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**EXTRACTING THE AKHLAKUL KARIMAH VALUE  
 IN ZAPIN TRADITIONAL ART AS THE REINFORCEMENT  
 TOWARD CURRICULUM 2013**

**Ellya Roza**

**Abstract**

Zapin is one of the culture that derived from Arabic culture which was growing in the Indonesia through a process of Islamization. Zapin in Indonesia grow and develop accordance with the customs and conditions of local communities. Zapin is composed of three elements namely music, song and dance. Three elements are complementary each other and create harmony of movement and rhythm which are eye-catching and ear-catching. In the Indonesia of the past, especially in the region of the Kingdom of Siak, Zapin is an palace art that is patented by the sultan for certain events such as welcoming guests and celebrations in the kingdom so that when Zapin displayed much rule that must be understood and practiced by zapiner, both musicians, singers and dancers. For example, not allowed to dance in pairs between men and women, wear clothes that are neat and cover the body as religion rule, polite, indicates a movement that glorifies and many other procedures. When reviewed and examined in depth the whole that rule, in essence teaches ethics and akhlakul karimah to the performers and audience of Zapin. Expiration of the kingdom in the Indonesia as the kingdom of Siak did not make Zapin faded, Zapin defended in the community because its content suitable with appoint teaching and attitude life of the Indonesia's people who are prioritize the religiosity. It means the presence of Zapin as one of the traditional art form still exist for people now even the value contained in the Zapin never faded though modern art has become popular. Therefore, this paper tries to explore the existence of Zapin especially akhlakul karimah value contained in it, so Zapin become one of the traditional arts and empowering for the life of society and state even act as strengthening the curriculum in 2013 as the government declared today

**Kata kunci:** Zapin, exploring, value, *akhlakul karimah*, curriculum 2013

**A. INTRODUCTION**

With the process of Islamization by the Arab merchants, Zapin also develop so that as the result there was interaction between migrants and host communities and ultimately local communities experiencing new life social institution. Assimilation and adaptation among the Arabs with the community is created through Zapin touch as a form of art. It can not be denied the existence of Zapin in Indonesia state as a lesson which can be appreciated in attitude among society to make good factual .

Zapin colored people's lives even provide added value and contribution to the world of education, both general education and special education like upholding traditions, enforcing discipline and show that the religious attitude and good morals. Zapin as one of the heritage of the Arabs were considered very alluring was used as pillar of fellowship and also as release tired entertainment. This means that by doing Zapin community gathered, joyous and preaches so that its existence is very appropriate as a means of connecting a sense that it contains a variety of messages, mandate and role models. It is meaningful moment when assembled in order do Zapin, community greet , advise and teach each other and behave religious which known as the akhlakul karimah. It is highly related to the 2013 curriculum (then referred to as K13) where the grains containing core competencies that reflect of four categories values.

In connection with that, this paper tries to see how far the attitude values which contained in Zapin art can be considered as investment akhlakul karimah , so that Zapin can be said as one of the arts that support the K13 especially in the core competencies.

**B. 1 ZAPIN AS THE ART**

Zapin is a living art and evolving in the Indonesia and the heritage of the past which is influential in public life. Zapin is one proof of the local Malay community's wisdom in art. Zapin has announce with culture and as legacy. As a legacy of many of values that can be taken and picked such as in dance, in music and in song. Thus, There is Zapin anywhere though it is called differently, such as in West Kalimantan called Jepin, in Banjarmasin, South Kalimantan name Panting, in Makassar, South Sulawesi name Jepeng, in Banten and West Java name Japin, in Jambi name Dana and in Siak and Riau name Zapin. In the Land of the peninsula, Johor known as Zapin. These different designations signify Zapin is an influential art and meaningful to the community.

As mentioned by Ellya Roza and S. Berrein SR (2003: 1) that existence and development of Zapin in the Indonesia is a sign of local genius Malay which has role in its time to cultivate a culture that comes into the host culture. Finally Zapin with all the devices became very dominating and community traditions. Zapin tradition is a legacy of the past society that is invaluable and should be maintained and preserved because Zapin is one of art activity that is born as an reflection of felt that create movements, graceful and dancing movement.

To understand the meaning and the word Zapin, Dr. Hoesin Omar Amin (1981: 467) states that the word Zapin comes from the Arabic is Al- Zapn. In Zihabi Dictionary (1972: 231) says Al zapn means dancing and can be likened to Raqsun which means to act or strive. Later in the Arab-Indonesian Dictionary (1935: 366) that al-Zapn word comes from the word: *zafana-yazfinu-zafnan* which means "dance", "kick". While the word raqsun is derived from the word *raqasa-yarqusu-raqsan* which means "dancing," "dance" and "bertandak". Similarly, according to Munawir (1984: 182) said Zapin comes from Al-zapn which means "dancing" and can also be equated with Raqsun which means "action" or "strive". Al-zapn comes from word-yazfinu zafana-zafnan which means "dance" or "kick". Raqsun comes from word raqasa -yarqusu -raqsan which means dancing, dance.

