

Meaning of Dance Property Symbols: Case Study on Arts and Culture Learning Materials in Lampung Province

Dwiyana Habsary, Agung Kurniawan, Amelia Hani Saputri

Lampung University

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ABSTRACT

This article discusses the meaning of dance symbols taught in dance lessons. The meaning of the symbols in question are the symbols found in the properties of a dance. This research explains how to identify symbols, meanings, and then use them as material in learning. This research uses qualitative methods, the theory used is cultural transmission theory. The data collection techniques used were observation, interviews and documentation studies. The results of this research indicate that the meaning of symbols in dance needs to be taught to students. This is because understanding the meaning will foster a sense of ownership and the ability to appreciate a work of art.

Keywords: meaning, symbols, and dance

INTRODUCTION

Dance is a branch of art that always uses movement as a medium for expression.[1] According to one expert, this branch of art states that dance is the oldest art compared to other branches of art. [2] Dance is also a branch of performing arts which consists of several supporting elements. These elements include dancers, movement, floor design, accompaniment, costumes and make-up. This element is an integral part when a dance performance is staged. All of these elements are visible and can be identified and interpreted.

The aim of interpreting the elements of dance is to understand the values and contents expressed through symbols. The values expressed are of course values that are deemed necessary to always be preserved by passing them on to the next generation. However, this regeneration effort sometimes experiences obstacles in the process and results. Obstacles in the process are sometimes caused by figures who knew about these values having died or even no longer living in the environment where the culture originated. Next is the result constraint. The intended result constraint is that the culturally formed 'product' does not conform to what is expected and should be.

Therefore, cultural inheritance needs to be placed in a system. The system referred to here is the existence of a series of inheritance that is overseen by an institution that can be accounted for. Accountability that focuses on process and results. One of the institutions that is usually used as a forum for inheriting culture is educational institutions. Educational institutions can be formal or non-formal education. However, this article will discuss how formal educational institutions become a forum for the process of cultural transmission.

Schools are formal educational institutions that function to carry out conservative, progressive and mediation tasks.[3] This function is manifested in systemic learning activities, supported by superstructure

and infrastructure, and has a vision of developing the potential of students so that they can be functional in a society. Based on this definition, the thing that a school must have is a clear organizational structure, from the head to the sub-departments that help. Apart from that, it is also equipped with physical facilities that can support the activity process therein. What is no less important than the existence of a school is the existence of a vision that aims to develop the potential of students.

Further explanation from the two authors is that schools are also considered as an education system in a society. This system has the function of educating children so that they are able to adapt to a society so that they can maintain social stability. What is done to make this happen is by developing children's personalities, personality formation, cultural transmission, social integration, innovation, pre-selection and pre-allocation of labor. Explained further about the quality of education. What is highlighted is that data education is used as a trigger to advance society. The main characteristic of a developed society is a society that has a high awareness of the existence of education in schools.

Explanations about education through schools can be used as a forum for cultural transmission. The success of this cultural transmission can be demonstrated by students who have personalities and know their capacities in society. If the entire society is formed from an education system that does not forget cultural elements, then the character that emerges will be the character of a cultured society. This final goal is always the ideal goal of an educational process. A society formed with noble cultural values will be able to create social stability. The big question that then arises is, what is the process of transmitting cultural values in schools?

This article describes how the process of transmitting cultural values can be carried out in schools. Schools use a transmission process called learning. Understanding the concept of learning will be more complete if you first understand what is meant by learning. The definition of learning has been expressed by many experts. The definition or understanding of learning is a process or effort carried out by each individual to obtain changes in behavior, both in the form of knowledge, skills, attitudes and positive values as an experience from various material that has been studied.[4] This definition shows several key words in the meaning of learning. First, there is a process or effort to make changes. The changes referred to are changes related to behavior or changes in science.

Behavioral changes resulting from learning are what is emphasized and highlighted in the world of education. The intended behavior is of course related to good behavior. This understanding of good includes behavior that is in accordance with the values adopted in a particular environment and in general. Next is the change in knowledge gained from studying. The knowledge a person obtains from learning results is the basis for evaluating the education system. This basis is not only carried out in Indonesia but in all parts of the world. Therefore, there is a test as a tool to measure a person's knowledge attainment whether or not they are worthy of passing a certain level or even entering a certain level.

