




Creating Harmony and Love of the Country in Elementary School Students Through the Art of Med-medan Tradition

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Abstract. Nationalism and love for the country for the next generation of the nation is decreasing. One of the efforts that can be made to grow and develop a sense of nationalism from an early age can be done through education in elementary schools. This study aims to analyze traditional art that can be used as a medium for developing the spirit of nationalism in elementary school students. The research location was conducted in Denpasar City. Data collection techniques used literature study, interviews, observation, documentation and directed discussions with informants. The analysis was executed descriptive techniques. Through the medmedan art tradition, theme 3 and theme 5 in the 2013 curriculum for fifth graders can increase nationalism in elementary schools. The themes raised were "Living harmoniously" and "Proud as an Indonesian Nation. The implications of this research are (1) to provide information on the various local genius Balinese people who are full of symbols as expressions of religiosity, ethics, and aesthetics; (2) The art of "Med-Medan" is suitable to be used as teaching material for the development of nationalism for elementary school students.

Keywords: Traditional Art Learning, Localgenius Knowledge, Integrated Learning

1 Introduction

As a nation that has cultural diversity bound together in the spirit of Unity in Diversity, the Indonesian people are required to be able to manage this diversity or plurality properly. Proper management of diversity is a condition that can make a conducive contribution to efforts to strengthen and strengthen the spirit of unity and nationality within the framework of Bhinneka Tunggal Ika, especially in the spirit and efforts to build the nation in order to realize a peaceful life.

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Indonesian national culture has become the basis of Indonesian National Education. As formulated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System "National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times. Likewise, Mr. Ki Hajar Dewantara, who is known as the Father of National Education, with an education system, namely the among system, has formulated his educational goals, namely (1) increasing independence, (2) fostering a spirit and sense of nationality, and (3) rooted in national culture. It can be said that culture is an important factor as the root of a nation's education [1].

Local cultural values for reorienting Indonesian education in the context of developing education based on Indonesian culture are deemed necessary to realize the ideals of Indonesian education, namely a society that is democratic, intelligent intellectually, emotionally, ethically and aesthetically so that it is truly an educated and civilized human being. (educated and civilized). The cultural diversity of the archipelago demands the existence of one of them in the form of exploring local cultural values for a distinctive education, namely Indonesian education. By trying to reorient local cultural values in the development of education based on Indonesian culture, this implies commitment and maintenance of local culture to contribute to national culture, especially the contribution of local cultural elements.

Performing arts education in schools not only aims to produce students to become artists, but emphasizes more on artistic, creative, ethical, and aesthetic experiences. According to Lansing art education is directed at the development of knowledge, personality and skills, according to the physical development of children [2]. Likewise, arts education plays a role in developing children's abilities in a multidimensional, multilingual, and multicultural manner in an integrated manner both in one field of art, between fields and across fields. Environment and culture greatly influence children's artistic abilities and development [3].

The implementation of art education, especially dance in elementary schools, presents several very complex problems, especially in curriculum development. The problem faced is how to design learning programs that can be implemented by classroom teachers who lack special training in various practical activities and studios.

Understanding of the essence of dance and the needs of dance learning has not been understood by educators, so the impact on learning planning does not have clear educational objectives. Another problem is seen in the process of learning dance in elementary school. Learners are burdened with duplicating movements from dance that are not appropriate to the cognitive or physical development of learners

Dance learning is in accordance with the learning needs of elementary school students by utilizing knowledge of Balinese cultural excellence (localgenius knowledge) as part of students' daily cultural life. The day is packaged through integrated learning, so that it can provide a variety of learning experiences for children to achieve more meaningful art learning goals.

2 Method

Data was collected based on the potential of Bali's localgenius and the types of themes that have been determined in elementary schools. Informations related to local wisdom and school curriculum are grouped into primary and secondary data. Primary data were obtained from interviews and observations, while secondary data were obtained through documents from various relevant studies and government regulations applicable to the implementation of elementary education.

Data collection techniques through (a) observation, interviews, or primary data collection related to Balinese localgenius and topics or themes in the elementary school curriculum; (b) documentation study techniques are used to obtain secondary data on Balinese local genius and topics or themes in the primary school curriculum obtained by reviewing relevant theories and research, studying Laws, Government Regulations, Ministerial Regulations, etc., as material to supplement the primary data. Internet access is used to find supporting data from e-books, as well as journals available on the internet.

