

## BUILDING LEARNERS' CHARACTER THROUGH THE TRADITIONAL DANCE PERFORMANCE OF MINANGKABAU

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### Abstract

This article aims to explain and reveal the character building activities for learners through an appreciation of dance performances. Dance as an expression of human being capable of expressing various moral messages through symbols of movement, music, and costumes and properties, so that they can be said for character education media. Nowadays, almost complete degradation symptoms character on learners in schools in West Sumatra. Low understanding and experience of character for learners as cultured human and social beings, who live in the area which is known with indigenous philosophy and culture, such as Minangkabau with the philosophy of "adat basandi Syarak, Syarak basandi kitabullah". In fact, many students who do not behave according to the characters of Minangkabau. This fact affects the social stability and social integration in the learning process in West Sumatra. Therefore, one way to solve this problem is to provide an understanding of the character of Minangkabau through Minangkabau dance performances, which are considered to have substance on the characteristics of Minangkabau.

**Keywords:** Character, Dance Arts Performing, and Students.

### A. INTRODUCTION

The character is a pattern and style of the behavior of someone in the act or acts. Character is a form of human behavior that appear individually and in groups, so that the form of the behavior in everyday life can be derived from the collective human culture. That is, the individual characters are formed by the influence of the social system, and the local cultural background. The character is also a way of thinking and behaving of a person and a group of people, the way as well as a characteristic of individuals and groups to life and life which can not be separated from co-operation, both within the family, community, nation and state. What if an individual and the group has a good character, that individuals and groups are able to act and act wisely, wisely and be ready to account for any consequences of their decisions. In addition, the actions of individuals and groups should be based on local norms and culture.

Minangkabau society as mannered and cultured society of Minangkabau, indirectly has a characteristic of Minangkabau. That is the daily life of the Minangkabau people should act and interact, communicate with Minangkabau character. Therefore, socially and culturally, Minangkabau society has been set in the social system and customs clear and structured. Therefore, a good Minangkabau society as well mannered and civilized society is run norms and values of the Minangkabau culture in everyday life. Implementation of actions and behaviors performed by Minangkabau society is reflected in its characteristic shape. That is, actions or activities undertaken by the Minangkabau community-oriented values and norms set by the customs and culture of Minangkabau, which has prevailed for generations in the life of society.

Community character issues simply can not be separated from the issue of education, both traditional education, formal education and modern managed. Therefore, educational institutions or persons involved in the issue of education, be held accountable in the Minangkabau cultivate character. In addition, the character needs to be given ranging from household education, public education, community groups, and education in schools in West Sumatra.

As an ethnic Minangkabau region, or as an ethnic community that has had a variety of ideology, such as "*adaik basandi sarak, sarak basandi kitabullah*". Has become the foundation for the life of the Minangkabau people from the proclaimed ideology to this day. However, the ideology probably will not run without the intervention of educational institutions, both formal educational institutions, households, indigenous groups and the government. However, that certainly is a cultural education, formal education and influential in shaping the character of Minangkabau, for residents Minangkabau people in West Sumatra.

Can be explained again, that the characteristics of the Minangkabau people in West Sumatra still be manifest in the life of the community, if the community has intervened by traditional institutions, educational institutions and families. Therefore, these characters should always be taught to the public. Therefore, educational institutions ranging from primary school to the college or university level, participate in character education. Because these characters can not be left without associated or connected with education and learning. Although in the household of a father familiarize themselves with educating their children to behave and act based on the characteristics of Minangkabau, it means that character education has been going on in the household.

Referring to the development of the social life of Minangkabau society today, both the general public, the academic community, ranging from elementary school (SD) until the college level (universities), almost all of them are contaminated with global culture. That is, at this time many Minangkabau people both educated and less educated, either in school or not in school has been contaminated with the lifestyle and values of global culture, which is not based on local values.

The issue of interest is when the institutions of formal education as an institution to educate the students, this time not reveal signs to preserve the characteristics of the Minangkabau. Many schools where students do not act and behave as Minangkabau society, even though the father and mother are descendants of Minangkabau genuine. In fact there are some teachers who do not act and behave with characteristics of Minangkabau. Therefore, the degradation characteristics of Minangkabau today, has started from both schools at the elementary school level to the university level in West Sumatra. As a result, teachers, students and the general public who have been out of the many characteristics of Minangkabau.

