

LOCAL WISDOM IN SERAMPANG DUA BELAS DANCE IN MALAY ETHNIC: ANTHROPOLOGICAL APPROACH

Zhihand Syafhira¹, Mayasari², Hidayati³, Wan Anayati⁴, Ilham Sahdi Lubis⁵

English Department, Universitas Harapan Medan, Indonesia

Jl. Imam Bonjol No. 35, Medan Maimun, Kota Medan, Sumatera Utara 20152, Indonesia

Email: mrs.zhihand@gmail.com

Abstract

Serampang Dua Belas was the characteristic dance of Malay Deli in North Sumatera. This study was aimed at describing and revealing the local wisdom in *Serampang Dua Belas* dance. This study used the qualitative method. The researcher traced various journals related to the context theory of anthropolinguistics and semiotics use in language for study of its substance. The source of the data in this study was obtained from the twelve movements contained in the *Serampang Dua Belas* dance. The data was obtained from the record archives of *Serampang Dua Belas* dance at Istana Maimoon. In analyzing the data, qualitative analysis method was applied based on theory proposed Bogdan and Taylor. The result of the study showed that there were eleventh movements in *Serampang Dua Belas* dance which every step had its own meaning telling the story about the process of meeting a soul mate right up to the marriage. The meanings of each step were the first love, crush on, falling in love, crazy in love, the sign of love, love in return, looking for the truth, persisting the feeling, giving the answer, proposing, the bride meeting and the marriage.

Keywords: *Local Wisdom, Serampang Dua Belas Dance, Anthropological Approach.*

Abstrak

Serampang Dua Belas adalah tarian khas dari Melayu Deli di Provinsi Sumatera Utara. Penelitian ini bertujuan untuk menggambarkan dan mengungkapkan kearifan lokal yang terdapat pada tarian *Serampang Dua Belas*. Penelitian ini menggunakan metode kualitatif. Peneliti mengusut berbagai jurnal yang terkait dengan konteks penggunaan teori antropolinguistik dan semiotik untuk mengkaji substansinya. Sumber data dalam penelitian ini diperoleh dari dua belas Gerakan yang terkandung dalam tarian *Serampang Dua Belas*. Data penelitian diperoleh dari arsip rekaman tarian *Serampang Dua Belas* di Istana Maimoon. Dalam menganalisis data penelitian, metode kualitatif digunakan dengan mengacu pada teori Bogdan dan Taylor. Hasil penelitian menunjukkan bahwa terdapat sebelas Gerakan yang terkandung dalam tarian *Serampang Dua Belas* dimana setiap gerakan memiliki makna tersendiri yang menceritakan tentang proses bertemu jodoh hingga ke pernikahan. Adapun arti dari setiap gerakan yang terkandung dalam tarian *Serampang Dua Belas* adalah cinta pertama, naksir, jatuh cinta, gila dalam cinta, tanda cinta, cinta berbalas, mencari kebenaran, mempertahankan perasaan, memberi jawaban, melamar, pertemuan pengantin dan pernikahan.

Kata kunci: *Kearifan lokal, Tari Serampang Dua Belas, Pendekatan antropolinguistik.*

Introduction

Indonesia is a country with the richness and diversity of cultures, tribes, ethnics, beliefs, religions, local language, and many others. One of them is North Sumatera Province by means of Batak, Nias, Java, Minang, Aceh, and Malay tribes as the citizens inside this region.

Every region has their tradition. Tradition is showed by the cultures of its region. Jenks (1993) define a tradition as a social inheritance which develops the functions of life based on emotion and intelligence. Meanwhile Sutrisno (2005) states that tradition refers to social reality based on values, mentality, and life order. So, society need to follow up and preserved the good values of tradition and need to practice in their life to the next generation, because tradition is expressed in a certain activity which are made as a life pattern and believed to have a power which directly influence to their life.

Tradition is closely related to local wisdom. Local wisdom is reflected by the perspectives of people's lives all through its region. Meliono (2011) states that local wisdom as the way of expression of tribes in Indonesia when people do an activity and behave according to the idea that eventually produces certain works. Local wisdom also can be defined as the ideas or values, thoughtful local perspectives, discreet, also good value which are ingrained and followed by all people in the society (Suryono, 2012).

