

Karawitan Cultural Arts Oriented to the Philosophy of Love for Country for Students of Elementary School

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Abstract

Along with the development of the times, the issue of education in every country is not an easy issue. Learning for students of Madrasah Ibtidaiyah (MI) requires a fun learning system. Learning outside the classroom is chosen as a suitable learning technique for elementary school students. Learning activities outside the classroom for elementary school students include karawitan art which has a philosophy and purpose to foster love for the homeland. This is because of the diversity of languages, customs, and cultures that make Indonesia. The wealth of the country that should be maintained, preserved and should be proud of includes karawitan art and culture to foster an attitude of love for the homeland. The purpose of this study is to describe karawitan art and culture activities that are oriented towards the philosophy of love for the homeland for MI students. This type of research is qualitative research with the approach used is qualitative naturalistic, because the research was conducted in natural conditions. The results of the study indicate that learning outside the classroom of karawitan art oriented towards the philosophy of love for the homeland can be seen from the indicator that students are proud of karawitan art as an original Indonesian art and culture.

Keywords: arts and culture, karawitan arts, love for the country.

1. Introduction

Education is very important and cannot be separated from human life. In Law Number 20 of 2003 concerning the National Education System, Article 1 paragraph 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed for themselves in community, national and state life. Therefore, education can be said to be the only instrument capable of changing world civilization.

The rapid development of science, technology and culture provides a serious challenge for the world of education in educating and guiding students not only to have high intelligence but also noble morals and character.

With the development of the era and technological advances, education is expected to make society understand the existence of education itself. Humanity needs to understand not only the existence of education as a means to achieve intellectual and professional needs, but also that education has noble values that should be upheld by all humanity.

Indonesia is a country with diverse tribes, religions, races, and potential in each region. Indonesia has a very diverse ethnicity that causes disputes between ethnicities and races in the country. Therefore, an attitude of love for the homeland is very important and must be practiced in the school and home environment.

Love for the homeland is a feeling and behavior that reflects a sense of pride, loyalty, care and high appreciation for language, culture, economy, politics and so on, so that you will not be tempted by offers from other nations that can harm your own nation. More specifically, love for the homeland is a feeling that grows in the hearts of citizens to serve, preserve and protect it from all threats and disturbances.

As a manifestation of appreciating how important it is to love the homeland, especially the nation and state, namely being a good citizen, having a high sense of love and at the same time being able to make the nation and country proud. One of the positive values that need to be instilled in students at school is a sense of love for the homeland. This is because the reality is that many young generations have begun to fade their love for the homeland. For example, regarding national songs or regional songs that are less popular, but prefer songs or cultures from abroad. If this condition is allowed to continue, it is feared that students will not know the Indonesian nation and all its cultural riches, which can have an impact on the lack of love for the homeland in students.

One way to instill a sense of love for the homeland in students is by introducing and instilling cultural values such as karawitan arts and culture. Activities to introduce and instill the cultural values of karawitan arts are one of the programs carried out at the Private Elementary Madrasah Ma'had Al-Zaytun, Indramayu Regency.

Looking back at the early history of the development of gamelan music is marked by the discovery of historical relics of the Borobudur Temple. Inside the Borobudur temple there is a relief that shows the origin of the gamelan musical instrument. After going through development and changes for a long time, a musical instrument was created which is now called gamelan. It is known that Karawitan Art has been found since the Hindu-Buddhist era entered Indonesia. This is marked by the presence of several images of musical instruments carved on the reliefs of the Dieng temple, Sari temple and Borobudur temple which indicate that the art of karawitan has entered since the 8th century.

With the discovery of gamelan musical instruments in several countries, it proves that this gamelan musical art has gone global. According to the paper read by the researcher, the presence of gamelan in several countries seems to be increasingly global. One example is the Balinese gamelan and there are at least 500 Balinese gamelan musical instruments in the United States. It is known that more than 100 karawitan art studios are spread across many European countries such as England, Germany, France, and the Netherlands, including Japan, Australia, and the Southeast Asian region.

In addition, gamelan is now a compulsory curriculum in several countries. For example, in New Zealand, based on a cooperation agreement with the Indonesian Embassy (KBRI), Javanese Gamelan is included in the permanent curriculum at the New Zealand School of Music (NZSM), with the course code PERF250 Special Indonesian Gamelan. Following up on the agreement, a set of Pelog Gamelan was given by the Indonesian Embassy in Wellington with the status of "Permanent Loan".

In addition to using gamelan as a curriculum, gamelan festivals have also been held throughout the world, especially in Canada in 1986. There are at least several hundred gamelan ensembles and research groups in the United States, not to mention in other countries. Singapore has made gamelan a compulsory subject in various elementary schools in almost all of its regions.