Indeed it is the degradation characteristics of the Minangkabau talk looks at ethics, ethics interact and integrate. Even many of the students in the school who no longer pray, or greet a teacher when entering class, and in addition many of the students who are no longer reprimand or say hello when the teacher is outside the school environment. Even in college or university, many students who do not have the solidarity and ethics Minangkabau in associating with each other or professor. Sometimes such symptoms, caused by teachers or lecturers who are not able to give lessons on the characteristic values of the Minangkabau on the student or students. Sometimes a teacher or lecturer does not act and behave with character Minangkabau, which causes it to lose the guidance of the student or students.

Today, the pace of globalization and the rapid advancement of science and knowledge and technology, have an impact on the deterioration characteristics of the Minangkabau. At various schools and universities seem actions and behaviors performed by the student is no longer based on the character of Minangkabau. Cultural manners, said words, tolerance, and solidarity they have shown does not reflect the characteristics of the Minangkabau. However, what they do is characteristic of a global culture. This means that they act and behave have adopted the values of global culture, and no longer apply the values and norms of Minangkabau.

According Fauzul Asni (2014: 29) that the formation of a new culture from the aspects of technology, science and economy, have triggered social changes that have an impact on changes in the character of the nation. Agrarian character of the nation, has become industrialized, resulting in the production of competitive lifestyle. In the end mentalities competitive rivalry, sometimes dragging the capitalist character, view humans as material objects. This has undermined the values of the character of the Indonesian nation. For that character education should play a role in this case, at least the government should give the proper tension between science, technology, and character education.

View of this fact, this character needs problem encouraged or revitalized again through educational institutions. Because educational institutions are agents of the various changes, both mental changes, and spiritual knowledge. Therefore, the problem of these characteristics need to be built from the primary level to higher education at a university. This means that the building characteristics of learners as early as possible, means have to break the chain degradation Minangkabau character. Therefore, the character development can be done through formal educational institutions.

As the Indonesian government to make educational planning aimed at intelligent human birth and strong character. This means that the national education goals including the education of character, and therefore is the most important character in the Indonesian education. In addition, it can be said as a character education character education that have added value, which is an aspect of education that involves knowledge, actions and feelings. Therefore, it can be explained that the character is an action and behavior are closely related to human values, which should be taught either through formal educational institutions, non-formal and traditional educational institutions. Therefore, the charge of character education material is character, attitude, and behavior of students.

Character education can be provided in educational institutions through a variety of ways, through the knowledge of religion, arts, and social. In Minangkabau, in the past character education can be taught by *niniak mamak* or *pangulu* (headman) to his nephew or the relatives. Basically Minangkabau character education has been started from the clan or relatives, either through admonished, or literary learning through games and art, as well as martial arts. However, one part of the Minangkabau culture is often a learning media is the character art.

In the past at the same time a father and an uncle (*mamak*) often educate children and nephew with various allusions in various admonished. Moreover, it also introduces a variety of art, because the art includes a variety of symbols that can be a character learning for children and niece of the *niniak mamak*. In the show has run a variety of character *Randai* Minangkabau, as well as in Galombang dance performance and Plate dance. In fact, the past teaches Minangkabau appreciation to their children by bringing the child to watch the performing arts, as well as learn. It is intended that the child is able to practice or act in accordance with the characteristics of the Minangkabau.

The formation of national character is one of the objectives of the national education system. Article I National Education Law of 2003 states that among the goals of national education is to develop the potential of learners to have intelligence, personality and noble character. Education Law of 2003 that the aim of education is not only in order to establish the Indonesian people are intelligent and knowledgeable, but also personality or character, so that in turn will be born generation of people who grew and developed with character oriented to the noble values of Indonesia, such as the noble values of Pancasila and the noble values of the local culture and customs, such as the noble values and culture of Minangkabau adat.

