

## FORMATION OF STUDENTS' CHARACTER THROUGH ARTISTIC TRADITIONS DIDONG

<sup>1</sup>Mahyuddin, <sup>12</sup>\*Hariki Fitrah, Rambang Muharramsyah<sup>1</sup>

<sup>1</sup>Department of Social Science Education, Postgraduate, Universitas Almuslim, Indonesia

<sup>2</sup>Department of Geography Education, Faculty of Teacher Training and Education, Universitas Almuslim, Indonesia

e-mail : hafith240@gmail.com

\*Corresponding Author, Received: Sept 10, 2023. Revised: Nop 11, 2023. Accepted: Dec 11, 2023



This is an open access article distributed under the Creative Commons 4.0 Share-Alike 4.0 International License. If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. ©2022 by Journal Sjdgge

**ABSTRACT:** The character problem of students is a problem that must be resolved in order to give birth to a generation of people who have good morals and character. The aim of this research is to explore the art of didong in forming the character of students at the Atu Lintang 7 Elementary School. This research is qualitative research using an ethnographic approach. The informants in this research were school principals, teachers and artists. The technique for taking informants uses snowball sampling technique. Data was collected through observation, interviews and documentation. Data analysis techniques use domain analysis, componential analysis, taxonomic analysis and cultural theme analysis. To ensure the validity of the data, triangulation is used. The results of the research show that the formation of students' character through didong arts is carried out through extracurricular activities. Some of the character values contained in Didong art are religious values, discipline values, mutual cooperation values, discipline values and responsibility values.

*Key words: character, tradition, art, didong*

### 1. INTRODUCTION

The formation of good character in the nation's children certainly cannot be separated from the important role of education in instilling moral values in students. Republic of Indonesia Government Regulation no. 57 of 2021 concerning National Education Standards article 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills. needed by himself, society, nation and state [1]. Schools as educational institutions must be able to create school programs that can shape student character. Thus it can be said that education is the main factor in the development of a nation. The occurrence of various character problems in the world of education is something that must be resolved together. Various forms of character problems that occur in the world of education such as fights, brawls, bullying and drug abuse.

The results of research conducted by [2] explain that parenting, school, self-esteem and group norms can cause students to engage in bullying behavior. Then, there is a relationship between parenting style factors, school and group

norms. Problems that occur in moral life in schools include the formalization of moral education, weak habituation elements in moral education, lack of support for modeling elements in moral life, and weak discussion of moral conflicts in schools [3]

One step that can be taken to overcome character or moral problems among students is to highlight regional culture in school life. One of the schools that has promoted regional culture in school life is Atu Lintang State Elementary School 7, Central Aceh Regency. The regional culture that was developed was the Didong artistic tradition. This tradition has been passed down from our ancestors, where in art there are many character values that can be instilled in students. Didong is a traditional performing art that originates from the Gayo community, where Didong is a means of conveying a community's expression of daily life, containing a message to the younger generation to come. The main function of Didong art is so that listeners can interpret life in accordance with the life of the Prophet and the norms that apply in society.

Didong art contains aesthetic values and is a combination of culture and worship processes. Therefore, Didong art is not far from Islamic teachings. Apart from that, research conducted by [4], [5] states that Didong is a means to unite all

ethnicities in the Gayo area. So it can be said that Didong art not only plays a role in forming students' character but also as a means of realizing unity in community life. The aim of this research is the formation of student character through the Didong arts tradition at SDN 7 Atu Lintang, Central Aceh district

## 2. METHODS

This research is qualitative research using an ethnographic approach. Qualitative research is research that describes, explores and interprets social or humanitarian problems both individually and in groups [6]. Meanwhile, ethnography focuses on groups that have the same culture. where in ethnographic studies, the researcher collects descriptions of behavior through observations, interviews, documents and artifacts. The informants in this research were school principals, teachers and artists. The technique for taking informants uses snowball sampling technique. Data analysis uses domain analysis techniques, taxonomic analysis, componential analysis and cultural theme analysis. Meanwhile, to ensure the validity of the data, triangulation is used [7].

## 3. RESULTS AND DISCUSSION

Based on the research results, it is known that didong is a traditional art of the Gayo people which is a combination of movement, poetry and song where the art of didong has a melodious rhythm pattern, played in groups containing *ceh* and *penepuk* in collaboration. In the life of the Gayo community, Didong art is an important thing in various events, both formal and non-formal. Therefore, this Didong art must be introduced to the younger generation so that it does not disappear over time as a local wisdom of the local community. Local wisdom functions as (1) for conservation and preservation of natural resources, (2) development of human resources, (3) development of culture and science, (4) as a source of advice/beliefs/literature and taboos, (5) as a means of forms the building of communal integration, (6) as a basis for ethics and morals, (7) political functions [8]. Several research results say that Didong art has an important role in character formation. Research [5] on didong as a learning medium provides opportunities for students to learn local wisdom values, such as respect for parents, mutual cooperation, honesty and justice.

