

The Meaning and Values Contained in the Traditional Music Performing Art of Gendang Guro-Guro Aron in Singa Village, Tiga Panah, Karo District

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ARTICLE INFO

Keywords: Performing Arts, Traditional Music, Gendang Guro-Guro Aron, Meaning and Cultural Values

Received : 12, October

Revised : 15, November

Accepted: 28, December

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ABSTRACT

The traditional musical performance art Gendang Guro-Guro Aron Aron is an important part of the culture and identity of the people of Singa Village, Tiga Panah District, Karo Regency. This research aims to explore the meaning and values contained in the performing arts. The research method used is a qualitative method with an interactive model. Data collection using participant observation, interviews, and literature study to holistically understand the Guro-Guro Aron Gendang. The research results show that the Guro-Guro Aron Gendang is not only entertainment but also contains religious, historical, and social meanings. This traditional music is a medium for conveying moral messages and local wisdom values that have been passed down from generation to generation. This research provides a deeper understanding of the rich culture and values that live in the traditional musical performance art Gendang Guro-Guro Aron.

INTRODUCTION

Singa Village, Tiga Panah District, Karo Regency, is an area rich in the traditions and culture of the Karo people. The Gendang guro-guro aron has become an integral part of daily life and important events in this society. This traditional musical performing art not only functions as entertainment but also has an important role in shaping social and moral norms in society. However, with social changes and the influence of globalization, the Gendang Guro-Guro Aron performing art faces challenges in maintaining its existence. The impact of modernization and technology has influenced the younger generation's interest in maintaining this cultural tradition.

Traditional musical performing arts are an important part of a society's culture and play a role in preserving local identity and cultural values passed down from generation to generation. One form of traditional musical performance art that is rich in meaning and values is the Guro-Guro Aron Gendang, which has become an integral part of community life in Singa Village, Tiga Panah District, Karo Regency.

Gendang Guro-Guro Aron is a form of traditional musical performance art typical of the Karo people which is performed using drums and other traditional musical instruments. Apart from being part of traditional ceremonies and celebrations, the Guro-Guro Aron Gendang is also a symbol of togetherness, the spirit of cooperation and other local values. Even though this performing art has existed for centuries, the influence of modernization and technological developments can bring changes in its sustainability. Therefore, it is important to understand the meaning and values contained in the Gendang Guro-Guro Aron performance art to preserve it for future generations.

In the Work Year ceremony, young people also take part in a performance called Gendang Guro-Guro Aron aron. The work year is used as an opportunity to gather with family outside the area. Migrants prefer to return to their hometowns during the Working Year compared to religious holidays, such as Christmas and Eid. In other words, this tradition is a means of going home. Apart from being a means of strengthening relationships and relieving longing, Year Work is also a means of meeting soul mates. The guro-guro aron event (entertainment with dance, song, and traditional music) often brings young and young men together in arranged marriages. Likewise, parents introduce their children to each other so that the relationship becomes closer. If there are problems in the family, the Working Year is also considered a good time to resolve them.

This research aims to explore the meaning and values contained in the traditional musical performance art Gendang Guro-Guro Aron in Singa Village, Tiga Panah District, Karo Regency. Ethnographic methods will be used to collect data through direct observation, interviews with artists and community leaders, as well as documentation studies. With a deeper understanding of the rich culture and values that live in the performing arts of Gendang Guro-Guro Aron, it is hoped that this research can contribute to efforts to preserve and develop this traditional art amidst changing times.