The two authors also emphasize that learning can be interpreted as all psychological activities carried out by a person. These activities can change behavior, this can be due to new experiences, having intelligence/knowledge after studying, and practicing activities. As confirmation of the definition of learning, the meaning of learning is essentially the process of changing a person's personality where the change is in the form of improving the quality of behavior, such as increasing knowledge, skills, thinking power, understanding, attitudes and various other abilities. The point is that learning is a process and is the most basic element at every level of education.

Next is the term learning in education. Learning is a process of interaction between students and educators and learning resources in a learning environment.[5] Some of the key words in this definition are interaction, students and educators. Interaction will occur if there are at least two related objects. The relationship between students and educators is what is highlighted during learning. This interaction is

established with a specific purpose. This goal, which will be achieved together, will determine the success or failure of the process carried out.

Learning is also a process of mastering skills and habits, as well as forming attitudes and beliefs in students. This process requires the teacher's role as companion, motivator and assessor. The companion emphasizes the role of the teacher who always accompanies him throughout the process. Having a teacher who is always there will make students feel safe if they experience difficulties. Motivator is the teacher's role to foster a sense of enthusiasm for learning and the process. As an assessor, it can also be seen as assistance provided by educators so that the process of acquiring science and knowledge, mastering skills and habits, as well as forming attitudes and beliefs in students can occur.

The learning process can never be separated from the material that will be taught to students. The material taught is determined by the educator who teaches. However, the determination of this material cannot be separated from the curriculum that has been determined and determined by the Ministry of Education and Culture. Teachers as implementers of education in schools must comply with these provisions. Therefore, teachers must always be aware of developments or changes that occur in the curriculum.

The curriculum in junior high school is divided into several competencies. Competencies that are directly related to learning are divided into two, namely core competencies (knowledge) and skills competencies). The description of each can be seen from the emphasis that is focused on. Core competency (knowledge) contains understanding knowledge (factual, conceptual and procedural) based on curiosity about science, technology, art, culture related to visible phenomena and events. This competency emphasizes the realm of students' pedagogy.[6]

The pedagogical capabilities described are based on factual conditions. What this means is real conditions that can be observed related to the culture of the material being studied. This knowledge must also be accompanied by an understanding of the concepts that support all the facts observed and studied. The concept is then understood and simulated in a real explanation which is realized in a procedure. These three knowledge will support appropriate practice skills, and the percentage of success achieved will be very high.

The next competency is the skills competency which is included in core competency 4. This competency includes several practical activities which are the application of previously acquired knowledge. The intended practice includes several forms of activities. These activities include trying, processing, and presenting in the concrete domain (using, parsing, assembling, modifying, and creating) and the abstract domain (writing, reading, calculating, drawing, and composing) according to what is learned at school and other sources provided. the same in point of view/theory.

The description of juxtaposing knowledge and skills through art shows an awareness of the importance of maintaining balance in shaping behavior. This balance can be seen clearly in learning one of the arts, namely dance. Movement can be used as a medium to recognize someone's personality. Through movements or gestures, a person can see what is happening within a person. This ability should be trained in students so they are able to read symbols that are manifested through movement.[7]

This condition really supports or validates the statement that intelligence can be generated by stimulating someone's creativity. [8] This statement is actually still being debated and needs further research. However, in conclusion, there is a relationship between creativity and intelligence, which is a conclusion shared by the researchers. However, how this relationship works is still a big question and proof. Seeing the curriculum juxtaposed in such a way shows that there seems to be an attempt to prove the truth of this statement. This action is actually a bit risky because it risks a country's generation.

This article discusses dance material in schools at the knowledge level. The previous explanation was that

core competencies that emphasize knowledge must always be based on what actually happens in an area. The phenomenon that occurs means that everything that happens is true and actually happens. This means that educators must provide correct and real information that occurs in an area. Descriptions of events that show a connection to the learning material must be presented.

One example of a dance that is often used as material for schools in the Lampung area is the Sigeh Penguten dance. Sigeh Penguten is a performance dance that uses Tepak as the main prop. The contents of Tepak are betel which is equipped with lime, gambier, tobacco. This betel will later be given to one of the guests who is considered to represent all the guests present. Usually, guests who are considered high in social status, position, or who are valued by society, are deliberately invited to attend the event.

The culture of using betel as the main consumption is very strong in Indonesian society. Lampung has a culture called Pekinangan. This Pekinangan culture used to be very guarded to respect guests, so that it became the main treat when someone visited. This dish is said to be very important, so the place for betel and other things becomes very special. They come in various shapes and are made of brass. The luxurious impression is emphasized to appreciate guests.