To understand and share what the data reveals, data analysis involves systematically sorting and compiling interview transcripts, field notes, and other materials collected [4]. Because the data in this study consists of words, sentences, paragraphs that form a descriptive narrative, the analysis technique used is a descriptive technique that follows three interrelated activities. The three activities are, (1) data reduction is the activity of selecting, focusing, abstracting, or transforming raw data or raw data against written records from the field; (2) presentation of data, the aim is to find meaningful patterns and the possibility of drawing conclusions and taking action; (3) Verification or drawing conclusions, carried out based on matrices that have been made to find patterns, themes or topics according to the focus of research. Based on this analysis model, in data collection, data reduction and presentation are always carried out. The data that has been extracted and recorded in the field, is formulated briefly in the form of the main findings that are important (which have been understood), then proceed with the preparation of data presentation. The data is presented systematically after editing. Below is described the relationship between the three activity lines in the data analysis in question.

Verification of data validity is very important in qualitative research. For this reason, in obtaining valid data, Lincoln and Guba [5] provide several steps including, (1) Lengthening the time of observation; (2) Ongoing monitoring; (3) triangulation; (4) consulting with peers; (5) examining unfavorable outcome; (6) utilizing souch of information; and (7) performing participant verification. Out of the seven techniques applied technique.

It is important to note that methods must be written in the same order in the results section. The order of writing methods must also be logical according to the type of research. The method for one type of research will be very different from other studies. For example, writing survey research methods is very different from laboratory test research methods that involve a lot of equipment and materials. The method section can be created with several separate subtitles such as materials, tools, and data collection procedures.

3 Result and Discussion

Analysis of primary data and skunder obtained several local Balinese cultures such as folklore (fairy tales), regional rituals, traditional arts, creativity (dance, songs, drama, etc.), and the uniqueness of local people that still survive today. From several types of Balinese local cultural wisdom mentioned above and still meet students everyday in their environment, soa traditional art full of symbols was chosen as an expression of religiosity, ethics and aesthetics. While the theme chosen is a theme that is in line with the 2013 curriculum in grade 5 elementary school, namely theme 3 namely "Living harmoniously" and theme 5 namely "Proud as an Indonesian Nation". Both of these themes have a very high percentage of the country's defense value.

The choice of these two themes was due to reduced nationalism, sensitivity to fellow humans, and a sense of unity towards fellow citizens. The current phenomenon is that fewer and fewer school children are interested in learning cultural arts, do not know the history of the nation, and the implementation of flag ceremonies is rarely carried out. This must be taken seriously so that this nation is able to survive in the midst of increasingly fierce global competition.

This effort to defend the country is in line with human capabilities as multidimensional creatures in culture [6]. In the concept of humans as multidimensional beings, several main factors are found that make humans capable of culture, among others, because humans respond to nature; humans develop intelligence; Humans innovate, apply it, and spread it to other communities [7]. Guide to Syllabus Development of High School Arts and Culture Subjects [3] it is also mentioned that art as an element of culture as a subject in schools has a multidimensional nature with the development of conception (knowledge, understanding, application, analysis, and evaluation), appreciation and creation. It is the integration and harmonization of aesthetics, nestics, and logic.

Traditional art as a component of national defense is an important theme of discourse because the heterogeneity of Indonesian society can indeed be understood as wealth in the context of cultural diversity. However, in many other ways, this diversity has the potential to be a stumbling block, especially if this reality is intentionally and structurally exploited [7]. Narroll revealed the fact that in addition to racial diversity, Indonesian society is also diverse in ethnicity or ethnicity [8].

Traditional art as a cultural resource can bind different groups of people together [9]. The diversity of cultural resources with local characteristics supported by each ethnic group is not a difference to be contested, but a synthesis that enriches the meaning of unity [10]. This unity in diversity is an ideal form of national defense so that the empowerment of local culture including traditional arts is important and worthy of effort [11]–[14]. The realization of the empowerment of traditional arts as a national cultural treasure through the development and improvement of quality encourages the development of a pluralistic society that respects differences.

Traditional arts that are in accordance with the theme of "Living in Harmony" and "Proud as an Indonesian Nation" in grade 5 elementary school are Med-medan arts presented in Fig. 1 below.



Fig. 1. Traditional art of Med-medan [15]

Hindu community in Bali has long had a culture that is unique, beautiful, rich in meaning and full of mystery. It is said to be full of mystery, because many Balinese cultural products cannot be separated from religious magical beliefs. There are many examples that can be uncovered, including the tradition carried out in Banjar Kaja, Sesetan Village, Denpasar. This tradition, which is called “Traditional art of Med-medan” as shown in Fig. 1, looks simply, but has a broad meaning, namely religious, solidarity and cultural meanings.

Med-medan is a mythology that has been accepted as the legacy of the Banjar Kaja Sesetan community for generations from the older generation to the current generation. For this reason, this Med-medan tradition sounds and looks unique and rare, and does not exist elsewhere. This Med-medan tradition has taken place traditionally and it is not known when it started, the basic word *maomed-omedan* is *omed*. The word *omed* is repeated to become *Med-medan* and gets the confix *ma-an*, so that the word becomes *maomed-omedan* which means to tug (in this activity without any tools alias empty hands [15]). Based on the description in the dictionary, the word *maomed-omedan* or *med-medan* is more often used to name this tradition.

