

Potential of Saman Dance in Tourism Development in Gayo Lues Regency, Aceh Province

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ABSTRACT

The Saman dance or better known as the thousand-hand dance is one of the cultural heritages of the Indonesian nation which has been passed down from generation to generation as the pride of the Gayo people. This Saman Gayo dance has been recognized and confirmed by the United Nations Educational and Cultural Organization (UNESCO) as an intangible world cultural heritage on November 24, 2011 in Bali. Saman Dance is one of the tourism attractions in Gayo Lues Regency. The Government of Gayo Lues Regency incorporates Saman Dance into the school curriculum, forms a guided Saman group and becomes a facilitator for increasing the development of cultural arts so that it develops into a cultural icon and can be used as a source of local revenue. Community involvement makes Saman Dance a cultural icon is that people love this art and it has become a hereditary tradition that should not be left behind or lost altogether. This art can be witnessed in the context of performances as entertainment at the time of celebration of national holidays, religious and grand guest banquets. The data were interviewed, and the research method used was descriptive with qualitative analysis. The results showed that Saman Dance and tourism development contributed to regional development in Gayo Lues Regency. The way to make it happen is to become a tourism facilitator who creates a conducive climate, build an airport or other infrastructure to make it easier for tourists to travel and promote existing tourism potential through a tagline. The efforts of the Gayo Lues Regency Government and the community to support the implementation of the Saman Dance conservation policy as a tourism potential are to

directly involve competent people in the preparation of the program so that the results are of high quality.

Keywords: Saman Dance Potential, Development, Society.

BACKGROUND

The Saman dance or better known as the thousand-hand dance is one of the cultural heritages of the Indonesian nation which has been passed down from generation to generation and has become the pride of the Indonesian people in general and especially the people of Aceh and more specifically the Gayo community in Gayo Lues Regency. The origin of the Saman dance is an Acehnese cultural heritage that is very proud of until now not only the pride of Aceh but one of these types of dance has become the pride of the Indonesian people in general.

The art of Saman dance has been entered into the Indonesian Record Museum (MURI) as the largest event with 3000 dancers in Banda Aceh in 2010, but ironically, in terms of dance methods and other technical implementations, it is very far from the authenticity of the original Saman dance. causing conflict between the Acehnese themselves, maybe on the one hand we are a little proud of the emergence of the name Saman again as an Acehnese entity, but the cultural claims by the Provincial Government above have violated the spirit of regional autonomy as one of the

advantages in the local cultural wisdom of the Gayo community.

The government and the people of Gayo Lues Regency are increasingly anxious and afraid of losing the artistic symbols that have always been proud of. Saman dance is one of the cultural heritages, which is a cultural wealth of the nation which is important for understanding and developing the history of science and culture, so it needs to be protected and preserved for the sake of fostering identity awareness. Therefore, in recent years the Government of Gayo Lues Regency has continued to try to rebuild the glory of this art by increasing its internal strength and exposing it to the international arena and coordinating with related parties.

To increase development in the tourism sector, it is closely related to various aspects of life and is also closely related to the natural resources and human resources that began, the potential for Saman dance in tourism development in Gayo Lues Regency, the Saman dance is very potential and related when viewed from the fans and visitors of this Saman dance outsiders who travel to Gayo Lues Regency from several tourist attractions in Gayo Lues Regency only the Saman dance which has a lot of interest, it is that Saman dance has the potential in tourism development in Gayo Lues Regency.

The reason for researching this research is because the sawan dance has great potential in tourism development in Gayo Lues Regency if the government pays full attention to the art of the saman dance, because this saman dance is an attractive and unique type of art that is favored by many people. That the development and changes that occur in the Saman dance are largely determined by the government. Researchers have observed the lack of government's role in facilitating the facilities and infrastructure to make Saman dance and the community more concerned about the Saman dance. On the other hand, the government has not fully paid attention to the culture of the Saman dance, in this

case the researcher observes that Saman dance has a lot of potential in development if there are more visitors who travel to watch this Saman dance, the income of the community and government will also increase such as SMEs and there will be an increase in artisans and souvenir sellers in Gayo Lues Regency.

Culture

According to Mulyana and Rakhmat (2006) culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, language, tools, clothing, buildings and works of art. Language, as well as culture, is an inseparable part of human beings so that many people tend to think of it as genetically inherited. When a person tries to communicate with people of different cultures and adapt their differences, it proves that culture is learned.