THEORETICAL REVIEW

Kerja Tahun

Keja tahunis a celebration of the Karo tribe who inhabit Karo Regency, North Sumatra Province. *Merdang merdem* is an annual activity that is usually held after the rice planting season is over. This celebration is part of a form of gratitude to the Creator for the completion of the rice planting season, while asking that the rice plants be blessed so that they are free from pests and produce abundant harvests. Each sub-district in Karo Regency celebrates *Merdang merdem* in different months. Munte District celebrates *Merdang merdem* on the 26th day of Aspati Medem in the Karo calendar which usually falls in July. It is said that the *Merdang merdem* celebration was held for six days. Each day has a different meaning and is also filled with the first day (*cikor-kor*). This day is the initial part of preparations to welcome the *Merdang merdem* which is marked by the activity of looking for kor-kor, a type of insect that is usually found in the ground. Generally, the location is under the trees. The second day (*cikurung*) As on the first day, the second day is marked by the activity of looking for brackets in the fields or rice fields. *Kurung* is an animal that lives in wetlands or rice fields, usually used as a side dish by the Karo people. The third day (*ndurung*) The third day is marked by the activity of looking for ndurung, the term for fish, in the rice fields or rivers. On that day the residents of one village ate fish dishes. The fish caught are usually nurung mas, and catfish which are usually called *sebakut*, *caperas*, and eels. Fourth day (*mantem* or cutting) - The day before the peak celebration day. On this day, the villagers slaughter cattle, buffalo, or pork for those who are Christians to use as a side dish. Fifth day (*matana*) - *Matana* means the peak day of celebration. On this day, all residents visit their relatives. Every time you visit, all the menus that have been collected since the days of *cikor-kor*, *cikurung*, *ndurung*, and *mantem* are served. On this day all residents are happy. The harvest has gone well and rice planting activities have also been completed. Sixth day (*nimpa*) This day is marked by the activity of making *cimpa*, a typical Karo food, usually called *lepat*. *Cimpa*'s basic ingredients are wheat flour, brown sugar, and grated coconut. Seventh day (*rebu*) - This day is the last day of a series of feasts of the previous six days. On this day there were no activities carried out. The guests have returned to their original places. All residents stay at home. The visiting event has ended. Going to paddy fields or fields is also prohibited on that day.

Revitalization

Revitalization is the process of reviving activities or cultures that have declined, including social and economic life within them, through physical and non-physical interventions to accommodate new needs and challenges. Revitalization is a method of preservation. In the field of traditional game preservation, "revitalization" is an effort to revive a toy, game, function, and meaning that has experienced degradation through physical and non-physical interventions. Preservation and Development Preservation according to the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 10 of 2014 concerning guidelines for preserving traditions is an effort to

protect, develop, and utilize a habit of a community group supporting culture whose spread and inheritance has been passed down from generation to generation.

Cultural Values

Cultural values are values that exist and develop in society. Because cultural values are the first level of ideal or customary culture. Cultural values are the layer that is least realized and the space is wide. So cultural values are something that is very influential and is used as a guide or reference for a certain group of people.

METHODOLOGY

The analytical method used in this research is qualitative analysis with an interactive analysis model. This analysis process is carried out during the research process. The qualitative approach is very different from the quantitative approach, especially in presenting data.

This research was conducted in Singa Village, Tiga Panah District, Karo Regency, North Sumatra Province. The data analysis used in this research is an interactive analysis model that consists of three activity flows that occur simultaneously, namely through data collection, data reduction, data presentation, and conclusion drawing/verification. The data collection process is a process that must be followed in qualitative research. In this case, the researcher records all necessary data regarding various types of data and forms in the field objectively and as is according to the results of observations, interviews, and documentation. The data obtained in this research is interview data regarding the meaning and values contained in the traditional music performance art *Gendang Guro-Guro Aron aron*. Data reduction The next step is data reduction which means summarizing, selecting the main things, and focusing on the main things. Look for important things and throw away what is not necessary.

RESULTS

The meaning and values contained in the traditional music performing art of gendang guro-guro aron in singa village, tiga panah, karo district.

