

# Analysis of Jari Ramelan in Growing Cultural Values of Cooperation and Courtesy in Students of SD Negeri 1 Purwojati

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**Abstract.** Art is closely related to aesthetics which contains noble cultural values. Easy access to information instantly if not balanced with the cultivation of cultural values will have a negative impact on the development of students as part of society. The impact of gadget use needs to be watched out for. Jari Ramelan, which stands for learning to dance and play the gamelan, is considered necessary as one of the activities that can foster the cultural values of cooperation and politeness in students. Teachers collaborate with local artists and utilize existing infrastructure. Jari Ramelan activities are considered quite effective in fostering the cultural values of cooperation and politeness in elementary school students with a decrease in social problems that arise in the school environment. This can be seen in changes in student behavior in their daily lives such as cooperation activities, shaking hands, being gentle in speech, and not being arrogant.

**Keywords:** Dancing, Gamelan, Cultural Value, Cooperation, Courtesy.

## 1. Introduction

The development of the world of education today has a very complex mission. The output of the educational process is not only required to have intellectual abilities and the development of skills, but more importantly, the cultivation of values in order to create graduates who can internalize positive character values as members of society reflected in daily life. Students are not only taught things that are scientific in nature but are also required to be able to foster the cultural values of cooperation and politeness. This stated that the learning process carried out as a result has not been tangible in contributing to society at large. Mainly in character development. Of course, this statement is not entirely wrong[1].

The rapid development of technology can facilitate digging and searching for information instantly with technologically advanced devices. Of course, this has an influence on students in their daily lives. The ease of accessing information should be balanced with adequate knowledge and education. What is even more important is not to lose identity. Of course, due to the ability of students to filter information with the synergy between parties from schools, families and

communities as three components of education by providing habituation of cultural values of cooperation and politeness as early as possible can be optimized[2].

Law No. 20 of 2003 on National Education System, the mandate of the decree states that national education develops skills and helps shape the character and Civilization of a worthy country gain. To provide students with opportunities to become loyal and devoted to Almighty God and to become noble, healthy, knowledgeable, competent, creative, independent, democratic and responsible citizens do It's hidden. The statement can be taken in essence that the function and purpose of education in Indonesia is to form a good and commendable character through a series of ethical education activities so as to build the nation's civilization. The implementation carried out at every level of education is no exception at the elementary school level, the implementation is carried out in a structured and measurable manner. Therefore, students should have norms, moral codes of conduct and politeness in dealing with the society in which they live.

Not only should children understand right and wrong, they should also acquire positive habits in order to internalize them. This will make them understand the concept of right and wrong cognitively, feel positive values emotionally, and get used to doing good actions psychomotorly. Therefore, effective character education must include aspects of moral knowing (good moral knowledge), moral feeling (positive feelings towards moral values), and moral action or good moral actions [3].

The description refers to the geographical location of SD Negeri 1 Purwojati, which is strategically located in the middle of the district capital and close to public infrastructure facilities such as City Hall, District Office, Health Center and Village Fields. It is great to join in order not to be excluded from other religious groups and to achieve more success in academic and non-academic affairs. A set of gamelan facilities owned as capital to develop the cultural value of cooperation and politeness to students. The introduction of art from an early age is very important to maintain traditional culture so that it does not disappear.

In this regard, to welcome education that prioritizes the Pancasila students profile, of course, noble character building and the cultivation of cultural values must be instilled in students. The Jari Ramelan Learning to Dance and Gamelan activity was chosen as one of the alternative activities to foster the cultural values of cooperation and politeness as well as a means of public communication through collaborative activities with local artists and empowering existing supporting infrastructure.

## **2. Research Methods**

### **2.1 Research design**

In analyzing Jari Ramelan as an effort to foster cultural values of cooperation and politeness in students of SD Negeri 1 Purwojati using descriptive qualitative research. The author made direct observations on students at SD Negeri 1 Purwojati who participated in the Jari Ramelan activity. Observations were made in three stages, namely before participating in activities, during the implementation of activities and after participating in activities. The instrument used was an observation sheet using a rubric.

## **2.2 Subject of study**

As the subject of this study were all students who took part in the Jari Ramelan activities at SD Negeri 1 Purwojati with a total of 25 students.

## **2.3 Instrument of the study**

The observation sheet is used by researchers to observe the extent to which Jari Ramelan activities can have an impact on instilling cultural values as well as cooperation and courtesy for all participants with rubric.

## **2.4 Research procedure**

The research procedure was as follows:

- 1) Identify of subject research.
- 2) Perform data collection.
- 3) Data analysis.
- 4) Interpretation and conclusion.
- 5) Write and report.