Meanwhile, according to an anthropologist Koentjaraningra (1971), culture is the whole system of ideas, actions and human creations in the context of community life which are made into human beings by learning this is closely related to the Saman dance. The actions and results of the work of the Gayo Lues community itself in the context of carrying out social life, culture is very closely related to the community, everything contained in society is determined by the culture that is owned by the community itself, culture as something that is passed down from one generation to another, then referred to as Superorganic culture contains the overall understanding of social values, social norms, science as well as the entire social, religious, and other structures, in addition to all intellectual and artistic statements that become c the peculiarity of a society.

Development

Development is the result of activities and programs made by the government that are intended for the

community to support the achievement of social welfare, social economic goals, political demography and so on by increasing development. While the implementation is as a way or strategy that is directed to achieve the goals that have been determined. Purnamasari (2011) The development of domestic tourism has been directed at fostering love for the homeland and the nation, instilling the soul and spirit and noble values of the nation, improving the quality of the nation's culture, introducing historical heritage of natural beauty, including the sea, by continuously increasing youth tourism, increasing awareness and community tourism through outreach and development of arts and culture groups, the craft industry, introduces and develops national culture, maintains national personality and preserves the environment.

The implementation of development and development of Indonesian tourism is intended so that the tourist attractions that are owned by so many Indonesians can be recognized, both by the Indonesian people themselves and the world community and can be utilized optimally, while maintaining their integrity and authenticity, and avoiding damage to the contrary, There is a close relationship between tourism activities in the social aspect that involves the relationship between humans, namely tourists and local communities in tourist destinations, besides that this activity does not rule out the possibility of having an impact on the physical environment in the destination area.

Tourist

Tourism is defined as a form. A process of temporary departure from a person, more towards another place outside his residence. The impetus for his departure is due to various interests, whether economic, social, cultural, political, religious, health or other interests explain tourism as a transformation of people temporarily and in the short term to destinations outside the places where they

usually live and work, and activities During their stay at the destinations, what is meant by tourism is human activities that travel to and live in the destination areas outside their daily environment.

The tourism industry is one industry that has strong links with other sectors, because tourism can be said to be a combination of phenomena and reciprocal relationships due to interactions with tourists, business suppliers, government tourism destinations and the community of tourism destinations and industries that provide travel experiences, such as transportation, accommodation, food and beverage, shops, entertainment activities facilities, and other services available to individuals or groups who perform. Tourism is a complex business; this is because there are many activities related to the implementation of tourism.

Saman Dance

Heniwaty (2015) Saman dance is included in Partly Verbal Volklore because its form is a mixture of oral and non-verbal elements. Saman dance itself is one of the cultural elements, its existence has been passed down from generation to generation in the Gayo Lues community in general. Saman dance is also one of the non-material cultures or is often said to be intangible culture. Document written by a Gayo scholar Lues Safarudin S.Sos regarding a brief summary of the Saman Dance. However, in this discussion, it is more explained to the description approach in general and only in the form of an ordinary paper. The brief explanation is as follows: from the point of view of understanding Saman Dance is one of the media for achieving the message of da'wah this dance reflects education, religion, heroism, cohesiveness and togetherness.

Heniwaty (2015) Saman Dance in Acehese Society: Identity and Actualization Saman dance is an aesthetic meal that explains the socio-religious, philosophical, norms and ethical life of the Acehese people. Its beauty is present for

satisfaction, happiness, the hope of the human mind both as a display and as a connoisseur. Saman dance developed with the entry of Islam in Aceh in the 13th century, this Saman later developed into an art that has a socio-cultural function and is the result of acculturation of Islamic culture, brought by Islamic scholars and merchants from the Middle East through world trade routes. Then it became a tool for the spread of Islam throughout Aceh.

Hardi Alunaza (2015) Analysis of Indonesian Cultural Diplomacy Through Saman Gayo Dance In Strengthening the National Identity of the Nation love for the homeland as well as strengthening the identity of the Indonesian nation which is rich in culture so that it is able to maintain good relations with other countries and avoid claims from neighboring countries. Getting the recognition of the Saman Gayo Dance as an intangible cultural heritage from UNESCO to strengthen the nation's national identity is a form of the Republic of Indonesia's soft power in approaching other nations, because of the importance of maintaining and protecting Indonesian cultures which have a lot of cultural diversity.

