

Formal Dance Education at State Vocational High School 8 In Surakarta

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Abstract: In principle, this basic research is a study of the significance of formal dance education at the State Vocational High School 8 (Sekolah Menengah Kejuruan or SMK 8) in Surakarta. The researcher uses a qualitative research method, supported by theories of: (1) character building, (2) learning, (3) performing arts, and (4) communication to study the object of the research. The strategies for data collection include a literature study, interviews, observation, and documentation. The data analysis technique uses an interactive model of data collection, data reduction, data presentation, and drawing a conclusion. The research findings show that dance education at SMK 8 is a strategy for developing students' psychomotor, affective, and cognitive skills in order to shape them as human beings who are creative and professional in the field of art and culture.

Keyword: *dance education, formal education, SMK 8, character.*

Introduction

The purpose of education is to discover not facts but values. Einstein believed it was essential for students to gain an understanding and feeling of values. In principle, it is necessary for students to acquire a clear understanding of the beauty and virtue of morals. A person without specialized knowledge is said to be more like a well-trained dog than a harmoniously developed person. In line with the idea that education is to learn values, not facts, education can therefore be defined as a process which accustoms students, from as early an age as possible, to exploring, learning, and understanding values, and to applying them in their own lives, for the sake of personal clarity as well as for their families and communities, who together will recognize the virtue of these values. There is no doubt that values are extremely important for human life, and are part of an intangible culture. In reality, education is a process that is dominated by the handling of things that are intangible in nature, such as logic and knowledge that are directly related to the purpose of educating the nation (Daoed Joesoef, Kompas, January 2017). Values are the genus of all subjects or disciplines, and for this reason, those responsible for designing the curriculum have an obligation to include valuable didactical ideas in the syllabus so that the goal of education – to build character – can be achieved. It is becoming increasingly apparent that the fundamental goal of education is really to build character. The principle, of research is to discover a study of the significance of formal dance education at the State Vocational High School 8 in Surakarta.

Discussion

Character is a value that is embodied in a child's behaviour, and is extremely important for all human beings. According to Dharma Kesuma et al, character building in a school setting essentially has the following goals: (1) To strengthen and develop life values that are considered important and necessary for a student or learner to become a unique individual, like the values that are being developed. The form of strengthening and developing that takes place in school education can be understood to be a process which brings the student to understand the

importance of a particular value and how it needs to be applied so that it manifests in everyday attitudes and behaviour. (2) To correct the behaviour of students that do not correspond to the values being developed by the school. The goal here is for character building to change any negative behaviour of the student to become positive. The activity for straightening out the student's behaviour is a process of correction of a pedagogical nature. This means that the correction of negative behaviour to become positive is not by force but rather by encouraging an adequate understanding and setting a good example of proper behaviour both by the teachers at school and the parents at home. (3) To build harmonious connections with the family and community in the process of character building. Essentially, character building is not only the responsibility of the school but also an educational process of reinforcing, developing, and correcting the student's behaviour in a holistic manner, at school, in the home, and in the community (2011:9-11). In accordance with this, it is said that through character building, the learner is able to increase his or her knowledge independently, to study, internalize, and personalize the values of character and morals so that they are manifested in everyday behaviour (Asmuni, 2011:42).

In this world, there are numerous values that are important in human life for strengthening, developing, and ultimately shaping the character of children, to benefit themselves, the environment, and society in general, in the presence of God. In the opinion of Dharma Kesuma et al, there are three types of values that are considered important in human life at this time: (1) Values associated with oneself, (2) Values associated with other people or living creatures, and (3) Values associated with divinity (2011:12). Throughout the journey of the Indonesian nation, from one era to the next, the values or morals that have predominated include: honesty, responsibility, vision, discipline, cooperation, justice, and concern (Ary Ginanjarin Dharma Kesuma, 2011:13).

It is clear that the education in learning institutions must be implemented through a curriculum. When education becomes part of a curriculum, it essentially enters into the area of instruction. According to Budi Dharma, the domain of education in essence encompasses moral, mental, and cultural values (2000:13). In the context of a cultural process, education can be viewed as an endeavour to change, develop, and create values, knowledge, and convictions, through a tradition that is agreed upon by all the members of the supporting community, whether implemented together as a group or individually, with the goal of ensuring that all the members of the learning community can play a role in their own lives and in the world where they all live (Tjetjep Rohendi Rohidi, 2016:110). In brief, education can be understood as a way of conserving and developing culture.