Headed to Duranti (1997), in analyzing language, culture, and different components of human life, the main interest or attention of anthropolinguistics is emphasized on three important topics: performance, indexicality, participation. Through the concept of performance, language is understood in the process of activity, action, and communicative performance, which requires creativity. Language as a lingual factor that stores cultural sources cannot be understood one at a time from the overall performance or things to do of the language.

Language is a part of culture. Anthropolinguistic is study about a concentration of culture which focused on language in human society and its development. That is why language and culture have a relationship because culture helps people in their lives. This means that culture is socially acquired knowledge, so culture is part of the mind.

In this part, the researcher also using the Charles Sanders Peirce theory because the researcher needs to analyze what are the values of local wisdom depicted through the *Serampang Dua Belas* movements. Peirce proposed the theory of the triangle of meaning which consisting of three main elements, namely sign, object, and interpretant. A sign is something physical that can be captured by the five senses of man and is something that refers to (represents) something else beyond the sign itself. Signs according to Peirce consist of Symbols (signs that appear from the agreement), Icons (signs that arise from physical representation), and Indexes (signs that arise from cause-and-effect relationships). In other words, the reference of this sign is called an object. The object or reference sign is a social context that is a reference of a sign or something that the sign refers to.

Headed to Koentjaraningrat (2005), the understanding of culture is the whole system of ideas, actions, and works of human in the framework of people's lives those are made human by learning. There are 7 elements of cultures: language, knowledge system, social organization, technology, livelihood systems, religious systems, and the arts. Arts divided into 3 kinds, there are: fine-arts, sound arts, and dance arts. Dance is a part of the culture itself. For example: *Serampang Dua Belas dance* as the characteristic dance of Malay Deli in North Sumatera. *Serampang Dua Belas* dance firstly called *Pulau Sari* dance. This refers to the title of the song that goes with the dance, which the song is *Pulau Sari*. Agreeing to Tengku Mira Sinar (2009), the name of the dance that starts with the word "Pulau" is usually rumba-like (fast-paced), for example are *Pulau Kampai* dance and *Pulau Putri* dance. The name *Dua Belas* itself means the twelve-step of fastest-moving dance between haphazardly named melodies. Meanwhile *Dua Belas* also indicated us there are twelve steps included in this dance. At every move, is characterized the process of a man found the girl that he crushed for. The steps are about; the first

sight, crush on, falling love, crazy in love, the sign of love, love in return, looking for the truth, persisting the feeling, give the answer, proposing, the bride meeting, and the marriage.

Nowadays many people are interested in modern dance introduced by foreign cultures. Modern dances introduced by foreign cultures are more creative and easier to do and remember while traditional dances use typical movements or according to local traditions are difficult. Because learning traditional dance is like exploring time in the past. Trying to dive into the minds of our ancestors about how they defined life. In accordance to the dance movements that have ordinances, discipline, manners, and soft. As we can see in this dance, which are the dancer using handkerchiefs as a binding symbol. Maintaining local wisdom to stay sustainable is not easy. The era of globalism has unwittingly become a part of life.

This study was aimed at describing and revealing the local wisdom in *Serampang Dua Belas* dance. The researcher hoped that this research can add insight and in-depth knowledge to people and provide education to the society that a culture is very important to be preserved and passed on to the next generation of finding a couple.

Method

In this research, researcher used the qualitative method. The researcher tried to trace various journals related to the context theory of anthropolinguistics and semiotics use in language for study of its substance. Qualitative research is the research to explore and understand the meaning that by some individuals or groups of people is considered to be derived from social or humanitarian issues (Creswell & Creswell, 2018). By using this method, it is easier the researcher to explore about the local wisdom in *Serampang Dua Belas* dance in Malay ethnic. There are some strategies in qualitative methods analysis; ethnographic, grounded theory, case studies, phenomenology, and narrative strategies. The researcher focused on analysis strategies based on ethnographic studies, used to investigate a cultural group in a natural environment for a long period of time as three forms of data, namely the collection of key data, observation data, and interview data.

