



## Strategy of Character Education through Children Art Activity Based on Local Wisdom in Industry Revolution 4.0 Era

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### Abstract

The changes of education system in industry revolution 4.0 era are a challenge to prepare children in global competition. Education system should have good strategy to prepare the students with local wisdom characteristic to keep the identity as Indonesian. This research applies qualitative approach to find solution of the problems appeared. The used of ethnography and ethnocoreography to understand nawung sekar dance as a part of art and psychology approach children development to identified early children that will be tested using data triangulation through interview, and observation. This purpose to answer the problem statement of applying nawung sekar traditional dance as a part of art activity based on local wisdom to be solution on building character education in industry revolution era 4.0. The result of this study found the philosophy of joged mataram (sawiji, greget, sengguh, ora mingkuh) and technique dance of wiraga, wirama, wirasa which is delivered to the children in process of learning nawung sekar dance can introduce and improve the children characteristic of being confidence, respect to others, being creative, and able work in team. Those character is really needed for them as solution for facing revolution industry 4.0.

**Keywords:** Character education, art activity, traditional dance, local wisdom, early childhood, industry revolution 4.0



## Introduction

Industry revolution 4.0 is an era that focused on human activity development that use technology as a part of their life. In education system also applied technology for evaluating and learning process. The students and teachers are one of factor to make strength technology in digital era. One real example is the use of internet used in learning process, teachers prepare learning activity through computer and network to accommodate their need easily. The reality in education world today showed that technology is the good ways to deliver the teachers' material in teaching-learning process. Teachers that apply technology in teaching learning process is more interesting for the students. This phenomenon is used by the teachers to make benefit the technology in teaching process.

Some research mentioned that technology can improve the children understanding level on the learning material. Although, education process is not only about getting knowledge, but there is also one side that should be estimated in teaching and learning process to prepare the students with local wisdom character in industry revolution era 4.0. This period has started since 2011 and it became a new polemic in our life, specifically on having interaction between humans. This situation to be force new digital generation to exist to use device technology around them. Native digital generation expose changing experience on education process. It happened because they born in different generation. Parents, teachers, or adults were born previously around 30 years ago different from the youngest generation who are born in modern technology era. Now, most of children are familiar with modern technology than their parents or teacher period, so they are tending to the modern technology in their daily activity.

The need of using technology has positive and negative impact. The negative impact of technology happened today to the youth generation is about communication. The children tend to be passive and got trouble in communication in the real life. This fact is really concern problem which needs the adults, parents, or teacher to give to solution.

The problem happened when the adults do not have ability to control the technology used by their children, because they were born in different era. The adults are supposed to have the same ability on using the technology, so they can control the children when utilizing the modern technology. Most of parents got big problem on controlling the use of digital technology because most of them are called immigrant



digital technology. A digital immigrant is a term used to refer to a person who was raised prior to the digital age. These individuals, often in the Generation-X generations and older, did not grow up with ubiquitous computing or the internet, and so have had to adapt to the new language and practice of digital technologies. This can be contrasted with digital natives who know no other world than one defined by the internet and smart devices.

## Objectives

This immigrant digital technology which next will be responsible to the world education especially transferring knowledge to the younger digital native. The parents or adults should realize that their children really need transferring their experience on implicating technology in teaching-learning process. The implemented education process related to the environment as mirror mechanistic theory developed by Langer gunarsa. Stated that people growth up to be something based on what they do. Human character is formed because of its environment. It can be concluded that environment gives something crucial to the human character and their future. The next problem appears is how to correlate between native digital generation and immigrant digital generation to transfer the value of teaching and education and can be develop based on the world development recently. This research has the aim that the values of life that are owned by digital immigrants can be taught to digital natives.

The character education can be transferred by using a method or a technique to connect those generation especially in industry revolution era 4.0. this phenomenon will be learned deeply to choose the bests method used, next it will give point of view for children and society to accommodate children development. Based on the reality above, it needs supportable environment, enjoyable. It will support the students to learn effective and to stimulate the learning process and to optimum the children ability.

Based on the explanation above, and some information about children digital generation. It is found that they really depend on to the technology which make them not to be wise and they cannot hold social interaction directly face to face. And the tradition activity which does not have any relation with technology will decrease constantly. The phenomena disturb for artist to develop art tradition dance which has

no relation with technology interested by early children. So, today when younger or children learn about culture and tradition will be an interesting topic.