## **3. Results and Discussion**

### **3.1 Definition of Gamelan**

The Gamelan Industry in Sukoharjo as an Effort to Preserve the Nation's Culture. She's trying to utilize the art of gamelan and various Indonesian cultures in front of the wider community by performing this art in the 2018 International Gamelan Festival. She's initiated the gamelan industry in Sukoharjo as an effort to preserve the nation's culture, especially in the form of gamelan music. She's explained that gamelan is a set of traditional Indonesian musical instruments that characterize a society and must be preserved and introduced early to the younger generation. The role of the gamelan industry in Wirun Village, Mojolaban District is being utilized in the preservation of gamelan.

Gamelan it self comes from the word gamel which means hitting or beating. Gamelan is one of the traditional Javanese arts that uses the pelog and slendro barrel system, where the arrangement uses a system of notation, sound color, rhythm, pathet, and rules in serving gendhing. Gamelan is usually played with tembang (songs) in groups and contains elements of beauty. Thus, it can be concluded that gamelan is a set of traditional Indonesian musical instruments that have their own beauty and are played together in a group.

### **3.2 Definition of Dance**

The definition of dance in the Big Indonesian Dictionary is dance means body movements and so on rhythmically and often accompanied by sound. Dance is a series of rhythmic movements accompanied by rhythms that aim to express emotions and can be performed alone or in groups. There are concepts of space, energy and time in the process of staging dance performances. The elements of dance are movement, accompaniment and different clothing.

Dance has many functions in life, including communication, ceremonial space, recreational services, educational media, catharsis, channeling, and performance therapy. Dance education for children is very effective, characterized by the creation of conditions that allow children to freely regulate the development of their sensitivity, fantasy, imagination and creativity[4]. Expressions instruction (move) too incorporates a critical affect on child advancement, which is characterized by net and fine engine aptitudes, dialect and considering, and social advancement .

The meaning of art is a delivery of works of art based on something beautiful and valuable[5]. In this way craftsmanship is closely related to aesthetics, which isn't as it were unmistakable magnificence but has respectable values that can moreover be translated by the five human faculties. Furthermore, as expressed by Ki Hajar Dewantara, culture, which arises in close connection with the human emotional soul, is also a small part of art. This statement emphasizes that art is all human actions and arises from emotions and beautiful life, as it can move the human soul. There are also those who argue that art is also equated with the expression of emotions as human personality. Since God's creatures are created with beauty and its characteristics, it is no wonder that humans have the beauty to always appreciate all the beauty that has been created by others through their work. This expression emphasizes that art in this case is a manifestation that instills respect for others for the beauty and form of existing works.

Dance is a part of art whose medium of expression uses gesture. This at that point raises unused thoughts and understanding that in learning to move, children already ought to know the meaning of move itself, this can be since when showing each move development went with by elucidation of sentiments, truthfulness and excellence. Therefore, in order for the quality of the dance to be good, dance performers first master dance skills, especially learning dance aspects which include wiraga, wirama and wirasa so that children understand the whole dance. Dance learning is also part of art, which is a process of interaction between students and their teachers that provides information to students to realize their own abilities. The learning that is done shapes the child's attitude and belief in dance as something that can color his life.

Learning dance in this way consists of several components that build on each other, in which students and trainers naturally participate. In addition, learning to dance is part of learning art. Dance skills play a role in shaping students' personalities by paying attention to development in acquiring multiple intelligences, which is more harmonious[6]. This means that through the arts, children can achieve their maximum potential, including their achievements, especially in the field of dance. Children who can dance are people who have experienced the development of their interests, talents, and determination to express themselves through dance movements.

Children with dance skills are seen when they know how to express dance well through movement. Although theoretically not talented, when a child knows how to use existing dance techniques, children can instill the art of dance to an audience interested in art. Even if they don't really understand the theory, if a child can dance with existing techniques, it means that the child knows how to convey dance to the audience as art lovers. Dance classes in dance groups for elementary school-aged children are seen to have an impact on student performance, particularly in relation to dance skills. There are several reasons why this happens, including learning opportunities, children's interests and skills, parents who provide full support, studios like schools, and a supportive environment to channel their skills. Dance classes in dance groups for elementary school-aged children are seen to have an impact on student performance, particularly

in relation to dance skills. The studio as a whole is a place of learning, an environment that encourages channeling the skills possessed. Skills that influence children's performance if they have support from the classroom and environment.