The source of the data in this study was obtained from the twelve movements contained in the *Serampang Dua Belas* dance. This research were took place in Istana Maimoon as well as the spreaders of *Serampang Dua Belas* dance as Malay traditional dance. The researcher obtained the data from the record archives of *Serampang Dua Belas* dance at Istana Maimoon.

In analysing the data, this research used qualitative theory proposed by Bogdan and Taylor (in Moleong, 2006) defines that data analysis is a process which focused on the formal details efforts to find out themes and formulate hypotheses (ideas) as suggested by the data and as an attempt to provide assistance on those themes and hypotheses itself. The steps for data analysis procedure in this study are: (1) The researcher watched every movement in *Serampang Dua Belas* dance from the archives record; (2) The researcher identified the twelve movements in *Serampang Dua Belas* dance; (3) The researcher analysed the twelve movements of *Serampang Dua Belas* dance, and; (4) The researcher described the result of this research.

Result and Discussion

Result

Serampang Dua Belas Movements

In this study the researcher used the analysis process to find out the local wisdom meaning of the *Serampang Dua Belas* dance movements created by Guru Sauti. In fact, it often happens that the meaning of the *Serampang Dua Belas* movements is not conveyed well to the audience or the dancers themselves because of the lack of knowledge about the local wisdom of *Serampang Dua Belas* dance. Related to this, the researcher is interested in making *Serampang Dua Belas* dance as the object of this research. There is a way to get to know more about the local wisdom obtained from each movement of

Serampang Dua Belas dance. By learning a traditional dance, the researcher expected to help appreciate, develop, and preserve traditional dance to the next generation properly.

The First Love



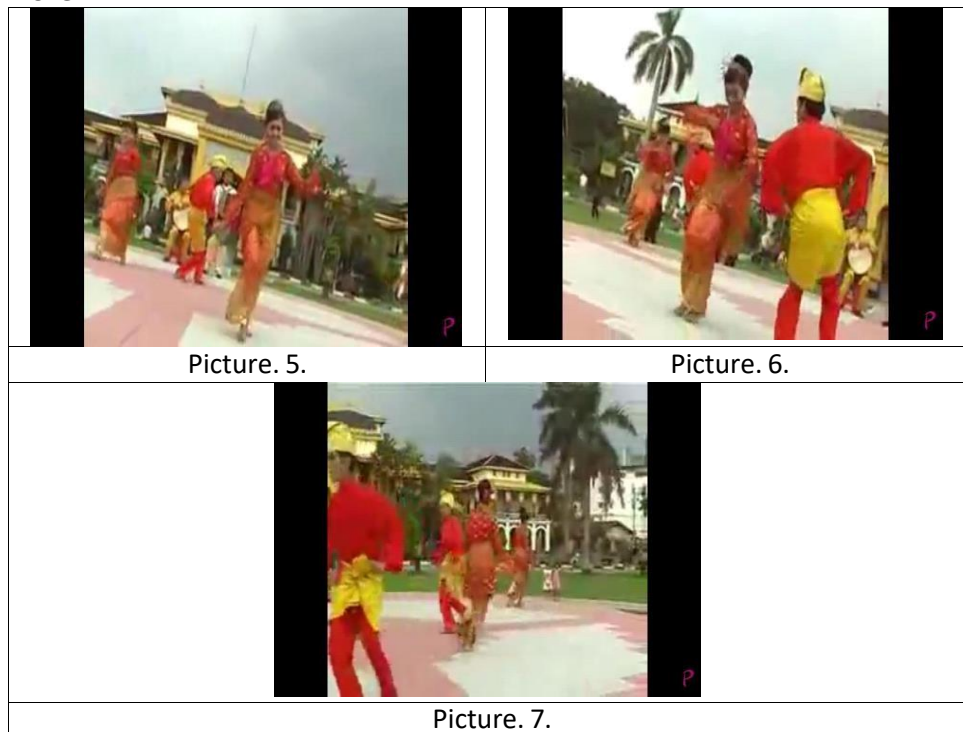
The first movement describes the beginning of the meeting between a man and a woman. A man walks firmly and straightforwardly but also looks gallantly and dignity so that the woman chooses him with a beautiful first impression at the beginning of the meeting. Meanwhile, a woman walks smoothly and beautifully but also gracefully with a charming smile. In this movement, the woman seems to look down because she has not dared to see the man. Man looks at the woman blushing shyly at the feelings of a man who still wonders, whether the woman likes it or not.