RESEARCH METHODS

The method used in this research is qualitative. That this research examines the potential of the Saman dance and explains how the potential of the Saman dance as tourism potential, and looks at the role of the government in tourism development in Gayo Lues Regency, Aceh Province

The steps in analyzing the data in this study were carried out through the stages of data analysis of the Miles and Huberman model (in Sugiyono, 2014: 246-253), namely as follows:

1. Data Reduction (Data Reduction)

Reducing data means summarizing, choosing the main things, focusing on the things that are important, looking for themes and patterns. Thus the data that has been reduced will provide a clearer picture, and make it easier for

researchers to conduct further data collection, and look for it when needed.

2. Data Display (Data Presentation)

In qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like. By presenting the data, it will be easier to understand what happened, plan further work based on what has been understood.

3. Conclusion Drawing/verification

The initial conclusions drawn are still temporary, and will change if no strong evidence is found to support the next stage of data collection. However, if the conclusions raised at an early stage are supported by valid and consistent evidence when the researcher returns to the field to collect data, then the conclusions put forward are credible.

In the following data analysis, the researcher draws further conclusions obtained from accurate data in the field and supported by the results of interviews, at this stage the data is interpreted by remaining guided by the existing reality (das sein) and then compared with the existing theory (das sollen). After obtaining the final results of data processing, the researcher concludes by connecting the theory to the applicable laws and regulations.

RESULTS AND DISCUSSION

With the recognition of Saman Dance by UNESCO, it clearly shows the international world that the Gayo Saman Dance is an original cultural heritage of Indonesia. Thus, these elements can be used by Indonesia in showing its national identity both in the domestic and international spheres. The emergence of globalization can lead to conflicts, forms of ignorance, and other problems. So that the Indonesian government wants to be able to overcome this gap so that it does not expand through the Saman Dance. Because the Saman Dance has religious values in its songs, and

has the meaning of peace in each of its poems (Salam, 2014).

So the Indonesian government sees the potential for Saman Dance which can get better relations with other countries. The development of soft power is also suitable for the free and active politics that Indonesia adheres to because this is where the diplomatic power of the Republic of Indonesia in the international community is determined more by various achievements, charms, persuasion and cultural diversity compared to military power factors. That the diplomacy carried out by Indonesia is to pursue the existence of the country in front of the world through the cultural dimension which is the desire to live to continue to maintain the cultural wealth that Indonesia has to challenge the development and existence of the nation's national identity. Soft power can also be used as a means of foreign policy by a nation.

The Potential of Saman Dance in Tourism Development in Gayo Lues Regency, Aceh Province

Related to the duties and functions of the tourism office in developing and preserving the art of Saman dance as an effort by the Gayo Lues government so that the art of Saman dance, generally Gayo culture, does not disappear from the Indonesian people and even worldwide, especially the Gayo community. In connection with the government's efforts to preserve the art and culture of Saman, there are many efforts that have been made, one of which is teaching the younger generation through schools and forming Saman Dance groups, such as the local government Saman group which is a Gayo Lues Saman Dance group directly under the auspices of the official agency tourism in Gayo Lues regency and collaborate with other agencies.

Gayo Lues Regional Government and Saman Dance Preservation Efforts. To develop the vision and mission of the Gayo Lues Regency Tourism Office, the government placed the Saman Dance which won a UNESCO award as a world cultural

heritage that requires protection from the government and the community in Gayo Lues Regency, this is evidenced by the coronation of the dance. The religious value Saman was produced through the results of the 6th session of the intergovernmental committee for the protection of cultural heritage. Seeing the development of this modern world, the tourism sector in Gayo Lues is still not optimal so that the government still needs various performances to develop Saman Dance so that it can be recognized.

On the other hand, the Tourism Office is very active in preserving culture as well as fixing and maximizing the potential of the area that can be used as a tourism attraction in Gayo Lues in accordance with the existing RPKK arrangement. The Gayo Lues Regency Tourism Office is given the task of carrying out guidance and counseling to preserve regional culture and potential which includes aspects of regional culture and potential. One of the tasks carried out by the tourism office which includes cultural aspects is to preserve the Saman Dance.

Thus, the Government of Gayo Lues Regency and the Department of Tourism made several efforts in terms of preserving the Saman Dance in Gayo Lues, including forming a Saman Dance Group assisted by the Regional Government. In developing and preserving the Saman Dance, the Gayo Lues Regency Government has also formed a Saman Dance Group which is fostered directly by the Gayo Lues Regency Government.