Suspected error character education in West Sumatra education stems from the root or base education itself. As we know according Indrayuda (2012: 9-10), that the education base in Minangkabau which starts from the family, either a large family (*sarumah Gadang*) or the nuclear family, then *surau* (mosque) and the third goal of martial arts, and the fourth is *lapau* (cafe). The fourth base is central to character education in Minangkabau. Looking at the fact that appear in the case of the current character degradation, particularly in the case of the degradation of a variety of students in the character or the city of West Sumatra Padang, it can be assumed that character education has not run well on the basis of traditional education, and also does not continue in a formal school, because formal schools too focused on science and technology. This is the cause of character education are increasingly not succeeded in building the personality of students, namely personality Minangkabauan or Indonesia.

This article reveals how to build character education students or students in various schools through an appreciation of dance performances in various areas of Minangkabau in West Sumatra. This article describes the role of Minangkabau dance performance that is able to be a stimulus, as well as incorporating the character values of the Minangkabau. In turn, the values conveyed by the dance becomes the object of which will be absorbed by learners through memory and feelings, to further a culture for themselves.

## B. DISCUSSION

### 1. Lack of Tolerance Attitude, Ethics Speaking Nor Interact Based On Current Student Characteristics Minangkabau

The problem this time students are on the way or attitude talk and communicate. The second application of behavior can be seen from the way rebuked and reprimanded attitude. In the interaction the students often apply individually and in rebuke no longer with the customary courtesy rooted in Minangkabau culture. In Minangkabau culture organized way of interacting with the term *kato nan ampek*. *Kato nan Ampek* must be realized by each of the Minangkabau in the mix or interact. Even *kato nan ampek* ideology not only ignored by students when they interact with fellow students, but also to their teachers even to people who are older than their age.

Communication is built by students not reflect *kato nan ampek communication* according to the custom of Minangkabau culture. Reality is often encountered when students send SMS (shot message service) to their teacher with wording that is less appropriate for a teacher. That is the SMS sent to the teacher no difference with SMS to his fellow students. This often makes the teacher became angry and rebuked the students. As for some of the excerpts of the SMS that "thud, there is at what time in the house? "Coz", I want to see you ibuk, willing to take the task I'm working late. "Tq buk, buk se4kan time for me, he he". From the SMS example, it can be concluded that the students how to send SMS to the teacher does not use an actual Minangkabau ethic. However, the students have to generalize between friend and teacher. This means that the characteristics that are used by students is not a characteristic of Minangkabau. The students do not practice the values *kato nan ampek*, because they do not know their place in communicating and interacting.

Students often do not have the spirit of tolerance in relation to fellow students at school. Often students who do not want to show smart students who are weak in knowledge. Students who feel clever or smart just want to hang out with a clever course, even if there is a teacher who told them to be a tutor for his friends a lot less would not help. Therefore, students are assessed at this time too is individual, so characteristic of Minangkabau is "to climb the same hill and the same groove to decrease, the same weight carried and the same lightweight portable" is no longer practiced by students at various schools in West Sumatra, so the spirit of tolerance no longer on the students themselves.

### 2. Appreciation Event Minangkabau Dance Performing Arts Building Character in Students

According Widiyono (2013: 232), that the work of art, like the art of literature is loaded with character values that can build up students to have character, good character or the Indonesian local. Values such as the values of beauty, life values, knowledge, values and heroic ideals. Therefore, the work of art is one medium to fix back the character of students who have run away from its roots, like the democratic character of Minangkabau, religious, polite, and tolerance and mutual collaboration and civilized.

Dance as part of the art has symbols that can build a student's character, whether through movement, costumes, music, and the dancers own property. The elements that exist on the dance have moral values that can be reviewed or presented by the teacher to the students, so that students can understand that dance is not

just an art show to entertain just watch. However, dance is a medium to educate students to apply and be in accordance with the character of Minangkabau, which is reflected by the dance performance.

Dance is a representation of the culture of a particular society. If the dance is the dance of Minangkabau, means dance is a representation of the customs and culture of Minangkabau. Therefore, indirectly Minangkabau dance embodies the traditional values and culture of Minangkabau, good tolerance, critical, dynamic, democratic, sensible and wise, full of consideration, religious, *raso* and *pareso*. All aspects of the customs and culture of Minangkabau dance presented by the Minangkabau people. Minangkabau society, which in turn can learn from the dance performance on the values of ethics, morals, knowledge and personality Minangkabau.