Crush on



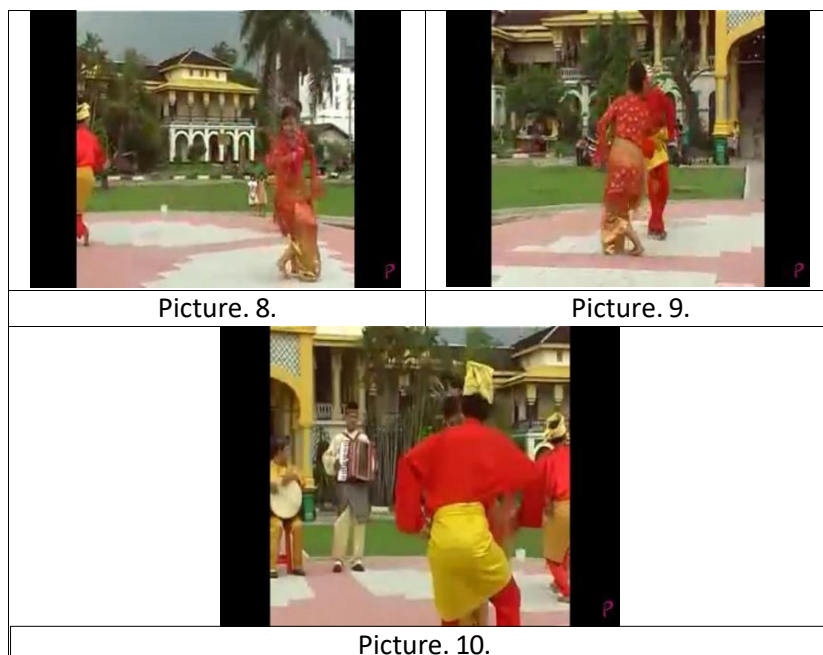
The second movement describes the seeds of love that have begun to grow between them. A man tries to outlook express into the woman, and vice versa. But they didn't dare to express their feelings. A man tries to get closer with the woman gallantly, but woman stay away because she wants to make sure that the man really likes her or not. Their views are far apart but still focused on the goal. A man also have to be patient to wait for the exactly time to get a woman.

Falling in Love



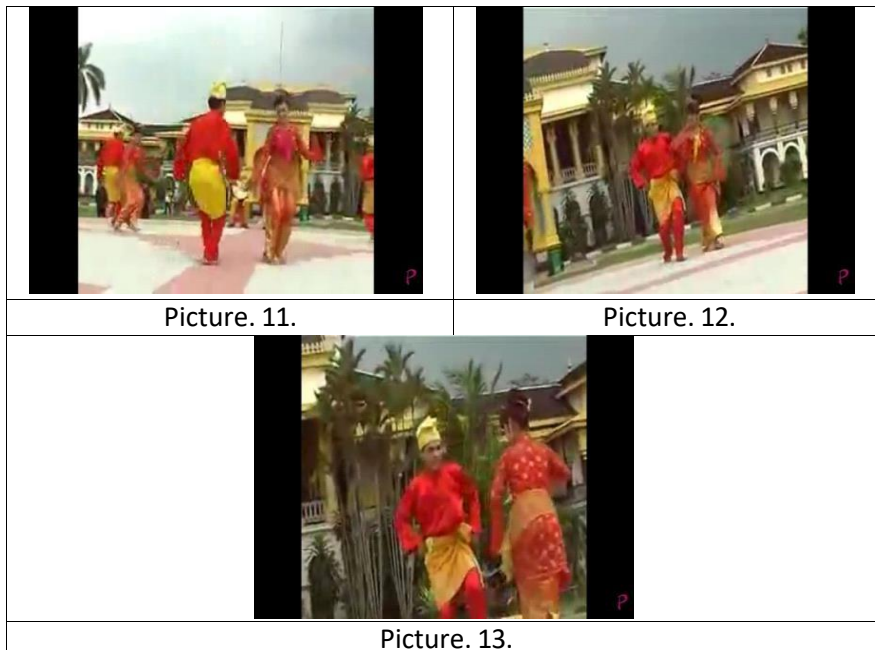
The third movement describe about the turmoil of the two who are harbouring love. In this movement, love is getting more and more blossoming between them because it looks like a man and a woman have met more and more often. They danced as if dizzy with hiding their feelings but had not been able to express their feelings. The woman dancing spin around with a graceful smile, while the man dancing spin handsomely with glancing at his woman.

