

Civic Education through a Traditional Dance Namely “Tari Topeng”

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Abstract— The constellation of citizenship enters the round of irony in which the character of the young society appears simultaneously between the high quality of a lofty cultural image and the anger that comes together and explode quite often. This illustrated as a negative excess of the ambiguity of educational practice towards the virtue of morality. In general, the conventional education pattern is not able to answer the desire of the community for the value of virtue and value of usefulness. The unification of elements of local wisdom through the art of Cirebon mask dance in the realm of Civic Education is aimed at bridging the gap between the character's ideals and the phenomenon of moral degradation. The research method used is descriptive analysis with observation, interview, and study documentation. The results showed that: (1) Civic Education based on local wisdom which is reflected from the testament of Sunan Gunung Jati that is: “*Ingsun Titip Tajug Lan Fakir Miskin*” or “I entrusted Musholla (Place where Muslims worship) and Poor people” with the meaning of learning moral values that are on the vertical and horizontal lines in the sense of human relationships with God and human relationships with others, and (2) The Characterization in Cirebon Mask Dance consists of Topeng Panji, Topeng Samba, Topeng Rummyang, Topeng Tumenggung, and Topeng Kelana. Which each of them represent hierarchy of human nature and can be a material of moral learning and perfect views of life in life.

Keywords— *civic education; local wisdom; moral values; Cirebon mask dance*

I. INTRODUCTION

Human's tendency on acting that based everything on motivation have brought up the natural image of life that is so much affected by the heterogeneous ill of each individual.

This condition is moving towards the dynamic quality of Indonesian society behavior. The meaning of moral values are easily based on different kinds of motivation perception. Including the commentary in performing the religion and culture that have been blurring the main virtue reference.

The value error can be easily happened and it is demanding efforts that will drive away negative access on all lines of life. Especially involving the preparation of young generation as nation's next generation.

Values that are important to be inherited to the younger generation are values that are in harmony with the interests of society, nation, and state [1].

The most logic solution to be done is through education. But education still has the potency in character formation error that will make the issue become more complicated. The translation of quality of education learners in perception domination in one of the intelligence is a huge and awful factor in Indonesia's Education world up until now.

Someone's intelligence is always developing or dynamic, not static [2]. That supposedly grow more have been confined by the stiffness of education dimension that hasn't yet able to measure the creativity, innovation, or the imagination level of the learners. The intelligence of the learners are forced to be equivalent with mathematical logic reference or to naturalist only.

A few curriculum changes indicates the importance of character education reinforcement (known as PPK) and the values of local wisdom. In line with the understanding that education is intended to produce well-educated human beings as well as cultured men, by returning to the essence and philosophy of education rooted in religious and national values [1,3].

Through the moral value education as a new form of education paradigm left the former scholastic knowledge, the success of civic education that cling to the character education now got the new insight, with the resurgence of local wisdom side on every region in this nation, as a stimulus for the delivery and understanding of learning materials. Stimulus given by the environment which is teachers and parents can make children conceive, understand, and intelligent [4].

The civic education with local wisdom value orientation is believed to be the ideal facility for the development of national identity in the war against the global culture acculturation.

In this case, the researcher have presented symbolic moral value through the Cirebon Mask Dance media. Traditionally, Tari Topeng Cirebon is performed in conjunction with circumcision rites, marriage ceremonies, and other occasion marking the life cycle, as well as planting, harvesting, and agricultural rituals in the village [5]. This traditional Cirebon society culture have been developed since the era of Wali

Songo until now. It is the kind of dance that accentuate mask as a main attraction.

Cirebon Mask Dance as a traditional dance has a meaning and moral message that has a broad relationship with human life [6]. The existence of Cirebon Mask Dance as an art culture performance has a special added value of life philosophy.

The society oftenly linked this culture art performance to mystical dimension of Islam religion spread by Wali songo and also the culture acculturation of suburbs area which is mixed with Arabic and Chinese culture. It is portrayed as a blend of thought into the knowledge of the synthesis of traditionalism or religion with modernity which is a distinctive element of the cultural values of Cirebon, which enables human beings to be entitled to the civilization of their nature, existence, and dignity and culture of his being [3,7].

A few characterization of Cirebon Mask dance characters are known to represent human's character and behavior based on self-perfection hierarchy. For example, topeng Panji describes the image of a good and sacred psychiatric and life, and topeng Kelana describes the image of one self that is fulfilled with anger and vengeance.

The characterization of every characters is an interesting topic to be a civic lesson material and also the reference in act for education learners when they mingle with society.