It is possible that gamelan will disappear from Indonesia considering that currently most gamelan players are old and very few young people want to learn gamelan. In fact, gamelan has been recognized by UNESCO. The UNESCO Committee for the Convention on Intangible Cultural Heritage (ICH) has designated gamelan as a UNESCO Intangible Cultural Heritage. Thus, gamelan becomes the twelfth Indonesian WBTB that has been successfully inscribed into the UNESCO WBTB list. UNESCO recognizes the philosophical value of gamelan as a means of cultural expression and a means of establishing relationships between humans and the universe.

UNESCO also recognizes that gamelan played in an orchestra teaches the values of harmony, mutual respect and love and care for one another. Based on the explanations above, the researcher is interested in conducting research with the theme "Karawitan Cultural Arts Oriented to the Philosophy of Love for the Homeland" with the research subjects being students of MIS Ma'had Al-Zaytun. Meanwhile, the purpose of this study is to describe the karawitan arts training activities oriented to the philosophy of love for the homeland for MI students.

2. Literature Review

Karawitan according to Widodo, (2009) the term karawitan comes from the word "rawit" which in Javanese is lunglit/complicated, however the word "rawit" can also be interpreted as smooth and soft. The term Karawitan used to have a fairly broad meaning. This means all forms of fine art, including skills, dance, puppetry, vocal arts, gamelan, and many more. Discussion of love for the homeland for researchers is something very important. Love for the homeland can be interpreted as a sense of pride, belonging, respect, honor, and loyalty to the country of residence.

There are several philosophical approaches to love for the homeland according to Ikhsan, (2017) is part of faith because the homeland is a means to carry out religious commands. Love for the homeland is an attitude and behavior that reflects a sense of pride, loyalty, care and appreciation for language, culture, economy, politics, and so on. Love for the homeland is a way of thinking, behaving and acting that shows loyalty, concern, and appreciation for the nation.

3. Method

This type of research is qualitative descriptive research with the approach used is naturalistic qualitative, because the research was conducted in natural conditions. The researcher essentially wants to understand and express in depth, namely describing the karawitan art training activities that are oriented towards the philosophy of love for the homeland for MI students.

According to Sugiyono (2022), the descriptive research method is a method where a researcher collects data then analyzes the data critically and concludes it based on the facts at the time the research is taking place.

The main data sources in this study are words and actions. The rest are additional such as documents and others. While the data sources in this study include primary data sources and secondary data sources. Data collection in research is intended to obtain materials, statements or information that are correct and reliable. In other words, data collection aims to collect data in the field by means of observation, interviews and documentation.

The data that has been collected is analyzed descriptively then reduced (simplified), classified (grouped), interpreted, and described into verbal language to seek verification (drawing conclusions).

4. Results and Discussion

Based on the findings of data through observation, interviews and documentation that have been conducted by the author on the karawitan art training activities oriented towards the philosophy of love for the homeland for MI students, the data obtained, the author describes that learning at MI Ma'had Al-Zaytun Indramayu in learning arts and culture, uses the outdoor learning method. The method aims so that students do not get bored learning in the classroom but are adjusted to the material being discussed. For example, the practice of playing karawitan music is carried out in the karawitan room.

The picture below is the situation of outdoor learning of karawitan art for MI Ma'had Al-Zaytun students.



Facilities or infrastructure in the form of a complete set of gamelan instruments support the success of the learning process. Learning activities outside the classroom of karawitan art begin with preliminary activities, core activities and closing activities. Before the activity begins, the trainer has prepared the practice area such as cleaning and tidying up the gamelan instruments. After the students are conditioned, the trainer greets them. The preliminary activity begins with an introduction to the names of the gamelan instruments. The trainer then

conditions the students to position themselves on the gamelan instrument that will be played. Furthermore, students are taught how to hit and the correct sitting position when hitting or playing the gamelan. There are also several students sitting in front as wiraswara (male vocals) and wiraswarawati (female vocals). The picture below shows MI students practicing karawitan.

In the learning of the gamelan art, students were very enthusiastic and seemed happy in playing gamelan. The material taught was adjusted to the conditions of the students, namely gending that have character values and love for the homeland. The final activity was carried out with a question and answer session about the material that had been studied. The trainer and accompanying teacher gave advice to students to practice seriously. The goal is that gamelan as an original Indonesian cultural art remains sustainable and can be enjoyed from generation to generation by the Indonesian people in particular and the world in general. Then the students returned the gamelan beaters to their original positions in an orderly manner. In the final session, the trainer said hello. The statements made by the trainer and students above can be concluded that students are very proud of Indonesian works because they are traditional works that have existed since ancient times. This means that learning outside the classroom for gamelan art can foster a love for the homeland in students.

5. Conclusion

The implementation of gamelan art learning activities can teach students how to preserve culture by playing gamelan musical instruments and memorizing songs. The out-of-class learning activities of karawitan art oriented towards love of the homeland can be seen from the indicators of students with a proud attitude towards karawitan art as an original Indonesian cultural art. The attitude of love for the homeland arises because of the selection of appropriate materials, the provision of motivation and knowledge of arts and culture in out-of-class learning activities of karawitan art at the Al-Zaytun Ma'had Private Elementary School.

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