Supporting and Inhibiting Factors in the Development of Saman Dance as a Tourism Potential in Gayo Lues Regency, Aceh Province

Supporting Factors

The participation of other agencies in the government to preserve the Saman dance is basically a collaboration carried out by the Tourism Office with other agencies, such as DKA, MAA, DEKRANAS, and other related institutions, which aims to

facilitate access in carrying out efforts to preserve Saman Dance in the eyes of the community, be it within the region, outside the region, even in the eyes of the world, and this was purely created as a way that would later facilitate efforts to preserve the Saman Dance using mass media as a vehicle for disseminating information.

The people's love for Saman Dance is very, very clear in the eyes of the Gayo Lues community, because Saman Dance is often a role model for everyone in their respective villages. Based on stories from the characters, the Saman Dance was used as a medium to broadcast Islam in Gayo Lues. Therefore, not only love and greatness in preserving Saman Dance, Pemuda Gayo Lues must also be compact and be able to set a good example for those around them, so that the philosophy of Saman Dance itself is really applied.

Inhibiting Factors

There is also an obstacle that so far there is no qanun / rules for Saman so that the Saman can stand firmly. Likewise, there is no extra curricular of the saman dance yet. It is hoped that the saman dance will not be ignored by youth and students. For the past 2 years, the COVID-19 constraint has made government programs run less and the budget has been cut. As for the wishes and wants to be agreed, that is to make a Saman center or a Saman studio because so far there has not been one.

The Government's Role in Making Saman Dance a Tourism Potential in Gayo Lues Regency, Aceh Province

The Government of Gayo Lues Regency incorporates Saman Dance into the school curriculum, forms a guided Saman group and becomes a facilitator for increasing the development of cultural arts so that it develops into a cultural icon and can be used as a source of local revenue. Community involvement makes Saman Dance as a cultural icon is the community. Love this art and it has become a hereditary tradition that should not be left behind or

lost altogether. This art can be witnessed in the context of performances as entertainment at the time of celebration of national holidays, religious and grand guest banquets.

Saman dance and tourism development contribute to regional development in Gayo Lues Regency. The way to make it happen is to become a tourism facilitator who creates a conducive climate, build an airport or other infrastructure to make it easier for tourists to travel and promote existing tourism potential through a tagline. The efforts of the Gayo Lues Regency Government and the community to support the implementation of the Saman Dance conservation policy as a tourism potential are to directly involve competent people in the preparation of the program so that the results are of high quality. The recruitment of Saman dancers must meet the requirements that have been set and the committee to avoid the practice of Corruption, Collusion and Nepotism (KKN) and become a good tourism facilitator will soon be realized.

In addition to entertainment, Saman Dance is also displayed at traditional events, which are usually at *edet sinte ngerje* (wedding customs). In addition to the support, guidance and training efforts carried out by the gayo community, there is a *bejamu saman* (Saman Dance banquet) in the life of the Gayo community or it could be twice, either between villages or between districts.

Tari Saman Dalam Pembangunan Pariwisata Di Kabupaten Gayo Lues

Saman dance and tourism development contribute to regional development in Gayo Lues Regency. The way to make it happen is to become a tourism facilitator who creates a conducive climate, build an airport or other infrastructure to make it easier for tourists to travel and promote existing tourism potential through a tagline. The efforts of the Gayo Lues Regency Government and

the community to support the implementation of the Saman Dance conservation policy as a tourism potential are to directly involve competent people in the preparation of the program so that the results are quality and make Saman dance a tourism icon in Gayo Lues Regency.

The recruitment of Saman dancers must meet the requirements that have been set and the committee to avoid the practice of Corruption, Collusion and Nepotism and become a good tourism facilitator will soon be realized. Improving the quality of human resources in various sectors, so that policy actors, Saman dancers and the Gayo Lues community themselves can be more synergistic in encouraging tourism development in Gayo Lues Regency.

CONSLUSION

1. Saman dance has a lot of potential in tourism development in Gayo Lues Regency if the government pays full attention to the art of the saman dance, because this saman dance is an attractive and unique type of art that is favored by many people
2. One of the government's efforts in developing this group is to dedicate and fully support all the activities carried out so that they can develop well to increase the preservation of Saman Dance in the eyes of the world such as the Aceh Tourism Office, the Ministry of Education and Culture, and UNESCO. The government's efforts in preserving the Saman Dance are to socialize the values of the Saman Dance through village traditional leaders and education, collaborating with other government agencies, both local and foreign governments.
3. The participation of other agencies in the government to preserve the Saman Dance carried out by the Tourism Office as a supporting factor, while the inhibiting factors for the Saman Dance preservation process are the lack of art studios and the lack of awareness of some people about the importance of the

government's role in trying to preserve the Saman Dance.

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