II. THEORETICAL

The scholarly theories are categorized into Civic Education theory, local wisdom, symbolic moral values, and the Cirebon Mask Dance as follows:

A. Civic Education

Civic Education is an education that the implementation are meant to be the formation necessities of liable and good behavior while still considering the basic value of living in Indonesia. The sentence that can describe it is "to be smart and good citizenship" while still has the local wisdom link to it "think globally act locally".

The consistency between Civic Education with law constitution No. 20 Year 2003 about the National Education System have brought up three main concepts to the Civic Education which are philosophical - ideological, instrumental - sociocultural, and psychosocial-individual concept [8].

B. Local Wisdom

The local wisdom can be understood as a fusion of faith view of life and also the knowledge capacity owned by society domination on certain area in the form of the needs fulfilling activities and the problem solvation [9].

C. Symbolic Moral Values

Education of moral values as pure moral responsibility, aimed for the effectiveness of moral development of learners by introducing concrete life that allows discipline of respect toward others [10,11].

Symbolic interaction can be defined as all kinds of efforts that came from living things or dead things by using verbal communication or even non verbal communication to understand the symbols that one community have [12].

D. Cirebon Mask Dance

Cirebon Mask Dance is a Cirebon typical traditional art dance with the use of mask as hierarchy characterization on every philosophical role of human's life in a round of five series such as Panji Dance, Samba Dance, Rumyang Dance, Tumenggung Dance, and Kelana Dance.

Pringgodigdo, S. stated the origin of classification of Cirebon Mask Dance based on a few things [13]:

- Determination base on five main days in Javanese culture which consist of Pon, Wage, Kliwon, Legi, and Pahing.
- Determination base on five wind direction which consist of north, south, west, east, and the center.
- The determination of five human's soul elements which consist of Mutmainah, Amarah, Supiyah, Luwamah, dan the combination of four of them.

III. METHOD

This research belongs to qualitative descriptive research with researcher as its own instrument. Subject retrieval done by purposive sampling of three classes students FKIP Unswagati Cirebon who are taking Pancasila and Citizenship Education courses with the object of criticism quality Cirebon mask dance morality values with the identification, analysis, and interpretation of the content of moral values symbolic as a local knowledge from the Cirebon mask dance activist source.

Through observation techniques, interviews, and documentation studies, the data content of symbolic morality values in Cirebon mask dance collected were analyzed qualitatively by 1). Reducing the research data, 2). Categorize various findings data, 3). Correlate and compile, 4). Conduct an in-depth analysis, and 5). Draw conclusions of the Cirebon mask dance morality value in the context of civic education based on local wisdom.

IV. RESULT AND DISCUSSION

A. Civic Education Reflection Base on the Local Wisdom: Sunan Gunung Jati Testament and Moral Value learning

Sunan Gunung Jati the well-known character of Islam disseminator in the nation have embed the strong religious value especially in the Cirebon suburban area. His testaments and sermons perfectly became the origin of the local wisdom for local citizens with the "Ingsun titip tajug lan fakir miskin" testament as the main reflection.

Based on field studies, the pattern of local wisdom and testament become the promising education research material that put forward the main virtue values seeking in human's relation with Gods and human's relation with each other.

The result of the student assessment as the respondent to the value content in the testament ultimately shows the dominance of the strong foothold source derived from the Qur'an, the ethics of morality, and the norms highly acknowledged by the people of Cirebon. In general can be interpreted as: 1). good virtue and wisdom advice, 2). The consistence of living Islamic religion's life, 3). Monition and warning, 4). The suggestion of conserving obedience towards the rules that have been agreed upon, 5). The construction of morals and norms values, and 6). Punishment or social sanctions for the offenders [14].

The local wisdom of Sunan Gunung Jati testaments based on a comprehensive analysis of research data, can be divided into two dimensions. First dimension: The Deity Dimensions, origins from Rasullullah hadith about the suggestion in glorifying mosques, the second dimension: social society dimensions, linked to hadith that advocate human to love dhuafa people and get close with them. This mean that justice, welfare, and the equity of economy sector becomes the crucial theme in the social life that must be highlighted. Therefore, student assessment efforts will be perfect to become a Civic Education based on local wisdom.

The Civic Education highlight on the symbolic meaning of Sunan Gunung Jati testaments can be seen from several which follows: 1). As the education, culture, and civilization center of development, 2). As a place for good character formation, 3). The symbolization of worship place of every creature to their Creator, 4). As a solution provider for every people's behalf, 5). Religious symbolic on the practice of religion, 6). Tool in searching of knowledge, 7). Place of deliberation and model of imam leadership, 8). The development of similar society's mission and vision, 9). The growing place of a good social interaction, and 10). Actualization place of society humanist potential assumptions [15].

By putting the rael sector forward which is tajug (mushalla) as symbolization, the local wisdom definition that is tried to be formed is the generation formation of madani religious, the main character development move from the faith of religion's truth. Through all kinds activity of religious moral values study in the class of Pancasila and Citizenship Education that the researchers bring, Civic Education imaged itself in insan kamil forming that is not only logically clever but also spiritually clever.

