

**Why is Rentak Kudo Dance Important to be Preserved  
for the Kerinci Community?**

**Ririn Rahmayanti**

Institut Agama Islam Negeri Kerinci  
*rahmayantimulia@gmail.com*

**Putri Novela**

UIN Sulthan Thaha Saifuddin Jambi  
*putrinovela0602@gmail.com*

**Received:** December 27, 2022    **Accepted:** June 01, 2023    **Published:** June 29, 2023

**Article url:** <https://ejournal.iainkerinci.ac.id/index.php/cspj/issue/archive>

**Abstract**

The purpose of this research is to describe and explain the values inherent in the art of Rentak Kudo, which is a tradition passed down through generations among the Hamparan Rawang community, particularly in the village of Tanjung. Rentak Kudo dance is commonly known as using "ntek awo". Everyone who hears the song becomes enthusiastic, and their feet start to move like a horse. This type of research uses qualitative methods. Interviews, observations, and documentation are used as data collection techniques. The results of this study show that Rentak Kudo is a tradition that continues to thrive in the Rawang and Kerinci communities, despite the influence of modern culture. The values inherent in Rentak Kudo include cultural tradition values (customs), cultural preservation values, artistic values, harmony and togetherness values, recreational values, and economic values.

**Keywords:** *Kerinci, Hamparan Rawang, Cultural values, Rentak Kudo*

## Introduction

Rentak Kudo art is one of the arts that has developed in the Kerinci region, specifically in the Hamparan Rawang subdistrict, particularly in the village of Tanjung. The movements of the Rentak Kudo dance are originally derived from the martial art of silat, especially the Langkeh Tigo silat movements, which is a distinctive self-defense practice of the Kerinci community. The rhythmic movements resemble the beat of gongs and drums (Pratama, 2020). Rentak Kudo is very similar to a dance accompanied by pantun (poetry) and Rawang-language verses recited by the caretaker (pengasiuh).

In fact, the development of Rentak Kudo art in the Kerinci community has been ongoing for a long time and has been preserved through generations. Before performing Rentak Kudo, several rituals are carried out, such as placing betel leaves in the corners of the event venue and burning incense along with seven-colored flowers to invoke safety and smoothness of the dance event, as possession or loss of consciousness often occurs during such events (Ediantes, 2021).

The Rentak Kudo art in the Kerinci region is a unique form of art with distinct characteristics as it is an original cultural product of the Kerinci community. The form and presentation of this art contain the values of local Kerinci cultural wisdom (Ediantes, 2021). Rentak Kudo has its own uniqueness, and anyone who listens to it will automatically start stomping their feet and unconsciously perform this dance.

Rentak Kudo holds many values that can be passed down to the younger generation. The inheritance of values through Rentak Kudo is more essential than the celebration of the art itself. Additionally, the practitioners of this dance experience many benefits. Generally, after performing the dance, the dancers feel healthier and more energetic. That's why this dance is greatly enjoyed by people of all ages, from children to adults. There are many unique aspects to this dance due to its simple, impulsive movements and the absence of restrictions on the number of dancers.

Collectively, Rentak Kudo is recognized as a tradition inseparable from the Kerinci community. The awareness to preserve and uphold culture is strong within the community, resulting in Rentak Kudo becoming a cultural identity of Kerinci (Hidayani & Pramutomo, 2022). The existence of Rentak Kudo is also supported by traditional leaders and the government, allowing it to thrive to this day. Therefore, considering the importance of Rentak Kudo in the Kerinci community, this research aims to explore the values it encompasses in greater

depth. The existence of Rentak Kudo is not merely a cultural celebration but, more importantly, an authentic effort towards the inheritance of values and morals.

### **Methods**

The research method used is qualitative, which involves describing, selecting, and interpreting the realities of the community based on the existing objects and realities. This research adopts an ethnographic approach to gain a clearer understanding of the social and cultural life of the community. Through this approach, it is also possible to explain the correlation between individuals and the community (Hidayani, Pramutomo, 2022).

Data collection is conducted through documentation, observation, and interviews. The interviews are conducted using an unstructured interview format. This research interviewed three community figures: Ruai, 63 years old, Rosmaniar, 80 years old, and Eva Yudianto, 42 years old.

