

# Internalizing the Good Values through *Lenyepan* Dance to the Student in Indonesia

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**Abstract**—The conflict of value is one of the most complex issues in education. The research questions are: 1) Why there is a decrease in politeness in some learners, 2) What factors are the cause? The purpose of this study is to solve the problems by observing dance movement, so the student can internalize the value to their daily behavior. The used method is research and development (R & D). The results showed that *Lenyepan* dance can be one of the media to internalize the value of politeness by interpreting the motion symbols. Dance is a reflection of the society, thus in the dance contains the values held by the community. Based on the idea above, all the values, norms, and the characteristics of society are recorded in the various aesthetic aspects that make up the dance. Thus after studying the *Lenyepan* dance that symbolize the politeness of the Sundanese through the movement of a regular, smooth, gentle, assertive, and authoritative can affect the daily behavior of learners.

**Keywords**—*Lenyepan* dance; values; politeness

## I. INTRODUCTION

Value conflict is currently a complex problem in the world of education. This needs to be anticipated and handled carefully, so that the problems of education can be overcome especially those concerning politeness values among students. At the moment there is a tendency to weaken politeness in various circles. But in this paper only will highlight the problem of weakening politeness in some teenagers caused by various trigger factors including the influence of social media, electronic media and print media, have dragged a teenager into an act that is inappropriate for teenagers. (SCTV 6-hour coverage).

Responding to the above, it is necessary to find a solution, one of which is through dance learning and training, so that the results can be internalized in the daily behavior of students. The politeness values that are expected to be internalized by students are polite in speaking, communicating, and behaving. All of this is expected to improve the quality of education.

Education is one of the important factors in a person's life, because through education one can increase intelligence, skills, develop self-potential and can form responsible, intelligent and creative individuals. Education is also an effort that influences coaching and personality formation, including behavior change.

Act No. 20 of 2003 concerning the National Education System Article 3 mandates that national education function to develop the ability and shape of dignified national character and civilization in order to educate the lives of the nation, aims to develop the potential of students to become faithful and fearful people to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens [1].

In this regard, education is a deliberate effort to shape adolescent behavior based on the origin of its existence, can reflect how much the level of education is embedded in the teenager. Including the aspects of polite education, self-discipline, religion (mental), socializing and motivating. Therefore the role of education in family, school, and the environment is important. In this case concerning the formation of teenage social politeness values, so that a nation of quality is formed, because that's where children begin to learn to absorb value.

Education as a process to achieve a person's life goals so as to make someone considered perfect and have creativity. However, in education it is not only related to creativity, science, and technology, but also about character building and planting certain values in a person.

Character is a typical personality in a person who is formed because of the influence of his environment. Therefore, to form a good character for someone and society, an environment that supports character education is based on moral understanding. This is in agreement with Koesoema's opinion that: "Character education involves in it understanding and growing moral values" [2].

Character education can be interpreted as a system of cultivating politeness values to adolescents (students) which includes a component of knowledge, awareness or willingness and action to implement these values. The nature of character education according to Ki Hadjar Dewantara is a conscious effort to cultivate / internalize moral values in the attitudes and behavior of students in order to have a noble attitude, behavior and character (*akhlaqul karimah*) in daily life both interacting with God, with fellow human beings, with nature environment and nationality so that they become our human beings.

To instill these values, it must be done together between family, school, and the environment where they live and hang

out continuously. One of them is through the meaning of the symbol of Lenyepan dance movement. This dance is a fine-character dance that is performed singly by male dancers and is a part of the Sundanese fun. Dance is a reflection of the support community, thus in dance contains the values held by the community. Based on the above expression, all values and norms, as well as community characteristics are recorded in various aesthetic aspects that shape the dance. Thus, after following the learning about lenyepan dance movements that display the politeness of Sundanese fear through regular, subtle, gentle, assertive and authoritative movements can influence the daily behavior of students. The choice of lenyepan dance as material is based on the consideration that in this dance seen from the side of motion, clothing and its accompaniment are full of values that can be used as a reference in the process of self-control which leads to politeness.

## II. METHODS

The used method is research and development (R & D). Research and Development is an attempt to develop an effective educational product for school use, and not to test a theory [3]. Research and Development is a process used to develop and validate educational products [4]. The process of this research is carried out in a cycle, beginning with reviewing the topic through a preliminary study of the problems that want to be constructed, the development of a conceptual model, product development being tested, revising it to correct deficiencies found in the testing phase. For more details, see the following procedure:

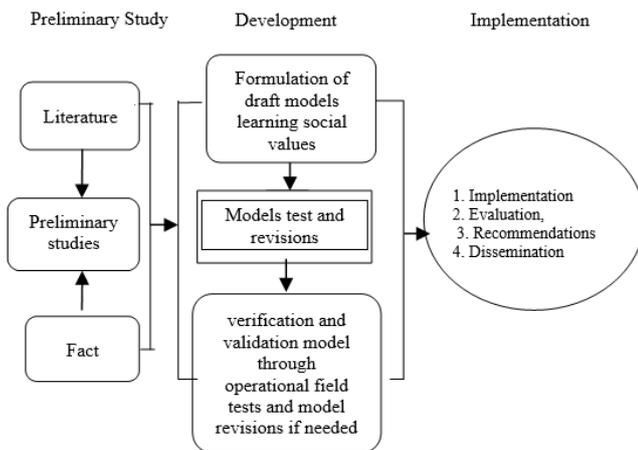


Fig. 1. Social Politeness research procedure.