Crazy in Love



The fourth movement describes about they are being intoxicated by love, because the more often they meet, the deeper the feelings between them. A man feels so excited so he is staring at the woman quite a long time. Meanwhile, the woman does a swaying movement and staggers like a drunken person with a smile that captivated the man. In this movement is done four times repeatedly in different directions, indicating that both are completely intoxicated by love. As we can see the woman's thumb is looks pointing to her chest with the intention of 'choose me as your wife' with smiling happily because she has expressed her feelings without seeing a man. Meanwhile a man is staring at woman with full of power.

The Sign of Love



The fifth movement describes that the woman giving a gesture towards the man by following the movements of the man regularly but still look graceful. A woman tries to make the man curious because they smile sweetly but she is not glance at man.

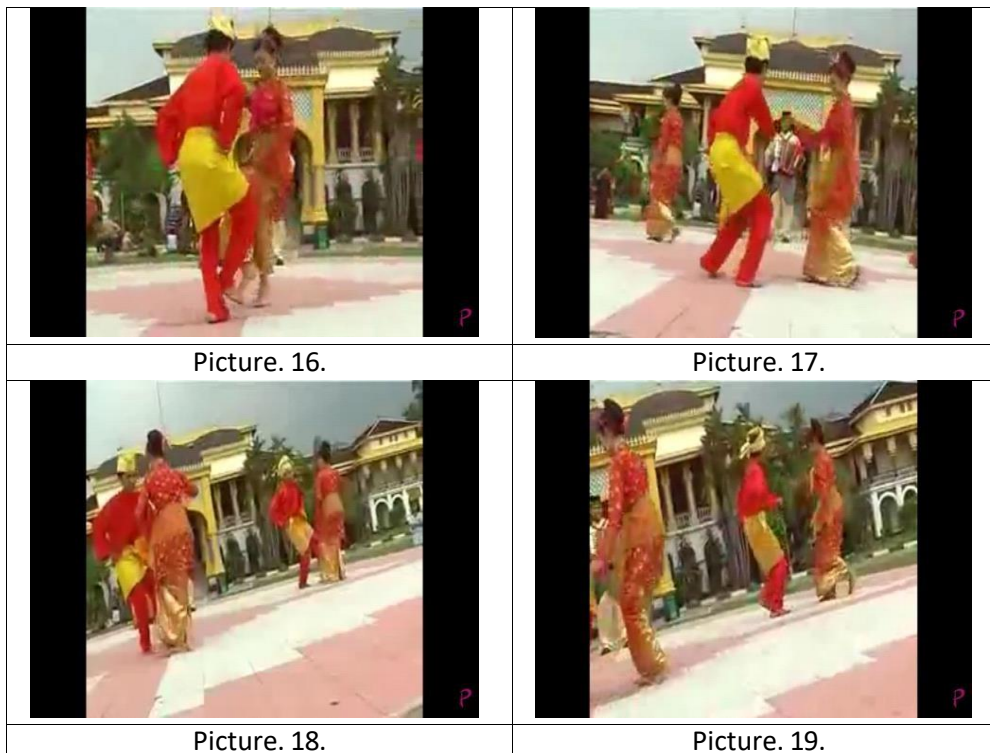
Love in Return



The sixth movement describes that the man tries to catch up the cues which shown by the woman in previous movements. The man is very curious but still looks gallant. In this movement, it is seen that

both perform the same movement according to the rhythm. Then after understanding the intention of the woman's cue, the man is happy to jump small and try to get closer to the woman aggressively. The man's eyes are not distracted either. The man dances while staring at the woman with the intention that the woman he wants should be owned. The man's strong spirit to get the woman was unstoppable anymore. The man is more confident to get and make the woman as his wife in the future.