Culture is a system with coherence. Its various symbolic forms, such as language, literature, objects, myths, paintings, dance, song, music, and belief systems, are closely associated with the epistemological concept of the knowledge of a community. These symbolic forms and epistemological concept have a strong connection with the social system which includes stratification, lifestyle, socialization, religion, and all other social activities. In addition, material forms of culture, such as buildings, equipment, or weaponry are related to the entire cultural background (Kuntowijoyo 1999:xi). According to Koentjaraningrat, the form of a culture includes three substances: (a) culture in the form of thoughts, ideas, values, norms, and rules; (b) culture in the form of the activities and patterned behaviour of the people in the community; and (c) culture in the form of objects created by human beings (1990:186-187). He explains that the existence of culture may be either tangible or intangible. Tangible cultural products include temples, houses, furniture, means of transportation, and art objects. Intangible cultural products include ideas or concepts, exhibitions of visual art, and various kinds of performing arts.

The art of dance is the movement of the human body in harmony with music and other supporting media such as costume, makeup, and lighting. Furthermore, dance can be described as a work of art if its form and rhythm are based on emotional conditions, such as the sense of something being beautiful or not beautiful, good or bad, right or wrong. In Javanese dance, form and rhythm are strongly influenced by and based on concepts of beauty and the traditional Javanese culture (Humardani, 1991:6-10). According to Soedarsono, dance is an expression of the human soul which is portrayed through beautiful rhythmic movements (1978:3). The three aspects of the human soul are will/desire, reason/thought, and feeling/emotion. In connection with dance, emotion is the aspect which plays an extremely important role, although will and thought are also important. According to Maryono, dance is the expression of the human soul which is revealed artistically through the main medium of movement of the dancer's body as an appreciation of beauty (2015:2). Dance is essentially a fusion of several of the most basic elements from different branches of the arts, including: body movement as the medium of the dance itself, sound and language as the media for the musical accompaniment, and visual art which is actualized through the media of makeup and costume, all of which combine and complement each other in the realization of the dance as a whole.

Dance education in the State Vocational High School 8 (SMK 8) in Surakarta, which is a form of realization of Law No. 2 Year 1989 about the educational path to be followed in schools, is an educational endeavour which uses the art of dance as an educational medium or tool. Art education is an important part of the overall education system, as well as being a highly strategic and functional element for the improvement of humankind (Tjetjep Rohendi, 2016:114). Education is a vehicle for shaping the character of human beings in order to discover the right balance between oneself, other people, and God. For this reason, the goal of art education is basically to achieve an appreciation of beauty in one's personal life, social life, and spiritual life (Yus Rusyana, 2000:2-4). The form of actualization of education is manifested in the learning process which is practised consciously by the teacher by presenting new knowledge and skills to the student. Dance education is essentially one form of character building, bearing in mind that dance is a form of expression of the human soul which is directly connected to the values of beauty. Therefore, it is becoming increasingly clear that dance education, whether in a formal situation such as the school, or in an informal situation such as the studio, is of great importance. In order to investigate the dance education in the State Vocational High School 8 (Sekolah Menengah Kejuruan or SMK 8) in Surakarta, it was necessary for the researcher to use a number of relevant theories. This was based on the understanding that the object of the research was a phenomenological case study which required a multi-perspective approach. The theories used to study the object of the research include theories of: (1) character building, (2) learning, (3) performing arts, and (4) communication.

Conclusion

Dance education in Sekolah Menengah Kejuruan 8 is the only example of formal dance education in Central Java which is situated in the municipality of Surakarta. Learning techniques use various different models, including: lectures, demonstrations, presentations, drills, questions and answers, discussions, independent programs, joint rehearsals, assignments, group tasks, independent study, visual and audio study, and performance, as the teachers' strategies for educating the students. The variety of models used for teaching dance at SMK 8 aims to develop three different aspects, namely psychomotor, affective, and cognitive skills, as a

way of building the character of the students'. In addition, students are also taught to become human beings who are creative and professional in the field of art and culture.

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