By looking at the origin of the word Zapin can be said that the Zapin is a form of art that use the movement of the foot as the basic tempo and dynamics. Leg movements that arise due to overflow of feeling happy and excited that later accompaniment of musical instruments drums and other instruments played by musicians to produce the movements of the legs and accompanied by movements other parts of body such as hands and head.

Hamza Ahmed (1984: 5) estimate Zapin was born in the sixth year of Prophethood, it was when the Prophet appointed Ja'far as caregivers Saidina Hamzah girls who want to join the Prophet migrated to Medina. Immediately Jafar was excited and he went on to dance and lift legs and swung her legs repeatedly as a sign of joy over the decision of the Prophet. Based on the movement of the foot Ja'far who also attended by Ali footwork, then this is where begins the presence of spontaneous movements are based on the movement of the foot develops in the Arab community as a sign of love and joy at an event experienced. This leg movement then becomes a habit that is done if there are events that eventually became an entertainment for the community at that time and known as al-zafn word that later became connotes as Zapin. Further, he said that Zapin was born when the truce with the infidels of Mecca.

According to Ellya Roza and S. Berrein SR (2003: 4) Zapin growing rapidly from one region to another region in conjunction with the Arabian trade process to various parts of the Indonesia. Indonesia was once the nation's regional foreign which merchants traveling the path even it the main goal because spices produced very attractive to traders. Therefore, it can be said that the trip of Arabic Zapin to the Indonesia accordingly with the Islamization process conducted by the Arab traders. This means developing Arabic Zapin Indonesia conjunction with Islamization process to various parts of the Indonesia. Similarly, the Arabs, even research Azyumardi Azra (1994: 11) says that the Arabs had trade relations to the Indonesia long before the Islamization of the Indonesia.

### C. THE CONTENT VALUES OF ZAPIN

Eventhough there happened a development of Zapin in Indonesia, but the values contained in Zapin is still the same. Kamus Besar Bahasa Indonesia (2008:783) stated that value is defined as degree, quality, amount, characteristic/attribue (the things) which carry on a significant role in humanity. Meanwhile, Hamidi (1993: 14) delivers that, basically, value is an abstract thing and difficult to define concretely because it tends to be something for formulating not something for showing. The five senses are used in order to recognize the value. In addition, the value obtained is still abstract and used as language symbols for good, moderate, very good, bad, very bad, and so on. In line with this notion, Lasyo (1991:1) delivers that the value is really crucial in society to direct human civilization to be better since value is usually oriented to the truth, the goodness, the beauty, and the unity. Another experts argues that value is a potential thing since it offers a harmonious and creative relationship that serves to enhance the human.

Zapin as one of Arab cultural heritage has been transformed by local geniuses in the past and is now one of the traditional arts that has a full of value. Therefore, it should be preserved because preserving the national culture is an important thing in finding the identity, and as the responsibility of every citizen of the ethnic groups in this world. However, it can not be denied that the Islamic' artists has made major contributions to the development of art and world civilization, especially in Indonesia. It is not only admitted by Islamic scholars but also recognized by Western scientists. In line with this notion, Manja Mohd, Ludin dan Ahmad Suhaimi Hj. Mohd. Nor (1995:166) say that Western owed a great debt to Islam in transforming various aspects of science and high proficiency in the arts and other aspects in Europe. Glories of medieval and renaissance in Europe also donated by Islamic artists.

The art of zapin includes sound or vocal contained in the Zapin song, music which is known as the music of Zapin, and dance with is known by the dance of Zapin. Those three are a unity which completes each others. So, whenever we say about Zapin, the mind is related to the three automatically. According to Zulkifli

(2000: 153) music here is as an accompanist to the dance which carries on the symbol of beauty in step and tempo while delivering the meaningful words. That music consist of several musical instruments such as gambus and marwa which strains a beautiful tones and rhythm which flows together to make a lilting of gambus' tone.



Gambus



Marwas

Figure. 1 The Musical Instruments of Zapin

The musical instrument of Zapin use *Gambus* and *Marwas*, but *Al-ud* and Tambour were utilized in the Arab's previous period (S. Berrein SR, 2000: 210). Further, he said that the most important thing in Zapin music is the melody while the drum sound from Marwa produce harmonious sounds which creates the distinctiveness of this music. For the next stage of development of the sound that has been known and used by public is then compiled into a tone of voice that is regular and has a rhythm of sounds according to the circumstances. When people play the drum of Zapin named Marwa, then reverberate from the mouth the speech of "tuk - tak - tung". This distinctive symbol of echo privileges Zapin as an art spirit. Both of these instruments in accordance with the dance movements that move and jump like people doing silat. Tickling Gambus and tengkahan Marwas gives typical values and mutual relationship between each component of Zapin. It is full of educational and moral values.