## III. RESULT AND DISCUSSION

The author tries to present a study conducted among teenagers (students) of SMP Negeri 14 Bandung. The material chosen was a dance from the Keurseus dance family, the Lenyepan dance. The Lenyepan dance was a male dance with a subtle character which was singled out to grow and develop among the Sundanese. This dance is a development of Tayub dance, functioning as a means of self-actualization of the fearful. A Sundanese man who at that time served as a government employee, usually had to master Tayub dance, and

it could even be said that this dance was a *kalangenan* or personal entertainment among the frightening. Tayub as self-actualization, means that this dance reflects the Sundanese personality. Therefore, the various values and norms adopted by fear are recorded and reflected in Tayub dance movements.

This dance was chosen to teach students (teenagers) how to control emotions, how they should be patient. Through Lenyepan dance, students are invited to be able to feel, appreciate and interpret every move. Thus, the aesthetic values and politeness values can be applied in the life and social environment. Lenyepan dance contains a philosophy that describes human behavior must be respectful, watch out carefully in living life. This is illustrated through the main motions including sitting motion, *adeg-adeg*, *galeong*, *jangkung ilo*, *gedut*, *mincid*, *keupat*, *tilu*, *santana*, *baksarai* / *mamandapan* (interview with Indra Rahmat, April 2012).

From all the basic movements there are some motions that contain meaning, such as “*sembahan*”. “*Sembahan*” is a low level sitting position, both hands are met like a handshake position, and the gaze is down to the floor for about 3 meters from sitting position. For more details can be seen in the following figure.

The impression of “*Sembahan*” is a wise, thoughtful, and also sitting and stand up is a phase before stepping forward. The hands motion which forms symmetrical design, gives an assertive and formal impression. And the forward-look-down gaze means thoughtful and wisdom before taking action.

The values that are expected to be internalized and practiced are honesty, tolerant, discipline, hardwork, communicative, peaceful, careful, and responsible. Nevertheless, in order to internalize these values, we need to integrate our sayings and action. Dance learning is one of many ways to practice and harmonize the sayings and action.

Dance as an expression through rhythmic movements can give rise to fascination, taste, and also emotion that comes along with will. We know that dance consist of rhythmic and organized movements. The rhythmic serves as tempo, where dancers need to control their emotion. Therefore, dancing contains values, beauty, and nobility through every movements that make up a good personality.

Dance learning in addition to fostering a sense of love and appreciation for dance as an art form and as a physical discipline also teaches participants how to respect others. Thus dance learning is not only as a medium of artistic expression, but also as a medium to internalizing politeness and obtaining fitness benefits. For that besides maintain talent, dance learning can also shape the character and personality of adolescents, reduce juvenile delinquency, and be able to know each other, respect one another among participants, so that polite behavior among adolescents is built.

Dance is a reflection of the community, in which are the values espoused by the community. Sociology of Art in the chapter on Class and Culture, it is explained that the types of dance seen from the community’s point of view can be categorized into four: Elite Art Culture, Folk Art, Pop Art, Bulk Art [5].

In Sundanese culture, tariffs that develop in elite culture have closed values [6]. For example in the Lenyepan dance, which shows a lot of movement that reflects order, subtlety, self-control, and authority of the noble people. This can be seen from: 1). The intensity of the competent authority is flat (not *stakato*); 2). Changes in the volume of movement or level are done smoothly, and not too much; 3). There is no temp regarding this matter. Meanwhile, those who develop in society (Folk Art) have open values. This impression of openness is the greatest of dynamic and energetic folk dance movements. This can be observed from: 1). Variable Motion Changes; 2). Changes in volume and level of motion are done with contrast; 3). Change in tempo is done suddenly; 4). Frequent movements move places.

From the statement in, there is a difference between dance that develops in elite culture and folk art. Where in the elite group dancing is released with movements that are full of orderliness, subtlety which describes the nobility, while among ordinary people the movements that are immersive are very attractive and strange.

Thus, dance activities as a medium to internalize teenage politeness values that appear in the overall attitude and behavior that is delivered. Through dance, one can express his feelings, emotions and ideas through motion. By living every movement in the dance, he will internalize the values contained in it, so that it will be reflected in his daily behavior.

#### IV. CONCLUSION

Based on the findings in the field regarding to the learning model of social values through dance training to build social politeness which has been described in the previous chapter, some conclusions can be stated as follows. The disappearance in politeness among some teenagers (middle school age) is caused by internal and external factors. Where at this age belong to the critical period they are still unstable so that

guidance is needed through learning activities and dance training so that with dance habituation, students are finally able to internalize politeness values through the meaning of the dance movement symbol. The reason for choosing Lenyepan dance as material is based on the consideration that in this dance seen from the side of movement, clothing and accompanying music is full of values that can be used as a reference in the process of self-control leading to politeness. In recommendation, the model for developing social politeness learning can be incorporated into the school curriculum development by learning Lenyepan dance. In addition to enhance the result of this study, it needs a further theoretical studies of the symbols and motion meanings to internalize social politeness in children's behavior.

#### ACKNOWLEDGMENT

We would like to express our thanks to reviewers for proofreading this manuscript.

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