While the second dimension presents the local wisdom value around the social economy societal which consist of: 1). Defense of the weak, 2). Breaking the chains of poverty, 3). The poor are the stupidity symbols, 4). Charity for the poor, 5). The awareness of someone else's right existence in our right, 6). The concern towards poor people, 7). The growth of social and humanity sense [15].

B. The Characterization of Cirebon Typical Mask Dance Character

Civic Education essence basically can be interpreted as basic skill of citizen that is prepared for youth participative importance [16]. It is become our task for us as an education watcher to know how far can they play a role on living in society. The needs fulfillment is not far from the large number

of complexities where urgency in maintaining the nationalism integrity value is always faced with development era and the youth generation big interest towards technology advances, the increased privacy of individuals, the unstoppable needs of money, and the independency with anti-social tendencies.

The way to actualize those essences is through the education that has elements of newness, creative, and will be accepted by Z generation without burying the nation personal history. If we discuss about education strategic-functional value and the election of the correct strategy for Civic Education that oftenly seen as it is losing its attraction and meaning because the failure of delivering the moral value message from the educator to the learner in educating process. That's why the local wisdom in Cirebon Mask Dance art plays a role as balancer involves in every study elements. And in the end it is able to actualize the reinforcement of character education through the model behavior and attitude of every character n Cirebon Mask Dance.

Data analysis in the field shows the strategic effort can be paired with characteristic value that is specifically attached in Civic Education. The idealistic value which is the true human's disposition like uphold the deity value, the goodness of Human's Right, tolerance between others, self-confidence, the goodness of justice life, and etc. are comprehended as an unseparated part of Civic Values.

The moral value packaging as a research instrument in the form of students exploration have revealed the symbolic personalities of six Cirebon Mask Dance charter which is Panji Mask, Samba Mask, Tumenggung Mask, Kelana Mask, Jingga-Anom, and Rummyang Mask.

If we explore it more deeply, the symbolic moral value which was successfully observed by the students represented by colors, pattern, and movement which is attached in every mask character. Those symbolic elements contains religious magical meaning as the original concept of this dance is directed for Islam religion deployment at that time. Even though the era development has moved the wholeness of religious elements to a local art performance and culture conservation.

1) Panji Mask

Panji Mask main color is white and it is the symbol of purity just like the newborn baby. Panji Mask movements are quite yet elegant, delicate steps, slow, as if it doesn't pay attention to the fast rhythm of "Kembang Sungsang" background music.

This contradiction present the symbolic moral value of life wisdom which avoiding hurry and againts the lust. The Civic Education that made as reference by students is that Panji Mask able to stand elegantly, the embodiment of human life quality that is unshakeable, honest, wise, judicious, and holding an enormous faith to the existence of the Deity and able to fight against the worldly temptation for self-purity.

2) Samba Mask

In the Civic Education Dimension, Samba Mask is described as the growing up teenage character whose cheerful, outgoing, flirty, full-spirited yet hasty because the youth

selfishness. The movement is hand in hand with background music rhythm and it's an analogy of the full temptation worldly life with a mountains of treasure, health, or the beauty of Samba Mask character.

3) *Rumyang Mask*

If Samba Mask symbolize the growing up teenager character, the Rumyang Mask in Civic Education symbolize the young adult that full with doubts and worries, the increased of knowledge about life itself have created the action that full with caution and even has the worry tendency.

4) *Tumenggung Mask*

The revelation of symbolic moral value on Tumenggung Mask Character involving discipline nature, toughness, assertiveness, braveness, gallantry, and responsibility which is a requirement one self as an adult in leading social life.

5) *Kelana Mask*

Kelana Mask as symbol of proficiency of one citizen but this character is also has negative side which is greed, and wrathful wrath. Kelana has the contrast image with Panji whose honest and pure which is fixated on the gratification of lust that shown on it's dramatically movement.

V. CONCLUSION

Here are a few conclusions that the writer has revealed in this research:

- Civic Education based on local wisdom which is reflected from the testament of Sunan Gunung Jati that is: "*Ingsun Titip Tajug Lan Fakir Miskin*" or "I entrusted Musholla (Place where Muslims worship) and Poor people" with the meaning of learning moral values that are on the vertical and horizontal lines in the sense of human relationships with God and human relationships with others, and
- The Characterization in Tari Topeng Cirebon or Cirebon Mask Dance consists of Topeng Panji, Topeng Samba, Topeng Rumyang, Topeng Tumenggung, and Topeng Kelana. Which each of them represent hierarchy of human nature and can be a material of moral learning and perfect views of life in life

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