Looking for the Truth



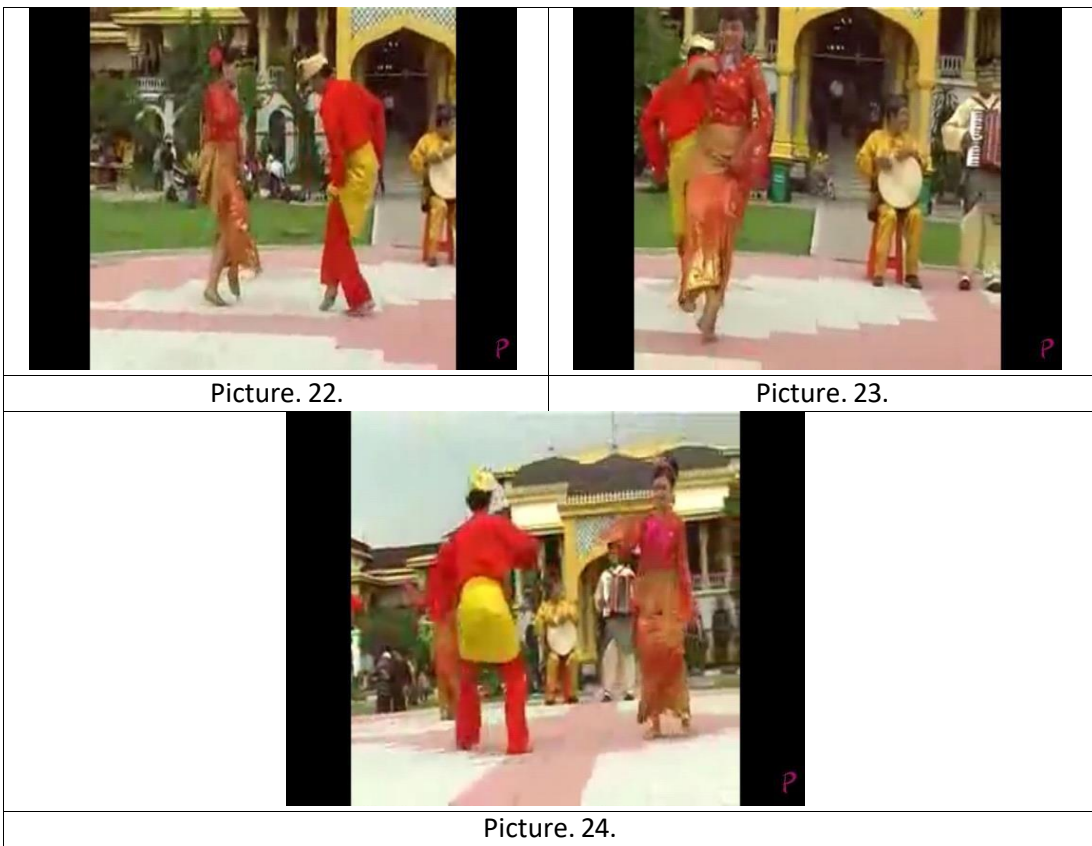
The seventh movement describes that both of them have been convinced by the understanding of mutual cues which given to each other. In this movement, it is seen that both of them are jumped up and down happily. By performing a rhythmic movement, signifies that both of them are ready to move on to the more serious relationship. It shows that the man still puts his hands on the waist means that the man shows his gallantry, is ready to propose the woman.