Picture 1 Digital Natives dancing Nawung Sekar

### Concept theory framework

Starting from a phenomenon that occurred in the city of Yogyakarta, it was found that several children aged 5-17 years were learning classical traditional dance. Children aged 5-17 years or commonly known as digital native children regularly attend Yogyakarta-style classical dance studios. They are interested and enjoy practicing classical dance in Yogyakarta style, away from activities related to mobile phones and other technological equipment.

Based on these facts, the researchers conducted interviews and observations of the children's behavior, how children who are in a situation of industrial revolution 4.0 can learn Yogyakarta classical dance style which is full of traditional values, how the behavior that emerged after the children learned the classic Yogyakarta style dance, and how the children were able to survive in the industrial era 4.0.



## Materials and Methods

This study used an interdisciplinary approach covered for ethnocoreography approach, children psychology development approach, and social cultural approach. Through those approaches, the writer learns and analysis the problems of this study. The Ethnocoreography approach is used to describe and analyze the structure / form of the nawung sekar dance as a national art product that has traditional values learned by digital natives. Children development psychology approach is aimed to describe and analyze the children condition of native digital generation as a part of human who has basic need to growth and mature. This approach has been used to understand about core and children's need, so it can be a signal which can be formed and appeared.

The subject of this research is children in age around 3-6 year who learnt traditional dance of nawung sekar in dance studio of Yayasan Pamulangan Beksa Sasmita Mardawa. It is hold during four semesters started on March 2015, August 2015, February 2016, August 2016.

The research design used is qualitative research method which covered phenomenology. stated that qualitative research can be used for detail and complicated phenomena like feeling, mind thinking, and emotional which is difficult to be diekstraksi or learnt through conventional method". it is needed to analyze in order to show the regulation changes of culture.

The next step is using ethnocoreography method to connect the previous study which related "an old group which developed value, belief, and the same language. As stated by Cresswell, that ethnography planning is qualitative research procedure to describe, to analyze, and to interpret behavior patterns, and the suitable language with culture-sharing group which develop along world changing.

The use of ethnography approach is to analyze character education which attach on process of learning nawung sekar dance by children in studio dance of Yayasan Pamulangan Beksa Sasmita Mardawa Yogyakarta.

It can be seen based on this explanation diagram as follows:



Table 1 Matric data collection

Problem	The need of data collection	Technique of data collection		
		Interview	Observation	Documentation
How is nawungsekar dance	Form, structure, falsafah	V	v	v
Who is early children	signal, character, mindset, profile	V	v	v
How does the process of nawung sekar dance	Method, Media	V	V	V
How is Javanese society	Tradition system, tradition behaviour, tradition value, rule	V	V	V

## Results






Nawung sekar dance is classical dance Yogyakarta style which is used to deliver basic value of classical girl dance Yogyakarta style. The dace created first time by rama Sasmita Mardawa in ndalem Pujokusaman, who next ordered by Retno Angela, S.Sn. to make a concept of choreography. In addition, the background music is gamelan, which is created by Sunardi, M.Sn.

The first launching of nawung sekar dance is performance in ndalem Pujakuman. And the next after that a round 2020 is performance in some schools from kindergarten up to junior high school and also in some studio dance of Yogyakarta Nawung sekar dance is created especially for children which supported by gendhing lancaran with specific fun tone and special rhythm. This rhythm is familiar with Kenya menik-menik. The complete lyric of that rhythm is as follow:

1. Syair Gendhing Kenya Menik-Menik
2. Kenya menik-menik (the beautiful, cute girl)
3. Luweswiragane (pretty and interesting)
4. Gandossaksolahe (perfect the body movement)
5. Mujiwateseme.. (interesting smile)
6. Yen cinandra... wusanane (it appears beautifully like an angel)
7. Sarwa-sarwi endah (it's amazing and pretty)
8. Anengsemake..(it's truly interesting)

The formula of the dance used is 1-8 and apply simple dance floor. The introduction of the dance is permanently used Joged mataram style, as like majeng, joged, mundur and by attaching concept of pendopo. It can be described through the table as follow:

**Table 2** Formation Nawung Sekar Dance

NO	NAMA GERAK	POLA LANTAI
1	<i>Lambeyan</i>	
2	<i>Sembahan</i>	
3	<i>Kicat</i>	
4	<i>Ukel Jugog Kiwa-Tengen</i>	
5	<i>Lambeyan</i>	



The *nawung sekar* dance learning method which is commonly carried out uses 7 methods which in the learning process provide space for the teacher to collaborate or do it in a different order. The learning method if written in a table will look like in table 3.