The social values in the lyrics are based on Alvin L. Bertrand's theory, social values include helping others in the community and family. In the didong lyrics, a sense of kinship must always be

maintained in the community, in the lyrics there are social values, if you make a mistake in your speech, you must not talk about other people's disgrace, slandering and insulting are wrong actions, they will divide people [9]. Didong music identifies the Gayo people who do good to others, love the surrounding environment, love the homeland, love peace, discipline, really enjoy singing, work ethic, and togetherness [10].

School is a place where cultural values are preserved, therefore schools must be able to develop and introduce regional culture to students. At Negeri 7 Atu Lintang Elementary School, Didong art is one of the school's extracurricular programs where students are trained to play Didong art so that good character is formed in students through art. Apart from that, to increase the love of regional culture for students at Negeri 7 Atu Lintang Elementary School, they also give appreciation/rewards to Didong arts groups or members. Character education has a very important role in shaping student creativity so that students are more prepared and resilient in facing the challenges that exist in the era of the industrial revolution 4.0 [11].

Based on data from research in the field, there are several character values in didong art, namely: Religious values, character values that are formed through didong art are implied in the didong sentences that are sung, these sentences are in the form of praising Allah and the Prophet Muhammad, giving greetings respect for older people and vice versa. Also in the poetry there are prohibitions that cannot be carried out as Muslims and there are also norms in social life. Religious character is the first and main character that must be instilled in children as early as possible, which becomes the basis of religious teachings in the lives of individuals, communities and nations [12].

The value of discipline, forms students in didong to obey the time according to the agreement that has been determined, meaning that didong is a group consisting of dozens of people, so if members of the didong group are not disciplined then the didong cannot be done, especially important parts such as *ceh* (poet) *Penepok* ( the person leading the clap) and other members. The character of discipline is very important to be formed in students during their development so that they can successfully achieve a happy life, and can adapt well in the social environment, including the school environment [13]. The purpose of discipline is to educate someone to develop themselves to train children to regulate themselves and be responsible for themselves so that they become individuals who are not dependent and follow all the rules. If it is related to the formation of students' character at

school, then a sense of discipline will create order in school life, especially in learning [14].

The value of mutual cooperation, this character value is formed through the members of the didong group which consists of dozens of people, each person has their own task, Ceh (Poet), Peningkah (Clapping by interspersing between other claps) Penepuk (member of the didong who accompanies the clapping peningkah) means that if this is done not together then the didong will lose its aesthetics, such as: answers from the poet, body movements that have been determined according to previously agreed patterns, these activities must be carried out together and try to reduce mistakes so that they are beautiful to watch and hear by the audience. If it is related to the formation of student character, then with a high sense of mutual cooperation a sense of togetherness will be created between students [15].

Mutual respect. In didong art activities, all members must not have a selfish attitude, wanting to show themselves as the most correct in performing both poetry, clapping and body movements, hands and the like, group members must remind each other if someone in the group does If there is a slight error, the other members will give a code to immediately correct it again. Group members also remind each other if the poet (ceh) forgets the lyrics of the song he is going to sing, all members complement each other. Respect means showing or giving appreciation to oneself, others, and all forms of life and the environment. So by forming an attitude of mutual respect among students, a safe and comfortable school environment will be created.

The value of responsibility, In this Monday Didong, there are several roles/functions that are determined according to talent/potential, a poet (ceh) is a person who has a melodious voice and the power of thought to compose sentences of didong poetry, penepok (Patpers using hands) is a person who has a loud and strong clapping sound, a pillow patter (a person who hits a pillow using hands that have the same rhythm), the other members follow while clapping and using a pillow while following several poems from Ceh (poet), where These tasks cannot be replaced by other people spontaneously. They must be in accordance with training and must be responsible for the roles previously determined. If it is related to the formation of students' character at school, with a sense of responsibility that students have, students will do something seriously. If the student's responsible character value is high, then the student's learning outcomes will also be high, where the higher the student's responsible character, the higher the learning outcomes achieved by students at school. So it can be said

that the value of responsibility has an impact on improving student learning outcomes [16].

#### 4. CONCLUSION

Didong art is one of the arts of the Gayo community which describes the values that exist in the local community expressed in poetry, because it needs to be maintained and introduced to the younger generation. Didong is not just a performance, there are many character values contained in the art of didong. The school is a place where cultural values are preserved so that it is part of the school culture at the Atu Lintang 7 State Elementary School. The implementation of didong culture at the Atu Lintang 7 Elementary School is carried out in extracurricular activities by forming didong groups. The character values contained in Didong art are religious values, discipline values, mutual respect values and responsibility values

#### 5. ACKNOWLEDGEMENTS

Thank you to the research informants who have provided a lot of information to the author so that the author can complete the research on Didong arts well.