Persisting the Feeling



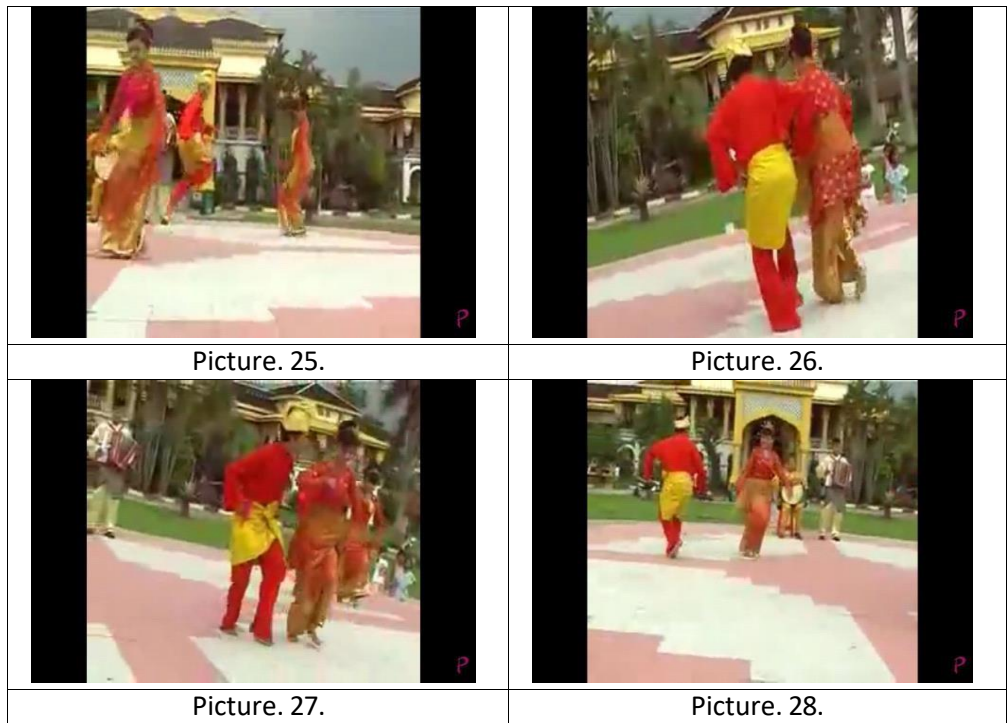
The eighth movement describes about the jumping movement at the same time going back and forth as a process of convincing themselves. The man walked gallantly waiting for answers from both extended families. They have promised, trying to convince themselves to be able to enter the next life. The moves performed by both of them looks happy showing a couple being fun joking. The man continued to stare at the woman with the hope to get to know each other. This movement explains that we should recognize more deeply about our partner and accept all the consequences because establishing a love journey is not an easy thing.

Give the Answer



The ninth movement describe about the effort of a couple to ask for the blessing of both parents in order to accept their partner in life. Their heart beats uncertainly to wait for the answers and the blessings of both their parents, seen on the hands placed on the chest showing how they respectful to both parents. In this movement shows that they have been staring at each other deeply because they already feel certain about their love. Movements go hand in hand means that they are one-hearted and in line with their thoughts and feelings to continue their relationship to a more serious level. They were seen jumping with happiness because the unstoppable delight of continuing their relationship to the wedding after getting the blessing of both parents.

Proposing



The tenth movement describes the process of proposing. After getting certainty and blessing from both parents, then the man took the initiative to propose the woman, the woman also accepted the request. As we can see in the movements, they visit each other. This is done so that long-blossoming love can unite in a sacred bond, namely marriage. The woman also dances in a row while glancing shyly with the intention of seeking attention and following wherever the man goes. This indicates that the woman is ready to build a serious relationship and choose the man as the leader in her life.

