

## The Form of Presentation and the Meaning of Giving Money in the art of Ranup Lampuan in Banda Aceh City

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### ABSTRACT

Ranup Lampuan is an art form created specifically to maintain the customs and culture in Aceh. The dance reflects the customs of the Acehnese people, namely the peumulia custom. jamee . Peumulia jamie which is meant comes from the Acehnese language which means honoring guests. One form of honoring guests is by offering betel to the guests who are present. However, the giving of betel in this dance has shifted, namely when the dancer offers betel, the guest gives money to the dancer. This activity is a new phenomenon that has emerged in the Ranup dance. The lights are called sawer. This attracts the author's attention to find out how the process of giving money emerged and why the giving of money, which is called sawer, appears in the Ranup dance. Lamp . In this study, the author uses the theory of symbolic interactionism in solving the formulation of problems that arise and to achieve answers to the formulation of the problem. This dance was created by Yuslizar in 1959. This study uses a qualitative method with a phenomenological approach. The results obtained from field is Ranup dance presentation form. The lighting which consists of movement forms, accompanying music, floor patterns, costumes and properties as well as the phenomenon of giving money is still carried out today.

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### INTRODUCTION

The uniqueness and diversity of cultural customs are reflected in the forms of art that are present in people's lives. The art that is owned basically has the same characteristics, which contains Islamic values in it. Islam entered in the 9th century in Aceh which was brought by missionaries from India to trade by sea. Islam is well accepted as a trust for the community and becomes a foundation in people's daily lives. The beliefs and beliefs embraced by the majority of Acehnese people are very influential in their art form.

The value of Islam that has an impact on art in Aceh can be seen from the form of dance artworks that contain da'wah as well as knowledge and beliefs about Islam through dances such as the Rapa'i Geleng, Seudati, Likok Pulo, Rateb Meusekat, and Ratoh Bantai dances. This is caused by the great influence of Islam in the life of the people of Aceh, making art a medium or a tool of

transformation in conveying Islamic values. This influence is also a guide for the community in carrying out their daily lives.

"If the proximity of art to religion means that art is parallel or utilized by religion, then art becomes a collective liturgy, providing sensory elements to increase the reinforcement of religious doctrines on more personal aspects of human experience" Soedarso (2006: 44).

One of the dance arts created based on religious elements is the Ranup Lampuan dance which is discussed in this study.

Murtala in her book *Aceh Dance* (2009), writes about several histories of Acehese dance and one of the Acehese choreographers who created the Ranup Lampuan dance. Ranup Lampuan is a type of creative dance that is radicalized. This dance originated in Aceh, precisely the city of Banda Aceh, and developed throughout areas such as Aceh Besar, Sigli, Bireun, North Aceh, and most other areas. This dance was created by Alm. Yuslizar, one of the dance artists from Aceh.

The Ranup Lampuan Dance was created in 1959 and has developed rapidly in 1960 until now. Ranup Lampuan comes from the Acehese language. If seen from the vocabulary, it consists of two vocabulary, but if interpreted in regional languages, Ranup Lampuan consists of three vocabulary. Each of them is ranup, lam, puan. Ranup means betel, while lam means deep, and puan is cerana. Cerana is a container or place used to fill betel. Literally, Ranup Lampuan means betel in the cerana.

The emergence of this dance is an art form that was specially created and maintains cultural arts in Aceh with the custom of *peumulia jamee* in Aceh. The *peumulia jamee* in question comes from the Acehese language which means to honor guests. Glorifying guests as in general is a form of entertaining guests well that is usually done by the people of Aceh. This dance is a guest welcome dance that tells the story of seven women who are make betel. Betel is a typical Acehese treat that is a symbol of *peumulia jamee*. This symbolic shape can be seen when the dancer presents betel nut to guests. Betel in Aceh is also used for the procession of marriage or engagement as a gift or sign of engagement from the male family for the female family.

"Ranub dong (betel nut that is arranged) is brought along, then people bring it to the village and give it to the brothers and sisters from the village who are present there, by reciting the words

: "Here there are some betel leaves that are brought for gentlemen" (Hoesin, 1970: 17).

This dance is dominated by gentle movements. The dancers initially performed the movement of giving greetings, picking betel leaves, making betel leaves such as washing betel leaves, tasting betel nuts, sowing gambier, applying lime to betel leaves, and wrapping them. At the end of a series of various movements to make betel nut, the dancer

Serving the betel nut to guests. The movement is carried out similarly to making betel concoction carried out by the people of Aceh for consumption both privately and publicly. "... Meanwhile, eating betel nut (ranub) complete with spices such as pineung, gapu, gambe, bakong and various fragrant herbal leaves, is a very widespread habit" (Hurgronje, 1985: 36).

Betel and containers are part of the important properties in this dance. Pudding or containers used to fill betel nuts made of metal in the shape of a semi-sphere (circle). There are two forms of containers used, namely, one container with a diameter of approximately 11cm, a radius of 71cm, and have a foot height or support of 13cm. The other form is smaller in size and has no legs.

The form of the Ranup Lampuan dance presentation of the dancers forms a banjar position, a V leter and a triangular shape like an Acehese rumoh. Equipped with Acehese traditional clothes and buns, rocking flowers and shawls as well as property in the form of a puan. This dance as a custom to honor guests in Acehese society. It is a creation that is traditional and known by the people of Aceh.