Related to the name of the dance, the word 'penguton' itself is interpreted as a dish or dish. Lampung culture recognizes Penguton culture which is usually present or performed at wedding ceremonies. Penguton is a dish served by the bride when welcoming the groom. The dishes served are very complete, from snacks to main meals. These dishes are usually served in abundance. This illustrates how the host appreciates the guests who come, and who will later become part of the extended family.

This behavior can be seen as a human aesthetic experience that is worthy of being recorded and immortalized in an aesthetic form as well. [9] This form requires symbols that can always be present as a reminder. There are several things to remember in the procession. The first is the personnel involved in the procession. Next are the main supporting attributes that give the procession the name 'penguton'.

This cultural behavior is then realized in a dance and used as an aesthetic experience in human life. The dance was later named the Sigeh Penguten dance. Dances that highlight the habits or traditions of the Lampung people. Traditions whose value was later recognized communally and worthy of being transferred into the form of art, [10] namely dance. This dance is danced by an odd number of female dancers. There is no meaning contained in odd numbers. This odd number is present due to aesthetic needs related to the design of the floor to be formed. The position or design of the floor will not look beautiful if there are an even number of dancers, with the dancers carrying the taps in the middle of the dancers. The position formed will not be symmetrical, but will show an unequal position.

Related to the curriculum explained previously, matters relating to factual conditions are the presence of betel in dance. The serving of betel in the dance is the same as the betel dish used by the people of Lampung. Betel is served to guests with the aim of appreciating the guest. The symbol of respecting and exalting guests who come is represented by the presence of betel leaves. This level of knowledge needs to be conveyed as a process of cultural transmission. This is because, in this process there are several elements that describe the transmission process.

Cultural transmission is the passing on of cultural values from one generation to the next (reproduction). The picture of this transmission is very visible in the material contained in arts and culture subjects at school. Especially the Sigeh Penguten dance material is full of descriptions of the behavior of the Lampung people as owners of culture. Cultural knowledge about the presence of betel leaves in dance will shape students' attitudes when dancing. Attitude about maintaining attitude when serving something to guests. In this case, dance is used as a depiction of past life which is revived through movement and music. [11]

The importance of teaching the value of caution in carrying props during dancing should also be emphasized by teachers. Apart from being related to the value of caution, attitudes towards maintaining cleanliness can also be reminded. This is because what is brought when dancing, will later be given to guests. Cleanliness is related to the readiness of betel leaves which are very likely to be eaten by guests. So the main attitude when preparing this dish is to clean the tapak and betel leaves.

The explanation of Lampung's cultural values contained in dance shows the community's efforts to bring back its culture. What is meant again is that a society always tries to perpetuate the good values that existed in the past so that they can always be preserved. One of the media that can be used is dance. Dance through symbols and props can convey this message well. Symbols in dance communicate and describe conditions from the past to the present. [12]

Reading the past of a society means reading the history of the development of a society. This process also means reading how a society interacts and has certain conceptions with and from its environment. [13] Bringing back the past of a society is one part of the field of historical approaches. Something that can be said to be difficult to do. However, dance's ability to present the history of the development of a society through symbols can be done if someone knows the meanings of the symbols presented.

Apart from depicting the history and development of a society, dance can also depict other developments related to culture. One of them is a form of culture that is depicted through human activities in all aspects of life.[14][15] This aspect of life can show how humans survive and maintain their cultural values. Other value aspects that can be depicted from the cultural patterns in question are the lifestyle of a society. One of the lifestyle styles of a society can be shown by how people use or like the objects around them. [16] Objects that are liked and looked after and whose valuable existence is recognized can also determine a person's position socially. [17]

CONCLUSIONS

It is important for a teacher to learn the values contained in the learning material to be taught. This is because teachers are the main actors in the process of transmitting cultural values in their area. Teachers must always learn by looking for supporting references, and even do research first before deciding whether to teach material to participants. Research can be carried out by conducting observations, interviews and studying literature related to the material. The results of this research will then determine which material will be taught.

The choice of material should also be adjusted to the student's condition. The conditions referred to here are related to student interests. The impact on learning success is very large if the teacher does not pay attention to this aspect. The worst thing that will happen if the teacher does not recognize the interests and character of the students is that the learning objectives will not be achieved. If this happens, it will cause the transmission process to be interrupted for the teacher or educator.

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