**Table 3** Learning Methods for the *Nawung Sekar* dance.

No	Method	Explanation
1	Demonstration	This method is applied by the teacher through giving model in front of the students about the style of movement dance the students will imitate the teachers.
2	Question answer	The teacher performance the new dance movement as model for the students. This method is about dialectical between the students and the teacher
3	Counting/ Garingan	Counting method / <i>garingan</i> is a method that apply counting number 1- 8 to introduce the rhythm to students ( <i>lamba, gracik, mipil</i> )this method is usually followed by teacher applause to control di rhythm
4	Mirror	Mirror method is similar to demonstration method, here, the teacher giving model by moving to the left “ <i>ngede</i> ” the purpose is to make the students about right movement, so the student will not get confused to move left or right.
5	Tutor in same level	This method make use of the student as a model for their classmates in their class and the rest will imitate to the model
6	Drill	This method is focusing to give more exercise to the students in order to have habit movement. In the <i>nawung sekar</i> dance, the teacher will play music and followed by the students in performance the dance
7	Rolling	The process of learning <i>nawung sekar</i> dance, using movement from the first raw to the back line and alternate one each line.





The result of nawung sekar dance learning on children is aimed to introduce value and system which attached on joged mataram philosophy. The introducing process of nawung sekar dance taught to the children and performance on the school ceremonial graduation.

The introduction of philosophy joged mataram are: sawiji, greget, sengguh, oramingkuh is well popular taught regular through movement introduction using simple language and understandable. Outside of learning joged mataram, there is found dace technique which is used on learning classical dance Jogjakarta style. The dance technique used on learning girl and boy classical dance of Jogjakarta style included wiraga, wirasa, wirama. Those three things reflected as daily routine and stimulant done by the children on their teaching-learning activity.

### Conclusions and Discussion

Education is an effective method to floor the idea, topic, and point of view. In this era, education is really needed as tool to get any information and knowledge. Education is the key for students to get new information through handout, textbook or any other references that prepared by the teacher.

The education Principe is transferring the knowledge and value. That value is about how to have good character, have a good attitude, and build good relationship as citizen. The goal of it is creating an identity in society. The changes of world force its value to adapt the era. It also influences the core of value that can be avoid and it also gets impact to the life of citizen in the world.

The impact of value changing on world society has also related to Indonesian citizen It can be seen in our surrounding which communication and interaction system tends to individualism. That changing of interaction system between women and men, there is no border anymore.

The situational case in human interaction is relatively similar which can decrease the human value and identity unconsciously. The problem happens in mostly all over the world, including developed country and developing country. The same case and issues about decreasing value are most easy to be understood when the human interaction occurs.



According to Ki hajar dewantara on his book Karja mentioned that the goal of education is to prepare the human has a good character and identity. It is an obligation for all education system to create new generation or students with good character and value. Even in the industrial era 2.0, when technology has a big role in every life, including education. It is important to teach character so that digital natives are able to compete in global situations.

The formal or informal education process can be done in many ways, although the core of education can be learnt differently based on the society needs. According to Alwisol, defined that character is an attitude that showed by a person to give identity directly or unconsciously. The statement of Alwisol gave an understanding that as an individual human should be aware about its character and potential attitude or values in order to create good character.

Those values can be appeared through stimulation social process and an ability to keep good performance and attitude. It can be concluded that to introduce values and character building can be started from the early childhood period.

The result of research showed that early childhood has ability to imitate and learn through correct stimulation given regularly and continuously by the adults. The family environments and development society can be separated on building early childhood character.

The traditional classical dance Yogyakarta has some rules, values, and special characters which related close to their tradition, social culture of Yogyakarta. This dance has special characteristic included, animates sawiji, greget, sengguh, ora mingkuh. Nawung sekar dance is created with all the formal rule that attached on Yogyakarta classical dance, on the other hand this dance also adapted with the children need.

The nawung sekar dance also focus on the children growth which reflected on wiraga technique. Wiraga is a technique which involve many movements in traditional dance. This technique come from the java word “raga” which refers to human body. It involves forms and movements of body which take rule to the rhythm and formal movement.

