

The Existence of Shawl Dance Culture in Pematang

Anggita Prameswari¹, Putri Salsabila², Zafika Dea Iftitah³, Syaiful Ade Septemuryantoro⁴

¹University Dian Nuswantoro

313202000319@mhs.dinus.ac.id

²University Dian Nuswantoro

313202000317@mhs.dinus.ac.id

³University Dian Nuswantoro

313202000301@mhs.dinus.ac.id

⁴ Syaiful Ade Septemuryantoro

syaiful.ade@dsn.dinus.ac.id

KEYWORDS	ABSTRACT
Shawl Dance, Characteristics	The purpose of this study was to describe and analyze the Selendang Dance Culture in Pematang. Selendang Pematang Dance is a typical dance of Pematang Regency which was created by Pematang artist Koestoro in 1985. The development of Selendang Pematang Dance over time made the Pematang regency government give an award to Pematang Selendang Dance, as a typical dance of Pematang Regency through a decree of the Pematang Regency Regent on 17 September 2012. This decision is proof that the system has the power to perform, control, organize, and express the potential of regional art that is integrated in the symbolic process. This system connects artists, district heads, local government, tourism councils, and the Pematang community in a value system for their regional identity. Dance performances at certain ceremonies are used as a tool to show authority. The style of dance performance as a ceremony involving the Regent is a form of imagery that is used as a means of increasing the level of authority. Selendang Pematang Dance has its own characteristics that can be seen through the relationship between elements of motion, accompaniment, make-up, and clothing. This type of qualitative research with analytical descriptive method. The object of research is the Selendang Dance Culture in Pematang. Data collection techniques were carried out by means of library research, observation, and documentation. The steps in analyzing the data are data collection, data presentation, data reduction, and making conclusions.

INTRODUCTION

Pematang Regency is located on the north coast (pantura) the island of Java is one of the regions potential and advanced in the field of dance. From the socio-cultural aspect of the Pematang community inherits ancestral culture in the form of customs and traditions. This can be seen in the attitude of some Pematang community through cultural works they are in the form of dance, among which the government is able to raise an identity from one of the existing arts, such as the area others who first have an identity the arts of dance. Example of Tegal district have Endel Mask Dance, Banyumas Regency has dances in the style of Banyumasan, Kabupaten Batang has Babalu Dance, and so on. This picture motivates the government Pematang Regency raised one of the dances, namely Pematang Slendang Dance as an identity the area.

Pematang Slendang Dance as a work Pematang identity dance can be said that in terms of the form of movement, the dance work actually do not have and contain images, features as well as identical characteristics to be able to translated as the identity of Pematang. Identity Pematang refers to something original, distinctive, and not found in other areas except Malang. It's no surprise then various negative or skewed assessments appear related to the existence of the dance work. Considering the uniqueness of dance

aesthetics, not yet there was never one that could be indicated as a form or form of a typical Pemalang dance, so that if the Slendang Pemalang dance is set as the identity of Pemalang, it is still necessary to have a dialogue first to examine the suitability of the dance with the true identity of Pemalang.

The emergence of the Selendang Dance began when Ki Koestoro finished attending a training for artists throughout Central Java held at Mangkunegaran Solo in 1985. He was then given the task of creating a new form of art, in the form of traditional folk or social dance. Ki Koestoro then found an important value from the Pemalang legend, namely the story of the failed war between Prince Benawa and Arya Pangiri to fight over Kyai Mongklang's keris. It is said that this failure was due to Nyai Widuri's intelligence, which was able to keep secrets from both parties. The attitude and character of being able to keep the secret is believed to be the basis of the character of the Pemalang people. Ki Koestoro feels that this attitude is a value that must be conveyed. These attitudes and traits are related to self-esteem, being able to maintain trust, and also human responsibility.

These attitudes and characteristics become important values that represent Pemalang. In the end, Kyai Mongklang's keris became the symbol of Pemalang Regency. Shawl dance is a type of traditional social dance. The name of this traditional dance itself comes from the word shawl in the Pemalang language, the word "lendang" or "sampur". Lendang is a tool used for dancing. The selendang dance is a traditional dance that contains expressions of the characteristics of the Pemalang people, both in terms of geography (agrarian and maritime natural conditions), social, and cultural (adhered to habits).

METHOD

The method in this writing is a literature study, that is, the writing is done only based on written work, including the results of good and bad writing published. The data needed in writing can be obtained from library sources or document. Sources of data used in the form of books, journals, and other literature that related to the discussion of this writing. The type of research used is a qualitative research method. Qualitative method as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The purpose of this study is to present learning that is useful for writers.

RESULTS AND DISCUSSION

The Selendang Pemalang dance comes from the word slendang in the Pemalang language, which is identical to the word lendang, which is "equipment used for dancing", while Pemalang is the name of a region or city, so the meaning of the Pemalang shawl dance is "a dance that uses a shawl originating from Pemalang". The Pemalang shawl dance does not have a distinctive movement that comes from Pemalang, because the movement of the Pemalang shawl dance takes from the ethnic groups who used to live in the Pemalang area. The elements of the dance moves are taken from the various movements of Yogyakarta, Surakarta, Banyumas, and Sundanese, because in the past people from these areas brought their own culture from their home region to Pemalang. The theme of the Pemalang Slendang Dance is folk dance, so the use of clothing is very simple and modest, it doesn't have to be like what is often shown in other dances that seem luxurious, because the most important thing and not to be left out is the use of a scarf as a property. The ends of the scarf used are tied into a simpur with the intention that Pemalang people can keep secrets properly and correctly.