The traditional art of Med-Medan contains deep cultural values, including:

3.1 Religious Values

It can be seen in the ritual ceremony of honoring the Ancestors and *Ida Hyang Widhi Wasa/God Almighty*. One of the functions of the ceremony to show wisdom in people's behavior is for psychological satisfaction. Through the holding of ceremonies for the implementation of the Med-medan tradition, it is hoped that the Banjar Kaja community in the Sesetan Village will always remember their Ancestors as pioneers and carriers of culture/tradition. The people of Banjar Kaja Sesetan Village are very aware that what they ask of the Almighty is greatly assisted by the community's Ancestors.

3.2 Values of Solidarity (*Menyama braya*)

In addition to the function of respecting the ancestors and God Almighty, the local wisdom contained in the Med-medan traditional ceremony also has a social function,

namely to foster a sense of solidarity or equalizing braya among the people of Banjar Kaja Sesetan Village. Like Indonesian society in general, the people of Banjar Kaja Sesetan Village also have a conception and slogan: mutual love, sharpen one another, and care for one another. This principle always prioritizes a harmonious, harmonious and balanced life in relation to other people.

3.3 The Value of Harmony

In order to maintain the balance and integrity of the community in the Banjar Kaja area of the Sesetan Village, social control is needed which is considered to have a positive role in reducing or resolving conflicts. Soerjono Soekanto & Sulistyowati [16, p. 205] said that social control or social control is a process either planned or not planned which aims to prevent, guide or even force citizens to comply with the values and norms that apply. Based on this view, social control can be carried out either from above (rulers, government) or from the community towards the government and horizontally which takes place over the community itself. The goal is to keep members of society always able to adapt themselves to the prevailing norms. The Banjar Kaja community of Sesetan Village considers the traditional Med-medan ceremony as a safety valve in resolving conflicts [17].

3.4 The Value of Solidarity

Balinese culture as a driving force for society, especially in Banjar Kaja, Sesetan Village, is a culture that grows and develops as a result of human interpretations supporting it in answering life's problems concerning man's harmony with God, society, and the natural environment which is reflected in the teachings of Tri Hita Karana [18]. Prosperity is realized when humans are able to maintain a balanced and harmonious relationship with these three aspects. The characteristic of Balinese culture is an expression of the configuration of religious values, aesthetics, and harmony in society

3.5 Entertainment Value

As a collective work, traditional art cannot stand apart from the community it supports, because social interaction with the environment and community conditions are the main factors that determine its survival and development. The Med-medan tradition in Banjar Kaja, Sesetan Village, is carried out once a year, which is usually done on the calendar of Kalih, Sasih Kedasa (or the second of the tenth month according to the Balinese calendar) or in the afternoon on Ngembak Geni, the day after Nyepi. Ngembak geni means spirit represented by firelight. Fire is a realization of Brahma who is the God of Creation in Hinduism.

3.6 Economic Value

Socioeconomically, the Med-medan tradition implementation ceremony encourages community involvement in Banjar Kaja, Sesetan Village. The guests who come are the economic potential that can be obtained by the local community as a result of holding the Med-medan tradition implementation ceremony. These guests, both foreign and domestic guests, certainly spend their money in Banjar Kaja Sesetan Village, such as buying food, drinks, native fans of sandalwood, and various kinds of goods displayed in roadside shops around the location.

4 Conclusion

In this case, traditional art becomes important and relevant in the development of national values including in the development of the state defense spirit as one of the components of national defense. The understanding of the art of continuous tradition in change (continuity in change) should be based on the values of divinity, humanity, and the natural environment in each era, so this traditional art remains relevant to building and developing a value system today and Indonesian Traditional art can be a relevant and significant component in efforts to build the spirit of national defense.

The integration of divinity, humanitarian and natural environment values embodied in traditional art as local wisdom is necessary to start education early. The selection of the elementary education level is because it is a basic education, where at that level it is the foundation for character building and laying the foundation of knowledge.

The theme in the 2013 Elementary School Curriculum is in line with the purpose of traditional arts, namely arousing patriotism and love for the country and as a media to convey religious, ethical, and aesthetic values. Thus, the traditional art of Med-Medan is very suitable to be used in learning on theme 3, namely "Living in Harmony" and theme 5, namely "Proud as an Indonesian Nation" in grade 5. Both of these themes represent a very high percentage of the country's defense value. Based on the themes above and the results of identifying the potential of Balinese local genius, the med-medan tradition art chosen is the traditional art of South Bali / Denpasar City.

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