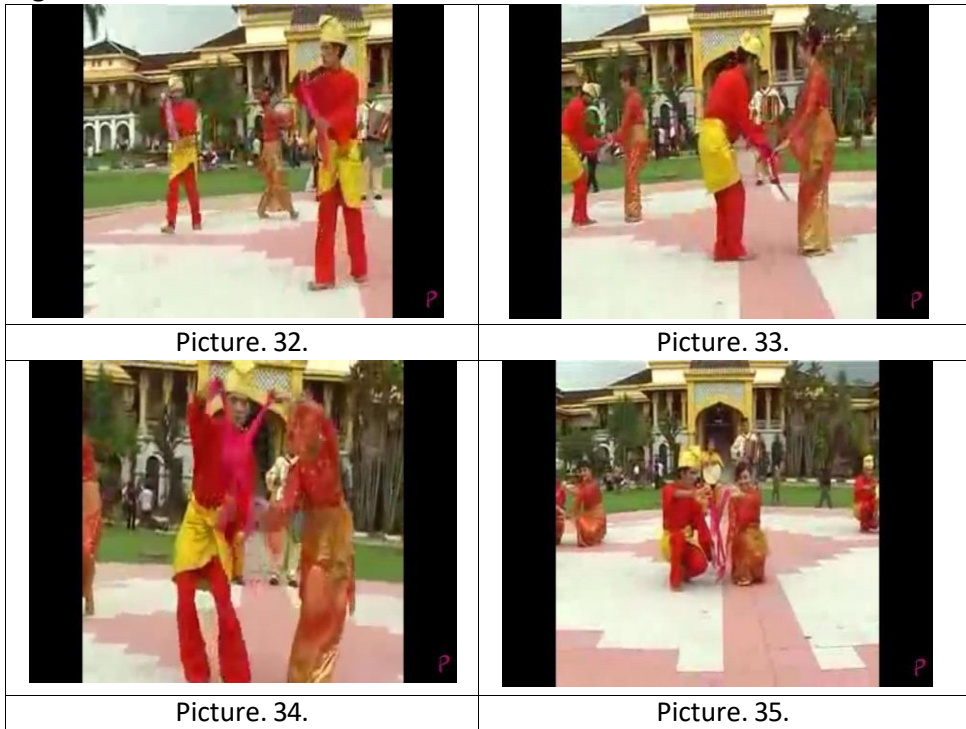
The Bride Meeting





The eleventh movement describes the process of the bride meeting. After the proposal submitted by the man was received happily by the woman, then both families intend to perpetuate a wedding. In this movement, they look happy with the spinning movement and facing each other and then jumping for as an expression of gratitude for the unification of lovers who have long been intoxicated by romance. The man gallantly approaches the woman, when the woman blushes shyly by hinting that 'I am your dream woman' while staring at the man occasionally.

The Marriage



The twelfth movement as the last movement describe about both of them pulled out the handkerchiefs from behind their cloth called *songket*. It is seen that both of them do the same movement by using a handkerchief as a symbol of the binding the relationship. Moving together is interpreted as when a couple build a household relationship, they must stay together in good and bad situations, day-night, sad-happy, by way of any seasons. Handkerchiefs that are fused together will describe the unity of two hearts that love each other has been bound in a marriage relationship is ready to wade through the inseparable household dipper both in every situation until the death separates them.

Finding

Each of these *Serampang Dua Belas* movements has different steps and meanings. This *Serampang Dua Belas* dance movements teach us how the manners when we want to get someone we want, from the beginning of meeting, getting to know each other, until marriage. In this case, it can be said that communication is a very important thing to build a relationship. In Malay perception's, they prefer to prioritize how to communicate in living life and dealing with various problems rather than committing reckless and unpatched violence.

It can be seen from the first movement to the last movement, both of the dancers are not touching each other at all. Then in the last movement, they use the handkerchiefs as a symbol to tie a relationship like a dowry at the wedding. A man should respect a woman, and vice versa. That is why the semiotic signs used in this research is to show us how to think critical and focused to combining between the scene, body language, also the historical background which the result that produce the whole meaning.

That is what young people should be doing nowadays. Good manners in asking for the blessing of parents are very important to marry with someone. So that the relationship lasts until the end of old age.

Conclusion

The twelve movements in *Serampang Dua Belas* dance can be realized as the anthropolinguistics study, which in the twelve movements contained a local wisdom meaning according to the Malay society. They think the woman should has well mannered, gracefully, beautiful with the charming smile. Meanwhile, the man must be dashing, gallantly, brave, and responsible.

The meaning of this movement also became a local wisdom, especially in Malay society. They assume that 'that is the steps of marriage' in order to get their blessing and be happy until the end of life. Until now, some Malay societies are still upheld the tradition of marriage through the *Serampang Dua Belas* dance movements. Malay societies are believed which something that begins with good intentions will bear good as well.

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