#### D. ALKHLAKUL KARIMAH VALUES IN ZAPIN MUSIC ANDSONG

Gambus has the privilege as a minor-pitched musical instrument made of wood Leban whose stomach is covered with goat skin coupled with a shape that resembles a woman's legs or hips is possible that faint sound mellow and alluring. Marwa is also very important because its structure is simple but has an impressive rhythmic percussion instrument so as tradition, bias tone was less competitive with other percussion instruments. Gambus plays with serene while Marwas produces a suitable music to accompany the beautiful dance captivating the hearts of every man who witnessed it. The powers that be on both this instrument adds to the excitement for the dancers giving relieved to see that without feeling that there was harmony in diversifying the dancers dance. Further blow one, two and three as well senting and dogoh issued Marwas accentuate the steps and movements in the dance variety knitted so broken steps and halting motion as if bertengkah. The combination of these Zapin sentrum in dynamics and tempo rather quickly as sukatananya (Ellya Roza and S. Berrein SR, 2003: 23).

In Zapin, the voice of Gambus singer and the Gambus music must floated first; after that, the dancer step and move in accordance with the rules of variance that are presented. The voice of Gambus singer function as the drive, backsound, controller and finishing of the Zapin dance. The voice of Gambus singer with the sound of Gambus performed simultaneously or in tandem. This means that the sound of Gambus was echoed. This implies that a unity is necessary because life can not be done alone. Then the song that is sung to begin Zapin is a song called Bismillah. Bismillah is a sentence that is not uncommon to a Muslim because Bismillah pronounced when Muslim want to start any work. The Prophet said "Every work that does not begin with Bismillah ( in another narration : the remembrance of Allah ) , so the deed is interrupted ( less ) his blessing . "

Syekh Muhd.Abduh says in his commentary that "the Quran is the lead and guideliness, because the Quran begins with the wordsBismillah. It was a clue for us that every work should be started by readingBismillah. "Thus Zapin teaches people to call the names of Allah when doing any work. This is an element of education that is worth akhlakul karimah contained in Zapin where Bismillah contains virtues, God protected them from interference of Devil and ghost as the words of the Prophet: "The barrier between the eyes of Jinn and the nakedness of the Children of Adam, when one of them took off his clothes , and read Bismillah."

Furthermore, if you read Bismillah, then Muslim will protected by Allah from those who want to do the bad thing. An event when Khalid ibn Walid doubt, they said to him, "Be careful with poison, do not let strangers give drink to you," he said, "give me," and he took with his hand and read: "Bismillah, "and then he drank. Then it do not give the slightest danger to him. That Hadith elucidate how important of sayingBismillah when starting daily works that are positive. In this case meaningful Zapin with devices providing a good example for players and spectators to behave and act religious.

Furthermore, from the songs and sounds as well as harps performed simultaneously implies that the presence of togetherness. Human life should not be alone because as social beings, humans will have bussiness with other human. Therefore, in human life, it should not be divorced scattered as the word of Allah in Surah Ali Imran verse 103 which is translated as follows.



sembah" style has an *akhlakul karimah* value for players and spectators. This means that the existence of diversity in Zapin dance strongly support the existence of K13 especially in applying core competencies.

The second style is "anak ayam patah" (chicken fracture) style. This style reminds us that animals are also creatures of Allah. Movement of a chick who broke his leg become a variety of the Zapin dance. This is beneficial as learning in a person's life and the spirit of struggle in achieving their goals. Never give up attitude is thrown away, the attitude of desperate is fought and destroyed, obstinacy and self-seriousness strengthened to face many obstacles. The main example is the prophet who never gave up in teaching of preaching to his follower. Desperation is a bad trait of inappropriate maintained that can cause people to lose their passion for life, lost the passion for work and daily activities, there is a sense of sadness, guilty, slow thinking, immune deficiencies, easily hurt because the one that is exist is an emptiness like squeezed by a very heavy loads in his soldier. Allah hates humans who are feel despair easily as recorded in the Quran in Surah Yusuf verse 87 is translated as follows:

"O my sons, go and find out about Joseph and his brother and despair not of relief from Allah .  
Indeed, no one despairs of relief from Allah except the disbelieving people".

In the above verse Allah tells about Prophet Joseph's advice to his children to looking for news about Joseph and his brother Benjamin. And the Prophet Jacob advised his sons not to despair of the mercy of Allah in finding them, because those who despair of the mercy of God is infidel.