### **3.3 Cultural Value**

In the development of national culture and character education, values developed in culture and character education were identified from the following sources[7]. Indonesian society is one that values religion. As a result, religious teachings and beliefs always form the foundation of the lives of people, communities, and countries. Political life is built on religiously inspired principles. A nation's culture and character are shaped by its values, which must be built on religiously-derived norms and principles in light of these factors. The Republic of Indonesia's Pancasila nation upholds the Pancasila set of guiding ideals for its people and country. In addition to being included in the 1945 Constitution's Preamble and Articles, Pancasila is also mentioned in those documents. This means that the values contained in Pancasila become political, legal, economic, social, cultural and artistic values. life.

The goal of culture and national character education is to prepare students to become better citizens, competent, motivated and able to apply the Pancasila values in the life of the nation. Culture as the truth that no one lives in a society that is not grounded in socially accepted cultural values. These cultural values are used as the basis for concepts and meanings in communication among members of the community. Culture is a very important place in people's lives, so culture should be a valuable resource in shaping the culture and character of a country.

National education goals with competencies that must be possessed by all Indonesian citizens are developed in different ways at different levels and units of education. Based on the four sources of values, a set of values for cultural education and national character were identified, including religion, honesty, tolerance discipline aspiration creativity freedom democracy curiosity national spirit love. Respect for indigenous achievements, friendly/communicative, peace-loving, love to read, environmentally conscious, social and responsible.

### **3.4 Cooperation and Courtesy**

Some studies state that the principles of cooperation and politeness are closely related to the development of industry 4.0. During the Industrial Revolution 4.0, good individual character is still needed to build social relationships with others. Therefore, the principles of mutual cooperation and courtesy are still very important in building the character of the younger generation. This gotong royong and polite behavior can be taught in the family, school and community environment.

The "Jari Ramelan" activity allows students to improve cooperation and courtesy skills to communicate and interact well in daily life. Politeness is defined as respectful and obedient (will, volition), commanding in a good way; educated (behavior, speech, clothing, etc.), well-behaved, well-behaved; and polite not obscene, not obscene[8]. Politeness is defined by common courtesy, good manners and politeness. Courtesy is a rule or custom established by a particular society and agreed upon. Politeness is also called manners.

Cooperation and politeness in gamelan activities begin with respect for gamelan instruments. It does not mean deifying instruments in the form of drums, gongs, slenthem and

so on. But students are more taught to respect ancestors. Students are taught not to just beat but sit quietly, hit according to the guidance of notation, beat with the right rhythm even though they have memorized the notation but can synergize with other musicians in one team. The growth of cooperation and politeness is evident from the implementation of the "Jari Ramelan" activity, students before participating in the activity when walking seem arbitrary. After participating in the activity, they walk slowly, bow and smile while kissing hands and saying greetings when meeting other people and even greet each other gently when greeting friends at school. The teaching of sitting position, beating the equipment and dancing seems to bring students into a better person in cooperation and more polite.

#### **4. Conclusion**

Through the activity "Jari Ramelan" fosters the cultural value of cooperation and courtesy of students. Because when we dance, our students don't just do the dance moves, they train, feel and train their souls. Even so, when students sound gamelan instruments they are able to implement the cultural value of cooperation. The cultivation of cultural values can be successful in two ways. The first is habituation and exemplary. Habituation carried out by all stake holders will bring a much better positive effect. What's more, with consistent exemplary behavior, it will certainly be more successful in internalizing values in students[9].

The students who joined the Gamelan extracurricular activity were observed. Character education is implemented in that activity[10]. In moving part or all of the body, a steady coordination of movements is needed. If this is not done, the resulting dance will lack life. When sounding gamelan instruments, students are required to have a sitting posture, how to hold the instrument according to the rules. When sounding the gamelan even though they have their own parts, students harmonize with the guiding notation given.

The impact of "Jari Ramelan" on the characteristics of elementary schools is positive. This is evidenced by interview data conducted in polite Javanese and Salim cultures, or handshakes from visiting teachers and other senior teachers. Use polite language during and after activities. Put the device back in place. Most learners show this attitude. Changes in students' attitudes are the main result in the cultivation of cultural values that have changed after participating in Jari Ramelan activities with character education and cultural values inserted during training. One example that students apply in maintaining their good character is by implementing a culture of kissing hands to teachers and mentors. The culture of kissing hands is a culture of kissing hands to older people in certain contexts. From simple things that appear continuously, it has the aim of forming habits of respect, respect and religion because respecting elders wherever they are is an obligation according to the guidance of religious teachings.

The formation of characters in this study is by playing each gamelan instrument has a good and harmonious interaction. Karawitan education includes teaching noble character, polite, courteous and Javanese manners. Musical practice also educates the participants in order to be able to talk to each other, in order to be able to make a dish that is harmonious [11].

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