat* acts as a learning medium for lecturers in the elementary school teacher education department at Syiah Kuala University.



Fig. 3. Laotsa movement

The *Rateeb Meuseukat* dance art contains Islamic local wisdom values. Dance learning activities in the elementary school teacher education department of Syiah Kuala University have a role in forming students' personalities that are harmonious between logic, ethics, aesthetic and artistic taste in developing creativity, and in growing awareness and the ability to appreciate cultural diversity. In this case, it can be seen that in learning the art of dance through the *Rateeb Meuseukat* dance, there is a role for Aceh's local wisdom values. This cannot be separated from the *Aqidah* and *muamalah* values contained in the *Rateeb Meuseukat* dance, making students majoring in elementary school teacher education at Syiah Kuala University understand their obligations to Allah SWT, as well as a sense of love for them. Prophet Muhammad saw and gratitude to Allah SWT. In this way, the *muamalah* value contained in the *Rateeb Meuseukat* dance can also be understood by the students' understanding of behavior patterns, namely having good morals, being polite, being polite to older people, being tolerant of fellow humans. Classifying student character forms at the university level found in students majoring in elementary school teacher education at Syiah Kuala University does not only focus on dance movements, but is interspersed with the cultivation of character education during learning, namely the role of local wisdom values from dance in understanding the meaning of movements, poetry from the *Rateeb Meuseukat* dance. The forms of character that are instilled include love for Allah SWT, love for the Prophet Muhammad SAW, cooperation, tolerance, manners, independence and collaboration. The impact of dance learning is students' habits in applying positive characters in everyday life in society

4. Conclusion

Learning dance to develop values and character through dance works develops students' thinking patterns to be better and have an Islamic nuance. In the art of *Rateeb Meuseukat* Dance in particular, a student must understand and relate to the dance so that the values of local Acehese wisdom and nuances of Islamic education convey the messages needed by students. It is hoped that the movements and poetry contained in the *Rateeb Meuseukat* Dance through the dance learning applied by the lecturer will be able to provide character education that is religious and based on the poetry and movements of the *Rateeb Meuseukat* Dance. Thus, in learning the art of dance through the *Rateeb Meuseukat* Dance, it acts as a learning medium for lecturers in the elementary school teacher education department of Syiah Kuala University. The art of the *Rateeb Meuseukat* Dance contains local wisdom values, namely Islamic education, which has a role in forming a student's personality which is harmonious between logic and ethics, aesthetic and artistic sense in developing creativity, and in growing awareness and ability to appreciate cultural diversity. In this case, it can be seen that in learning the art of dance through the *Rateeb Meuseukat* dance, there is a role for Acehese local wisdom values which cannot be separated from the *Aqidah* and *muamalah* values found in the *Rateeb Meuseukat* dance to make students majoring in elementary school teacher education at Syiah Kuala University understand their obligations to Allah SWT, as well as a sense of love for them. Prophet

Muhammad saw and gratitude to Allah SWT. In this way, the value of *muamalah* contained in the *Rateeb Meuseukat* dance is also understood by the students' understanding of behavior patterns, namely having good morals, being polite, being polite to older people, being tolerant of each other.

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Declarations

- Author contribution** : AF is responsible for the entire thing research project. Together with the second author, he wrote and revised the manuscript; NB, participated in data collection, transcription, and analysis. RJS, FH participated in writing and revising and also approved the final manuscript.
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