The movement of nawung sekar dance is combination of all body movements which is embedded in style woman dance Yogyakarta; For example, ngithing. Ngithing is a finger creation movement which form a circle. It can be concluded that ngithing movement follow the children fine motorist.



The next technique is wirama. The word “wirama” comes from the word rhythm. It can be explained as matching point between movement dance and music or rhythm of gendhing. Wirama in process of learning nawung sekar dance is focusing to make balance between the movement and gendhing Javanese music. The combination between music and dance will make perfect and more beautiful performance dance of wirama nawung sekar dance.

It this process of wirama, children will also learn to count the body movement to make balance with the music. The counting number used is 1-8 which is repeated continuously follow the rhythm or music and the dance movement.

The third next technique is wirasa; it explains that nawung sekar dance learning process needs fine motorist movement, good attitude movement, and valid simple movement in every dance style. Its process can be seen from the sequence steps as like “banyumili”/ flowing water and dynamist. The characteristic of this dance is how the dancer moves slowly and beautifully followed by the Javanese rhythm music. The next characteristic is similar with kicat dance-back forward movement and then kengser movement.

The rule of “banyumili”/ flowing water helps the children to control the sensitive emotion by learning patiently and diligently. It is to describe from the attitude of “banyumili”/ flowing water itself which showed regularly and softly movement.

The process of learning nawung sekar dance also taught us to learn about value and culture. (Krettenauer & Curren, 2020) declared that three main points to keep the education culture existed, they are:

1. The culture is learnt by one generation to next generation as a heritage or social tradition culture: it is a conscious learning of transferring culture from one generation to next generation to conserve the traditional and culture as an education system.

2. The culture is learnt through transferring value not as natural genetics ways. It happened as efforts to learn and conserve the culture including cultural product, art, and so on in formal and informal institution.

3. The culture can be understood through deep heart and conserving for its community. It can be explained that culture is a habit of community applied in their daily life in order to exist and develop.



Based on those three of process, it can be inferred that to conserve culture as a system needed many ways including on education. The early childhood education has special purpose to conserve the value that can be transferred to next generation. It has been a rule that they got from the elder generation in conserving value of culture.

Based on previous research, it found that in Javanese society specially Yogyakarta, tradition and culture is transferred through learning process. Nawung sekar dance learning usually be performance in dance studio of Yayasan Pamulangan Beksa Sasmita Mardawa Yogyakarta. There are some values that conserved on nawung sekar dance:

1. Sawiji, which means that total focusing (total concentration). It can be reflected in the form of smooth and regular movement in dancing, without mental disorder.

2. The children started learning one dance style for about 6 months and show it in form of stage dancing. They can go on the next level if they have perfect performance on the stage dancing. It needs more concentration when train them on learning process of dancing in outside of dancing room. It usually happened on the stage where the place is crowded of audience, so it really had need of more focus.

3. Teaching dance also need focus and concentration. The delimitation method used on learning teaching of dancing in dance studio Yayasan Pamulangan Beksa Sasmita Mardawa Yogyakarta. This method focused on coordination between body movement, eyes and imitate the teacher also listen to the rhythm.

4. Greget, is about inner dynamic and it also be understood as control emotion without being coarse. This process appeared when the children try to control their movement power in dance activity. It is the hardest one because children are on moody emotion. Here the teacher train on the children to control emotion through the process of dance learning.

5. Sengguh, means self-confidence, which teach them to have good performance without being bold without being arrogant. Nawung sekar dance teaches them to increase their self-confidence It can be proved by performing their dance ability on the stage.

6. Ora mingkuh, means that they should have a strong will, dedication, no re treat, to build self-discipline.



This research found that the process of learning the nawung sekar dance in the foundation dance studio of the foundation pamayaran beksa sasminta mardawa is able to teach the characters of children aged 5-17 years, the characters that are learned are concentration, emotional control, patience, not arrogance and self-confidence.

The fact can be seen from their process of learning, assessing and also evaluating. They even try to learn new dance style to train their ability. The next step is holding and joining in the dance performance on the stage completing the costum of nawung sekar dance. The education process of nawung sekar dance is building the early childhood characters which can be transferred as local wisdom art activity.

The process of teaching-learning nawung sekar dance is to answer the recent problem and also give solution through value educating as cultural heritage to keep and build character of local wisdom.

The process of teaching and learning nawung sekar dance is an art activity to teach characters and values in preparing early childhood as digital generation in order to have good characters, self-discipline, respect to others, creative, and able to work in team.

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