Table 1. Meaning and Values in Music Traditional

No		Meaning	Mark
1	Symbol of Honor in Tradition	<i>Gendang guro-guro aron</i> is a symbol of pride for the Karo tribe. Its use in various traditional ceremonies and rituals is a symbol of respect for the traditions of their ancestors and their	<i>Gendang guro-guro aron</i> is often used in traditional ceremonies and rituals of the Karo tribe. Its use is a symbol of respect for tradition and ancestors.

		identity as the Karo tribe.	
2	Spirituality	This drum is often used in religious contexts and rituals of the Karo tribe's beliefs. The rhythm and sound of the drum may be considered a means of communicating with the spiritual world or with the natural surroundings.	<i>The Gendang guro-guro aron</i> can have a spiritual meaning related to nature or the traditional beliefs of the Karo tribe. This can be reflected in its rhythm and use in religious or cultural ceremonies.
3	Cultural Inheritance	<i>Guro-Guro Aron</i> is part of the cultural heritage passed down from generation to generation. Its use helps maintain the cultural identity of the Karo tribe, as well as realizing the continuity and continuity of their values.	This drum is not only a musical instrument, but also a symbol of cultural learning and the passing on of cultural values from generation to generation. Its use in traditional ceremonies also helps maintain and continue the Karo cultural heritage.
4	Social	Strengthening the sense of togetherness and solidarity among community members.	When drums are played in ceremonies or performances, it often involves wider community participation. This reflects the values of togetherness and strong social connectedness in Karo culture.

DISCUSSION

The philosophical values that can be taken from this guro-guro aron event are the first is culture or cultural values. Each tribe has cultural values separately, which can distinguish the characteristics of one tribe from another. Cultural values What is meant is regional cultural values which are seen as a way of life and are adhered to each group. Cultural values in a culture are in the emotional area of nature the souls of individuals who are citizens of the culture in question. And culture has elements, namely: language, knowledge systems, social organization, living equipment systems and technology, livelihood systems, religious systems, and arts. For Karo people, event This guro-guro aron is a form of cultural value that must be maintained by the Karo tribe because provide many benefits in society. Next is the value of religiosity. Mark The religiosity of the meaning of the guroguro aron event also becomes a way to remain mutually strengthening family ties in an annual tradition. Guro-guro aron is a religious activity of the Karo sub-ethnic farming community which is held every year once or is a Karo culture that is preserved to this day. Then there are the values of mutual cooperation which have long been embedded in the Karo people. On Basically, the Karo people know the attitude of mutual cooperation in terms of farming, which in the Karo language it is called raron. In this case, a group of people who are neighbors or relatives work together on their agricultural land in turns. In In this connection, Raron is an intermediary whose membership is voluntary and has long been established depends on the consent of its members. Apart from raron, the Karo people have been there for a long time getting to know hell. Here neraya means doing work together. From several sequences of these terms, the meaning is the same even though they are different the mention. In this case there are only differences in the designation according to region (area). There are forms of donations related to labor, for example building a house, planting rice, and making irrigation. The guro-guro aron that we know today is the result of the development of aron (gotong cooperate and work together in other people's fields). Aron itself can be divided into two parts: aron endure which means the work is not too heavy and aron belin means work as heavy as hoeing a field. The workers work from early morning until noon then stop. Because I feel tired. So that people don't feel too tired, then asked sekalak singuda (a girl) to dance and sing.

CONCLUSIONS AND RECOMMENDATIONS

The traditional musical performance art Gendang Guro-Guro Aron Aron is an important part of the culture and identity of the people of Singa Village, Tiga Panah District, Karo Regency. This aims to explore the meaning and values contained in this performing art and explain that the Guro-Guro Aron Gendang is not only entertainment but also contains religious, historical, and social meaning. This traditional music is a medium for conveying moral messages and local wisdom values that have been passed down from generation to generation. This provides a deeper understanding of the rich culture and values that live in the traditional music performance art of Gendang Guro-Guro Aron.

ACKNOWLEDGMENT

Author wants thank Universitas Sumatera Utara, Ethnomusicology study program and all people to helpful this project.

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