Parable of chicks fracture variety in Zapin dance signaled that disabilities are not a reason in reaching an expectation. Values that are contained in the anak ayam patah variety gives an overview and a person's strength in life. No words for could not do, nothing that can not be achieved as long as effort has done. Life is struggle and struggle is key to success. Once we sail, never receded to the back. Once we paddle, many island passed. Working hard with earnest intention, God willing desire can be fulfilled. People who are used to work hardly in their life, they always work to solve the problem which have not unresolved yet.

Besides, learning contained in chicks fracture style expenses is honesty and courage puts his nonchalant attitude. In other words, keep the nature of pride and humility, discard arrogance, whether real or not real. In addition, the mode of failure in chick-fracture expenses dance symbolizes the attitude of tenacity and humility. As the proverb says "*memanjat sampai ke pucuk, berlayar sampai ke batas, mendaki sampai ke puncak dan menurun sampai ke lurah*".

Furthermore, a third variety of dance Zapin that express *akhlakul karimah* is motion "asking tahto" as a sign of the end of the Zapin. The "tahto" itself is a greeting for closing the Zapin. This means the excuses resigned from the room or person. The order contains a wide Zapin ethics when dealing with people. In point of teaching the Malay saying "datang tampak muka, pulang tampak punggung". the teaching in Malay is suitable with the teachings of Islam. Likewise, the K13 concept implemented on the arrangement of core competencies.

Furthermore, the value of which should not be overlooked is the Zapin dancers. Zapin dancers are only consisted of men because women were not allowed to dance along with men. Women are not permitted to be in close distance with the men who are not their 'muhrim'. This case implemented in Zapin dance where dancers are men only. Look those following picture.



Figure 2. the female dancers movement

In its development, there are also women who do the zapin dance but they are paired with woman too. Therefore, the value contained in Zapin belongs to Islamic religious ethics.

In another aspect, the traditional Zapin dance is on a rug on the carpet and in under is the rattan mat. If a dancer successful dances on a rug without shrink it, then the dancer can be said as a good dancer. Dancing on the rug underneath the rattan mat meant that the move should be done carefully and responsibly to avoid mistakes and oversight.

**F. TRADITIONAL ZAPIN AS THE REINFORCEMENT OF CURRICULUM 2013**

Malay is identical with Islam. This is a common statement heard by the public since the entry and development of Islam in Indonesia. While Zapin is one of art which is carried on by the process of Islamization in Indonesia. Thus Zapin as a traditional art that flourished in Malay is the implementation of that statement since it contains the point of teaching Malay which is in line with Islam. Zapin, with all its meaningful elements conducted it, offers educational content, especially the content of moral education and character education. It is very appropriate with Sistem Pendidikan Nasional that listed in UU No. 20/2003 on part 3 which says that the function of national education is to develop the ability and character development and dignified civilization in the context of the intellectual life of the nation, while the national education goal is to develop potential for students to be faithful and devoted to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and accountable.

In its correlation with the K13 which was announced by the government in recent decades, Zapin art can be said as one of the aspects of strengthening the implementation of the K13 because it was designed with the aim to prepare the Indonesian people that have the ability to live as individuals and citizens who believe, productive, creative, innovative, and affective and able to contribute to the society, nation, state and world civilization.

In accordance with the ideology and culture of Indonesia, the implementation of the national education system in Indonesia every level of qualifications include a process to develop affection as follows:

- 1) Devoted to God Almighty
- 2) It has a moral, ethical and good personality to accomplish tasks
- 3) Play a role as a proud citizen and love the country and to support world peace.
- 4) Being able to work together and have social sensitivity and concern to the community and environment.
- 5) Respect cultural diversity, views, beliefs, and religions as well as opinions/original findings of others.
- 6) Upholding the rule of law and have the passion to put the interests of the nation and the wider community.

The things that belongs to the purpose of the application of K13 can be said that the traditional art Zapin particularly oriented to the concept of K13 which are implemented in the first core competencies which are: faith and devotion to God Almighty; second: character; Third: scientific; Fourth: skills. That is according to Mulyasa (2013: 13) that can produce human K13 Indonesia productive, creative, innovative, through strengthening affective attitudes, skills, and knowledge are integrated. Therefore, it can be said that the Zapin as a reinforcement of traditional arts connotes K13

**G. CLOSING**

Based on the elaboration above, at the end of this paper it can be concluded that the presence of Zapin as the traditional arts of Indonesia is strongly reinforce the implementation of K13. Zapin existence is reflected in the completeness of zapin music equipment and song beside the meaning contained in the Zapin dance that reflects the attitudes as indicated on the points of core competencies

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