This article will put forward a sample of Pasambahan dance which has the characteristic aspects of Minangkabau. Aspects of Pasambahan dance one of them has a vision that is able to build the character of Minangkabau women. In addition to female characters, Pasambahan dance also build a male character. Assessing the Minangkabau characteristics implicate of Pasambahan dance in the illustrated through the dancers who dress modestly, firm and agile moves for men, for women and soft, with no element of tease, but respect. The position of women dancers in Pasambahan dance describe the type of woman Minangkabau tender but firm and authoritative. Because women are required Minangkabau gentle but firm personality. The impression which appears in Pasambahan dance, educating the impression that, because each dancer must be able to respect other people with personality Minangkabau, in accordance with the adage that "*lamak dek awak, katuju dek urang, and Harimau dalam paruik Kambiang nan dikaluakan nan*", which is a philosophy about attitude respect for others, though less pleasing in our hearts, but we must apply friendly for people who come to our place.

We know that not all children are smart in learning to interact and integrate with the community or fellow students at school. Good students often scorned or shunned by his gardens at school, because the students are not able to establish good communication with its environment. Therefore, the development of character not only be constructed by science and technology, but the character development will be built one of them is with the arts, such as dance. That is a sharp mind and a high IQ, and complete school facilities have not been able to build a character for students in the school. Because the character is closely associated with the cultural and social systems.

As the opinion Goleman in Densi (2011: 23) where Goleman describes the success of a person in the society, which is 80% influenced by emotional intelligence, and only 20% is determined by intelligence (IQ). students who have problems in their emotional intelligence, will have difficulty learning to get along and can not control his emotions. Students who have problems with emotional intelligence, which he carried since childhood, if not addressed will carry in their teens, and even adults. Instead the teenager who has the character to avoid common problems faced by teenagers, such as delinquency, mass fights, drugs, gambling, drunkenness, sex behavior, and so on.

Today, character education into a 'trending topic' in education after the Minister of Education and Culture and President Susilo Bambang Yudhoyono to offend it. Because the Indonesian people, especially the student has lost its ethnic character, and the character of the nation. Therefore, the best way to build human character Indonesian culture is the beginning of education. This means that the character is a community identity that is based on the customs and local culture, and social systems contained in the local community. Therefore, the art needs to be a serious concern for the teacher to be a medium, which is used to build the character of students. As explained earlier, that the dance performances such as Pasambahan dance, is an appropriate means to build character for self Minangkabau students, at various schools in West Sumatra.

According Indrayuda (2011: 27), art or works of art such as dance, folk theater namely is Randai, and Lenong or Ketoprak, and musical character is able to provide learning for students. Because through the arts is much to be learned about the nation's character, and the character of the host or local character. In the arts such as music, any player or players are taught discipline and responsibility, and collaboration. In addition, the actors or the music player also must have a sense of emotion and sensitivity. So that if a player is not disciplined by the tempo and melody being played, then the player will be inharmonic, or will give birth to a game that is not relevant to the other players. This means that the music played a character must have the cooperation, discipline and responsibility, as well as sensitive to the taste or empathy and sympathy. So next to dance, dance should be in tune with the tempo of the music, which in Minangkabau philosophy mentioned "*kama bunyi gandang kasitu rantak kaki*", meaning to the sound of feet pounding the drums to it. The purpose of philosophy is that we must agree, and there is no betrayal of us, life has to be harmony and balance.

Teacher as facilitator should be able to build the character of students by introducing the Minangkabau dance through the history of the creation, or through appreciation of the show. When the appreciation lasts a teacher should explain in detail about the symbols that exist in the dance, as part of the characteristics of the Minangkabau. When the dance teacher appreciation Dishes, teachers can explain that dance is a symbol of the Plate discipline and balance. This means that the Minangkabau society has taught at both past and present, that life is to be disciplined and balanced. In addition, dance Plate suggests that the Minangkabau are people who

have the firmness and responsible with his actions. Therefore, each of the movable plate will remain safe and do not fall or break, because each dancer was given the responsibility and firm with principle. Plate Dance also has a tolerance, if each dancer is not mutual tolerance of each plate dancers will then collide with each other.