### **Discussion**

#### **History and Background of Rentak Kudo Dance**

Rentak Kudo Dance is a tradition or cultural heritage of the Kerinci community, particularly in the Hamparan Rawang subdistrict, in the village of Tanjung. It is called Rentak Kudo because its movements resemble those of a horse. This dance originated from the famous silat martial art form called "Silek Langkeh Tigo," which is similar to the tiger-style techniques in the Kerinci community's martial arts. The musical instruments used in the past were drums, rebana, drums, and trays.

The art of Rentak Kudo is preserved and nurtured by generations of Kerinci artists. Rentak Kudo is very similar to a dance that involves a "pengasiuh" (caretaker) and a companion reciting verses and pantun in the Rawang language. Rentak Kudo is a tradition that is cultivated by the community and must be constantly guarded.

The vast expanse known as "taneh awo" is the name given by the residents. This area is a subdistrict with rich traditions. People believe that Rentak Kudo is closely associated with mystical elements.

There are still many differing opinions about the origin of this dance among traditional figures in Hamparan Rawang. The lack of data and

information about Rentak Kudo has resulted in an unclear history of this dance. According to traditional figures, Rentak Kudo was initially created by two individuals. This art form has been studied and practiced long before their time, but its origins have become blurred over time and due to the lack of attention from local historians.

In the past, the Ranguk Bingge Rebeh dance was only performed by women, so Rentak Kudo was created to allow anyone to participate. It is also said that the lyrics in Rentak Kudo were created by the artist Ruai in 1968 (Interview, Arwati, 63).

*Rajoik lah dimane mule leh dimunjalo  
jek munjalo ayiu nyiu dalo  
Rejoik lah dimane lah tari lah Rantak Kudo  
Rejok anak umiu tigo bulo  
Cube leh kaye pikui ala  
Cube leh kaye kire  
Inoih anauk umiu tige puliu empauk*

Since when did it start to move  
Since its water began to flow  
Since when did Rentak Kudo dance begin  
Since the child was three months old  
Try to think  
Try to guess  
This child is now thirty-four years old

The Rentak Kudo dance continues to grow and develop in society. This dance represents the character, art, philosophy, and psychology of the Kerinci community (Hidayani & Pramutomo, 2022). In dance or art in general, there are implied messages and noble values that also reflect the character of a community.

### **Values Embedded in Rentak Kudo**

The constantly changing times pose a threat to local cultures. Despite modifications and improvisations in practice, the essence of a culture must be preserved. In Rentak Kudo, for example, the musical instruments used have changed. In the past, people used drums, drums, and trays, but now they use a keyboard organ.

The values found in Rentak Kudo include cultural or traditional values, local identity values, values of togetherness, entertainment value, economic value, and creativity value (Interview, Rosmaniar, 80).

- a. Cultural tradition value Cultural tradition can be defined as customs, beliefs, or ancestral teachings that are still practiced in the community. Tradition refers to habits passed down from generation to generation (Hidayani & Pramutomo, 2022). Rentak Kudo has been performed for generations and has become a tradition in the Hamparan Rawang District. People will definitely showcase this dance at events such as weddings and kenduri sko.
- b. Cultural preservation value (local identity) Rentak Kudo dance represents cultural richness, including songs, lyrics, and poems that depict the lives of the people. This dance also serves as an identity to introduce the Hamparan Rawang region. It is undeniable that Rentak Kudo has gained recognition in various areas, and it can be said that people from outside also perform this dance.
- c. Value of togetherness Rentak Kudo unites the community. During this dance, the "pengasiuh" (dance leader) will provide verses containing good advice for both young people and adults. As a result, a correlation is created among the community. According to the people, during wedding ceremonies, when Rentak Kudo is performed, the "pengasiuh" will recite verses that express affection between families. It is during these moments that families come together, and tears, emotions, and happiness mix in the atmosphere of the dance (Interview, EY, 42). The recited verses include:

*Arai paneh kamai ndek nyeme  
Kamai leh sego bususauh nyireu  
Kaye puragiu kamai ndek same  
Kamai leh sego munanggung rindeu*

On a hot day, we want to bask in the sun  
We are the ones struggling sideways  
When you talk, we want to join  
We are the ones struggling to bear longing

d. Entertainment Value

Rentak Kudo dance is also positioned as a form of entertainment. People are entertained by this dance, and their feet are stepped on like a horse, making it irresistible to join. According to a legendary figure, "Rentak Kudo does not have fixed movements, so there are various variations depending on each individual" (Interview, Arwati, 63). The lyrics of the dance include:

*Kaleu riye kite ku Jambi  
Kite burentiu disimpang rimbe  
Kelew riye kite bujanjiu  
Kite munapek janjiu ngan lame*

If yes, let's go to Jambi  
We will stop at the Simpang Rimbo  
If yes, let's make a promise  
We will fulfill the long-standing promise

e. Economic Value Based on the information from community figures, "Rentak Kudo can help people financially by allowing them to sell various culinary items, and the dance itself helps the 'pengasiuh' in terms of their economic livelihood to support their families" (Interview, EY, 42).

f. Artistic and Creative Value Rentak Kudo dance encourages creativity and nurtures aesthetic sensibilities. "When performing or delivering pantun or lyrics, there is no script or memorization involved, it is purely impulsive" (Interview, Arwati, 63). The 'pengasiuh' is able to create various pantun, creating a joyful atmosphere.

*Limiu manaih, akew pandau manaih  
Maneuh lah sireteu, jangi bijui renyiu  
Adeuk manaih, akew pandau manaih  
Manaih lah sireteu jangi geloik renyiu*

Sweet oranges, I see them as sweet  
The sweetness is the same as its seeds  
Sweet little sister, I see her as sweet  
The sweetness is the same as her laughter

### Strategies to Preserve Rentak Kudo Dance

Art is an intelligent activity to convey values and moral messages (Hidayani, 2022). This understanding indicates that art has a purpose to achieve. Preserving traditions requires strategies that involve various stakeholders, as outlined below:

- a. **Community** The community consists of a group of people involved in producing and practicing a culture. Including Rentak Kudo in every community event is part of the effort to preserve this tradition. Additionally, the community can also be involved in passing down this cultural heritage to future generations.
- b. **Government** The government also plays an important role in preserving the Rentak Kudo dance. This can be done by featuring the dance in the city's anniversary celebrations (festivals), for example. Additionally, the government can provide moral and material support to the practitioners of this art form.
- c. **Cultural Figures** Cultural figures can play an educational role in a non-formal manner within the community, especially among the younger generation. The values embedded in the dance can be transferred and even internalized in the lives of the community.

The Rentak Kudo dance holds significant importance for the Kerinci community due to several reasons. *Firstly*, it serves as a representation of their cultural heritage and identity. The dance embodies the values, traditions, and artistic expressions that have been passed down through generations, reflecting the unique cultural identity of the Kerinci people. *Secondly*, Rentak Kudo dance plays a vital role in fostering a sense of unity and togetherness among the community members. Through the dance, individuals come together, collaborate, and celebrate their shared cultural roots. It serves as a medium for social interaction and bonding, strengthening community ties.

Moreover, the preservation of Rentak Kudo dance is essential for the preservation of local traditions and knowledge. The dance carries deep-rooted wisdom, symbolism, and historical significance. By safeguarding and practicing this dance, the Kerinci community ensures the continuity of their cultural legacy and prevents the loss of traditional values. Additionally, Rentak Kudo dance holds economic significance for the community. It attracts tourists, promotes cultural tourism, and provides opportunities for local artists and performers to showcase their talent. The dance contributes to the local economy by generating income through performances, cultural events, and related tourism activities.

### **Conclusion**

Rentak Kudo is an inherent identity and character of the Kerinci community, particularly in Hamparan Rawang. The presence of Rentak Kudo is eagerly awaited by people of all ages and backgrounds. Rentak Kudo has its own uniqueness and carries distinctive local wisdom. The Rentak Kudo dance is an inseparable part of the Kerinci community, thus it is important for stakeholders to take on strategic and regulatory roles in preserving this culture.

Overall, the preservation of Rentak Kudo dance is crucial for the Kerinci community as it reinforces their cultural identity, strengthens social cohesion, safeguards traditional knowledge, and supports local economy. It represents a tangible link to their past and serves as a source of pride, joy, and inspiration for present and future generations.