#### 6. REFERENCES

- [1] Kemendikbud: Salinan Peraturan Pemerintah Republik Indonesia Nomor 57 Tahun 2021 tentang Standar Nasional Pendidikan. (2021). Standar Nasional Pendidikan. <https://jdih.kemdikbud.go.id/sjdih/siperpu/dokumen/salinan/Salinan PP Nomor 57 Tahun 2021>
- [2] Theodore, W., & Sudarji, S. (2020). Faktor-Faktor Perilaku Perundungan Pada Pelajar Usia Remaja Di Jakarta. *Psibernetika*, 12(2), 67–79. <https://doi.org/10.30813/psibernetika.v12i2.1745>
- [3] Abdillah, N. (2020). Problematika Pendidikan Moral Di Sekolah Dan Upaya Pemecahannya. *ZAHRA: Research and Thought Elementary School of Islam Journal*, 1(1), 58–67. <https://doi.org/10.37812/zahra.v1i1.68>
- [4] Afriadi, P. (2018). Multikultural Dan Pendidikan Karakter Kesenian Didong Pada Masyarakat Gayo Kabupaten Aceh Tengah. *Virtuoso: Jurnal Pengkajian Dan Penciptaan Musik*, 1(1), 15. <https://doi.org/10.26740/vt.v1n1.p15-23>
- [5] Afriadi, P. & K. M. (2023). Didong Sebagai Media Pembelajaran Nilai-Nilai Kearifan Lokal Pada Sekolah Dasar: Pewarisan Budaya. *School Education Journal*, 13(2),

- 104–108. [https://doi.org/School Education Journal Pgsd Fip Unimed Volume 13 No. 2 Juni 2023](https://doi.org/School%20Education%20Journal%20Pgsd%20Fip%20Unimed%20Volume%2013%20No.%202%20Juni%202023) The journal contains the result of education research, learning research, and service of the public at primary school, elementary school, senior high school and the university  
<https://jurnal.unimed.ac.id/2012/index.php/school>  
<https://doi.org/10.24114/sejsgsd.v13i2.47253>
- [6] Creswell, John, W. (2015). Penelitian Kualitatif & Desain Riset: Memilih diantara lima pendekatan. (diterjemahkan oleh Ahmad Lintang Lazuardi dari buku *Qualitative Inquiry & Research Design: Choosing Among Five Approaches, Third Edition*) (Z. Qudsy, Saifuddin (ed.)). Pustaka Perajar.
- [7] Creswell, John, W. (2015). Penelitian Kualitatif & Desain Riset: Memilih diantara lima pendekatan. (diterjemahkan oleh Ahmad Lintang Lazuardi dari buku *Qualitative Inquiry & Research Design: Choosing Among Five Approaches, Third Edition*) (Z. Qudsy, Saifuddin (ed.)). Pustaka Perajar.
- [8] Daniah. (2019). Nilai-Nilai Kearifan Lokal Didong dalam Upaya Pembinaan Karakter Peserta Didik. *PIONIR: Jurnal Pendidikan*, 8(1), 14–39. <https://jurnal.ar-raniry.ac.id/index.php/Pionir/article/download/4585/3011>
- [9] Ridwansyah, D. (2023). Analisis Nilai-Nilai Pada Syaer Didong Grup Malim Dewa Karya Ceh Mukti. *Jurnal Ilmiah Mahasiswa*, 4(1), 46–60.
- [10] Vinny Aryesha. (2019). Musik Didong Mencerminkan identitas Sosial Masyarakat Gayo. *Jurnal Ilmiah Pendidikan Anak (JIPA)*, 3(5), 14–30.
- [11] Atieka, T. A., & Budiana, I. (2019). Peran Pendidikan Karakter dan Kreativitas Siswa Dalam Menghadapi Era Revolusi Industri 4.0. *Jurnal Madani : Ilmu Pengetahuan, Teknologi, Dan Humaniora*, 2(2), 331–341. <https://doi.org/10.33753/madani.v2i2.76>
- [12] Nurbaiti, R., Alwy, S., & Taulabi, I. (2020). Pembentukan Karakter Religius Siswa Melalui Pembiasaan Aktivitas Keagamaan. *EL Bidayah: Journal of Islamic Elementary Education*, 2(1), 55–66. <https://doi.org/10.33367/jiee.v2i1.995>
- [13] Sobri, M., Nursaptini, N., Widodo, A., & Sutisna, D. (2019). Pembentukan karakter disiplin siswa melalui kultur sekolah. *Harmoni Sosial: Jurnal Pendidikan IPS*, 6(1), 61–71. <https://doi.org/10.21831/hsjpi.v6i1.26912>
- [14] Uge, S., Arisanti, W. O. L., & Hikmawati, H. (2022). Upaya Guru Dalam Menanamkan Karakter Disiplin Siswa Sekolah Dasar. *ELSE (Elementary School Education Journal) : Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 6(2), 460. <https://doi.org/10.30651/else.v6i2.13671>
- [15] Fathurrahman, F. (2020). Hakikat Nilai Hormat dan Tanggung Jawab Perspektif Thomas Lickona & Perspektif Islam (Sebuah Pendekatan Integratif-Intorkonektif). *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 5(2), 181–203. <https://doi.org/10.24235/tarbawi.v5i2.6576>
- [16] Ardila, R. M., Nurhasanah, N., & Salimi, M. (2017). Pendidikan Karakter Tanggung Jawab Dan Pembelajarannya Di Sekolah. *Prosiding Seminar Nasional Inovasi Pendidikan*, 0(0), 79–85. <https://jurnal.fkip.uns.ac.id/index.php/snip/article/view/11151>