The history of the formation of Pemalang Regency explains that there are several areas that came and lived in Pemalang Regency. Not only settled in Pemalang Regency, the newcomers also brought arts from their

area so that cultural assimilation occurred. Therefore, this dance movement is a combination of various movements from several other regions, including the movements of Surakarta, Yogyakarta, Banyumas, and Sunda. This shawl dance was created, created, and introduced by Drs. Ki Kustoro. He is a prominent humanist and artist in Indonesia. Since the beginning of the recitation, this dance can indeed be presented solo, in pairs, or in groups as is often shown today. If you look at the date of the inauguration of the dance, this Selendang Dance is relatively new when compared to other traditional dances.

1. PROPERTY OF SHOW DANCE:

For the Selendang Dance it self, there are at least nine main properties. For a better understanding of the details, see the following list:

a. Shawl

Usually, the scarf worn by dancers is yellow. But that does not mean other colors can not be used. This is because there are no basic provisions regarding the choice of color. During the performance, each end of the scarf will be knotted. This knotted end means that the public must be able to keep secrets.

b. Kebaya

To cover the dancer's upper body, a kebaya will be used. The color selection of this kebaya can be adjusted as desired. This is because there are no special rules regarding the selection of this kebaya. In addition, the model itself can also be adapted to the latest models in the community.

c. Jarik cloth

If the upper part of the dancer's body is covered with a kebaya, then the lower part is covered with a jarik cloth. Because this dance comes from Pemalang, the jarik used will wear a typical Pemalang batik motif. However, if this dance is performed in groups, then this jarik can be replaced with black pants.

d. Belt

Belt components are also necessary for dancers to wear. Functionally, this belt is used to fasten the dancer's costume so it doesn't fall off when the dance is performed. But other than that, the use of this belt can also add an interesting impression to the dancer's costume. Usually, this belt will have a red or black color with gold ornaments in it.

e. Jewelry

Some types of jewelry that will be worn by dancers are earrings, necklaces, bracelets, and hairpins. All the components of this jewelry can certainly provide an element of beauty that is more for the dancer who wears it.

f. Bun Decoration

The bun is another aspect that the dancer will wear. In this section of the bun, decorations made of jasmine will also be used. Later, this jasmine will be made into 5 arches. The use of jasmine with five arches certainly has meaning and meaning in it, namely as a depiction of Pancasila.

g. Make up

The make-up of the Selendang Pematang dance is corrective stage make-up, which is make-up that thickens the shape of the face by highlighting the advantages and covering up the shortcomings of the face shape. Eye makeup that is commonly used emphasizes bright colors like stage makeup in general, which is dominant in blue and gold. Lip color also uses a bright red color.

h. Musical Accompaniment

Musical accompaniment is another property component that must be present in the dance. By utilizing this musical accompaniment, each dancer will have a reference in moving. In particular, the music used as the accompaniment of the dance is the fluent gendhing and the slendro-barreled Javanese gamelan gending. These two gendhing will be used as a whole in the dance.

2. DANCE FLOOR PATTERN

The floor pattern used in this dance is a combination pattern. So, in this dance several different types of floor patterns will be used. Starting from the pattern of straight lines, circular, and several other types. The use of these various patterns will certainly be very interesting because they can produce a variety of movements.

When used, these various floor patterns will not make the dance arrangement confusing. In fact, this many patterns can actually make the dance more interesting with all its movements. Therefore, the use of this combination pattern will be very fitting and appropriate for the dance.

3. CHARACTERISTICS OF SHAWL DANCE

The hallmark of the Selendang Dance is, the existence of the scarf is made into a knot. The meaning of this knot symbolizes the legend that exists in Pematang, namely the failure of the war because of the intelligence of Nyai Widuri who was able to keep secrets from both sides, Selendang Dance was the first pioneer of dance in Pematang Regency. The uniqueness of the Selendang Pematang dance is the use of a scarf as a property. This shawl dance, always moves from the beginning to the end of the dance. This traditional dance, performed by female dancers, can be performed singly, in pairs, and in groups. The appearance of the Shawl Dance was welcomed by the community. This is evidenced by how often this traditional dance is asked to fill an event, either as an opening, welcoming guests, or just for entertainment.

4. SHOW DANCE FUNCTION

A function, has a function for the community, as well as dance, then the dance will have a function for the community. Functionally, this Selendang Dance has a function as a means of entertainment in people's lives which places more emphasis on giving audience satisfaction. For the perpetrators just to distribute pleasure, develop skills. Entertainment dance is held as a complement to a party, holiday celebration or certain events. The audience who sees this dance performance will certainly not feel bored as long as the dance is performed as a whole by each dancer.

CONCLUSION

The Selendang Pematang dance comes from the word slendang in the Pematang language, which is identical to the word lendang, which is "equipment used for dancing", while Pematang is the name of a region or city, so the meaning of the Pematang shawl dance is "a dance that uses a shawl originating from Pematang". The Pematang shawl dance does not have a distinctive movement that comes from Pematang, because the

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