## METHOD

Based on the research problem, the researcher used a qualitative approach that aimed to obtain a description of the analysis of the form of presentation and the meaning of giving money in the art of Ranup Lampuan in Banda Aceh City. The research is carried out objectively and systematically in an effort to collect data, analyze data and process data in accordance with the needs with the formulation of predetermined problems.

This type of research is descriptive, which is carried out by compiling and grouping existing data so as to provide a real picture of the respondents. The descriptive method is research conducted to describe or explain systematically, factually, and accurately about the facts and characteristics of a certain population (Sanjaya, 2013: 59). The relationship between this approach and the research carried out is to obtain a description of the form of presentation and the meaning of giving money in the art of Ranup Lampuan in Banda Aceh City.

The data collection technique is a method used by researchers to collect research data from data sources (research subjects). Qualitative research data is usually in the form of text, photos, stories, images, artifacts, and not in the form of counting numbers. Qualitative research data was obtained in various ways such as: observation, interviews and documentation.

### 1. Observation

Observation is a direct observation in the field that is carried out repeatedly by always coming to the research site. The instruments used are observation sheets that have been prepared, mobile phones to record the results of interviews and cameras to photograph and record the observation process.

Not only do they make direct observations but also make indirect observations by searching and looking at books that are related to other people's research objects and research results to maintain the originality of the researcher later.

### 2. Interview

Interviews are a data collection technique by asking and answering questions with respondents about the problem being researched. An interview is a meeting of two people to exchange information and ideas through questions and answers so that the form of presentation and meaning of giving money in the art of Ranup Lampuan in Banda Aceh City in a certain topic (Sugiyono, 2010: 72). The researcher conducted interview techniques with direct sources so that valid and accountable data were obtained.

### 3. Documentation

In this documentation, the researcher documented using audio visual recording tools and cameras that were used as photo and video documentation related to the study of the form of presentation and the meaning of giving money in the art of Ranup Lampuan in Banda Aceh City.

## RESULTS AND DISCUSSION

### A. Form of Presentation

Form is the articulated structure of a result of a comprehensive unity of a relationship as interrelated actors. The form of presentation consists of two words, the form of form and the form of presentation means appearance. In words another form of presentation is something that exists to be displayed (performed) either directly by a media or an individual/group in a Show.

The form of presentation discusses how the performance is presented with all complementary or supporting elements in presenting a dance work, which consists of 1) Variety of Motion, 2) Music, 3) Floor Pattern, 4) Property, 5) Fashion and 6) Makeup. The form of presentation is something that can be seen and heard by the human senses, there are elements that are a combination of various important aspects that support such as dancers, musical accompaniment, dance themes, makeup, staple clothing/costumes. The form of presentation of Ranup Lampuan includes a variety of movements, accompanying music, floor patterns, properties, fashion and makeup, each part has its

own meaning. Other supporting elements of the ranup lampuan dance are the dancers and musicians who accompany the ranup lampuan music with Serunee Kalee, Rapa'i and Geundrang.

### B. Performing Arts

Performing arts is a work of art that involves good actions from individuals or groups and are displayed in a specific place and time. Art The show usually involves several elements including: time, space, the dancer's body and the dancer's relationship with the audience. Main functions Performing arts, like other forms of art, are as a means to get aesthetic satisfaction, both for the presenter and the connoisseur. That aesthetic satisfaction is the main goal, and not just the acquisition of entertainment, it is implied by the existence of aesthetic rules that require understanding the concept and training for its appreciation.

Performing arts is a fairly complex art form because is a combination of various fields of art? Performing arts are works of art that involve individual or group actions in a place and time certain. Performances usually involve four elements, namely: time, space, the artist's body (dancer) and the artist's relationship with the audience.

Ranup lampuan dance is a growing field of dance and are in demand by the Acehnese people, especially among students and students as well as the art actors themselves.

The essence of a work of art is beauty. In other words, there is no work of art that does not contain elements of beauty. The aesthetic theory referred to by the author here and its relationship with the Ranup Lampuan dance is seen in the way of presenting and harmonizing the movements contained in the Ranup Lampuan dance. The music produced from various musical instruments will add to the beauty and harmony of the dancers in performing every dance movement from picking betel, washing betel nut, sowing gambier and cutting areca nuts Then wrap the betel and serve it to the guests.

The aesthetics of the Ranup Lampuan dance concerns how beautiful and gentle the Acehnese dares are in preparing guests, as well as the harmony of the movements of the dancers and music players. The relationship between the lantern dance and aesthetics is seen from the harmony between the dancers' movements and musical accompaniment, thus producing a distinctive beauty. The beauty in question is the beauty of the dancers who act as an Acehnese virgin who was picking and smelting betel nut, then concocting with areca nut and gambier to be presented to the guests. Peumulia Jamee Adat Geuntanyoe, glorifying guests is our custom, that's how it is described and the beauty of a lampshade dance.

Art is the embodiment of the beautiful taste contained in the human soul, born through the medium of communication into a form that can be captured by the sense of hearing (sound sense), sight (painting), or born through the medium of movement (dance, drama). Art is a beauty born from the nature of the human soul to be published to its environment so as to produce the latest works in physical form, sound, movement and methods"

Dance has an important meaning in human life because it can provide various pleasures such as entertainment and means of communication as well as introducing the customs of the Acehnese people. Given its position, dance can live and grow and develop throughout the ages according to its human development. In other words, the development and changes that occur in dance are very determined by the community Supporters.

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