The art work is essentially the multilingual, multi-dimensional, but it is nationalist artwork can currently be multicultural. Through the multi-dimensional works of art that a lot of things that can be taken in its application to the student's character, in which a student will be able to learn to develop his personality by combining elements of aesthetics, logic, kinesthetic and ethics. Such as when students are featuring dance groups such as dance Plate. In the Plate group dance performances, each dancer is taught how to use a good aesthetic sense in moving or moving the plate or in a position to move on the floor. With a sense of each dancer will be able to capture the expression signals to each other, so that the movement that brought about to give birth and the allure of power amazed the audience. Logic, will be used by dancers when played plates that are in his hands. If the plate is moved without the logic of gravity of the earth, then the dishes will surely fall. In addition, a dancer taught logic when combining flavors with dancing plates, so that the plate does not fall and the dance has a value of beauty. Therefore, the Minangkabau always in everyday life combine logic, ethics and aesthetics, which is characteristic of Minangkabau which should be inherited by the students as the next generation in West Sumatra today.

Plato stated that art should be the basis of education, so that art has a very important role in supporting education in general. Therefore, character education related to traditional values and culture of Minangkabau, can be built with a work of art, or through art education both applied and theoretical. Be applied is to invite students to watch or appreciate the variety of dance performances, and explain the philosophy of dance to the students. In addition, to provide knowledge about dance, dance history teachers need to explain to their students. By applying the appreciation activities, the teacher explains the philosophy and history of dance to students, these activities can build student motivation and student understanding of the character of the Minangkabau.

The concept of education through art is also expressed by Dewey in Demsi (2011: 32) that the arts should be a means to an end rather than to the interests of education and of art itself. Thus, through arts education achieve educational goals that balance the rational and the emotional, intellectual and aesthetic awareness. So that not only teaches the art of emotional awareness but also teaches the art of how to connect the aesthetic consciousness with logic. Because art is not without logic will be created and carried out, without the aesthetics of art can not be enjoyed. Therefore, Minangkabau society has taught us that art can be a medium of learning, such as learning how to combine the emotional and rational in our lives. In turn applies Minangkabau proverb "*raso dibawo naiak pareso dibawo turun*". This means, that any act or decide on something we have to communicate between feelings and thoughts. This means again that the taste and mind needs discussion, so a decision was a result of discussions between the emotions and the mind.

Minangkabau as a territory and a place for living a so-called ethnic Minangkabau tribe. Founder Minangkabau customs and culture of the past, has been teaching and cultivate character education melalui arts activities. Therefore, dance and Randai (folk theatre) is a medium to convey a moral message to the Minangkabau society, either through movement or through story. Although dance and Randai presented as entertainment, when it also became the media of dance and Randai character education for Minangkabau society. Therefore, past the indigenous stakeholders using media arts to foster character education in Minangkabau. The reality is multidimensional art has led the Minangkabau people behave like the proverbial "*lamak dek awak katuju dek urang*" (good for us and good for others as well). arts has built a human character in Minangkabau with mannered and dignified life.

### C. CONCLUSION

One of the ways for building character of students is now back in West Sumatra, one of the ways is through the appreciation of the performing arts, or through art education based on the local culture, which is based on the customs and culture of Minangkabau. Therefore, performing arts such as dance multidimensional students are able to build character by acting and thinking, and behave and act using ethics, logic and aesthetics. The concept of logic, ethics and aesthetics that exist in the art of dance is not directly represent the customs and culture of Minangkabau. Therefore, through the appreciation of the performing arts students are able to be led to understand the cultural values and customs of the local Minangkabau.

Required students to build character performing arts media, in addition to entertainment media and art is expressive, art is able to provide cultural education for students in the school. Through an appreciation of the performing arts of dance, such as dance Pasambahan, Plates, and Galombang dance, students are expected to have been able to understand the values of solidarity, tolerance, cooperation, and responsibility, and communication ethics, and ethics of the social customs and culture of Minangkabau. Because of the concept, the art of dance teaches us to empathize and sympathy. In addition, the dance also led students to be responsible and respectful, and able to work, this fact can be seen in Plate dance performance. Therefore, the formation of

character can be done as early as possible to students through various activities appreciation, namely as an appreciation of Minangkabau traditional dance performances.

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