## References

- Faiz, A., Kurniawaty, I., & Purwati. (2020). Eksistensi Nilai Kearifan Lokal Kaulinan dan Kakawihan Barudak Sebagai Upaya Penanaman Nilai Jatidiri Bangsa. *Jurnal Education and Development Institut Pendidikan Tapanuli Selatan*, 8(4), 27-30.  
<http://journal.ipts.ac.id/index.php/ED/article/view/2067>
- Farsalena, S., & Dewi, S. F. (2020). *Perubahan Tari Rentak Kudo Dalam Kehidupan Sosial Masyarakat*. 20(1).
- Ilmiah, J., Muhammadiyah, U., Buru, K., Masniati, A., Tuasalamony, K., Satya, R., Hatuwe, M., Buton, H., Bugis, R., & Iye, R. (2021). Sang Pencerah - Sang Pencerah. *Wikipedia*, 292-310.  
[https://id.wikipedia.org/wiki/Sang\\_Pencerah#/media/Berkas:Sang\\_Pencerah.jpg](https://id.wikipedia.org/wiki/Sang_Pencerah#/media/Berkas:Sang_Pencerah.jpg)
- Leplingard, F., Borne, S., Martinelli, C., Leclère, C., Lopez, T., Guérin, J., Bayart, D., & Vanholsbeeck, F. (2003). FWM-Assisted Raman Laser for Second-Order Raman Pumping. In *Optics InfoBase Conference Papers* (pp. 431-432).
- Pertiwi, A. D., & Dewi, D. A. (2021). Implementasi Nilai Pancasila Sebagai Landasan Bhinneka Tunggal Ika. *Jurnal Kewarganegaraan*, 5(1), 212-221.  
<https://doi.org/10.31316/jk.v5i1.1450>
- Pranata, L., & Ikhsan, R. (n.d.). *RITUAL TARI TAUH DALAM KENDURI SKO (STUDI INTERPRETIVISME SIMBOLIK: MASYARAKAT DESA LOLO HILIR)*. 49-59.
- Ratmi, Y. (2021). *Tari Rentak Kudo Dari Ritual Panen Ke Hiburan Di Desa Tanjung Sungai Penuh Rentak Kudo Dance From Harvest Ritual To Entertainment In The Village Of Tanjung , Sungai Penuh*. X, 90-99.
- Rosida, R. (2020). *Senakreasi : Seminar Nasional Kreativitas dan Studi Seni Analisis struktur tari cangkul serimbai berdasarkan nyanyian pantun di Sarolangun , Jambi Analysis of the structure of the serimbai hoe dance based on pantun singing in Sarolangun , Jambi*. 2.
- Safitri, A. O., & Dewi, D. A. (2021). Pancasila sebagai Dasar Negara dan Implementasinya dalam Berbagai Bidang. *Journal of Education, Psychology and Counseling*, 3(1), 88-94.
- Sejarah, J., Sosial, F. I., & Padang, U. N. (2021). *Perkembangan Tari Rentak Kudo Di Kecamatan Hamparan Rawang Tahun 1990-2020*. 3(3), 1-13.
- Sejarah, J., Sosial, F. I., & Padang, U. N. (2022). *Ruai : Maestro Tari Rentak Kudo Kerinci ( 1989-2004 )*. 4(2), 1-10.
- Seni, I., Padangpanjang, I., Malintang, G., Panjang, K. P., & Barat, S. (2021).

PERKEMBANGAN NILAI BUDAYA KESENIAN RANTAK KUDO. 6(2), 51-56.

Studi, P., & Sendratasik, P. (2013). *E-Jurnal Sendratasik FBS Universitas Negeri Padang Vol 2 No 1 2013*, 91-100.

Tari, E., Kudo, R., Pertahanan, S., Masyarakat, B., Kerinci, D. T., Existence, T. H. E., Rentak, O. F., Dance, K., Cultural, A. S. A., For, D., Kerinci, T., & Community, V. (2022). *Gondang : Jurnal Seni dan Budaya THE EXISTENCE OF RENTAK KUDO DANCE AS A CULTURAL*. 6(1), 254-260.

Yulyansi, W. (2022). *Pelaksanaan Pembelajaran Seni Budaya ( Tari ) Di Sma Negeri 4 Kota Sungai Penuh Provinsi Jambi : Studi Deskriptif PBM Di Era New Normal Implementation of Cultural Arts ( Dance ) Learning At SMA Negeri 4 Sungai Penuh City , Jambi Province : Descriptive Stu.* 11, 156-164. <https://doi.org/10.24036/js.v11i2.114045>

Yunus, R. (2013). Penelitian Studi Kasus Budaya Huyula di Kota Gorontalo. *Jurnal Penelitian Pendidikan*, 14(1), 65-77.

Arwati. Interview. 16/11/2022

Rosmaniar. Interview. 18/11/2022

Yudianto, Eva. Interview. 20/11/2022