

ABSTRAK

Penelitian ini bertujuan untuk mengetahui bagaimana Sanggar Pegayon menjadi wujud eksistensi orang Gayo di Jakarta dalam mempertahankan identitas dan kebudayaan Gayo di tanah perantauan. Penelitian ini menggunakan teori AGIL Talcott Parsons yang terdiri dari *Adaptation*, *Goal Attainment*, *Integration*, dan *Latency*. Metode yang digunakan adalah metode kualitatif dengan teknik observasi dan wawancara mendalam. Hasil penelitian menunjukkan bahwa Sanggar Pegayon tidak hanya menjadi wadah untuk melestarikan kesenian *Didong* dan *Tari Guel*, tetapi juga menjadi ruang bagi masyarakat Gayo untuk mempertahankan identitas, membangun solidaritas, serta mewariskan nilai dan kebudayaan Gayo kepada generasi berikutnya. Solidaritas terlihat melalui kebersamaan, komunikasi, musyawarah, saling membantu, dan kesediaan anggota untuk tetap berkumpul dan berlatih di tengah kesibukan masing-masing. Dalam menjalankan perannya, Sanggar Pegayon menghadapi berbagai tantangan seperti kesibukan anggota, regenerasi, keterbatasan ruang pertunjukan, dan minimnya dukungan eksternal. Meskipun demikian, Sanggar Pegayon terus beradaptasi dan melakukan inovasi agar kebudayaan Gayo tetap hidup dan dikenal di Jakarta.

Kata kunci: Sanggar Pegayon, Eksistensi Orang Gayo, Perantau

ABSTRACT

This study aims to examine how Sanggar Pegayon represents the existence of the Gayo people in Jakarta in maintaining Gayo identity and culture in the context of migration. This study uses Talcott Parsons' AGIL theory, which consists of Adaptation, Goal Attainment, Integration, and Latency. This research uses a qualitative method through observation and in-depth interviews. The results show that Sanggar Pegayon not only serves as a space for preserving Didong and Guel Dance, but also provides a space for the Gayo community to maintain their identity, build solidarity, and pass on Gayo cultural values to the next generation. Solidarity is reflected through togetherness, communication, deliberation, mutual assistance, and the willingness of members to continue gathering and practicing despite their individual activities. In carrying out its role, Sanggar Pegayon faces several challenges, including members' busy schedules, regeneration, limited performance spaces, and limited external support. Nevertheless, Sanggar Pegayon continues to adapt and develop innovations so that Gayo culture remains alive and recognized in Jakarta.

Keywords: Sanggar Pegayon, Gayo Identity, Gayo People, Migrants.