



Implementation of Archipelago Dance as A Means of Introducing Cultural Literacy to Early Children

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Abstract

Purpose – Nusantara dance contains local wisdom values that can be instilled early and impact individuals' development, especially in early childhood. Early childhood tends to be more interested in modern dances. This study aims to explain the process of implementing Nusantara Dance to introduce cultural literacy in early childhood.

Design/methods/approach – This research is qualitative with a field research approach. Data collection techniques in this study used observation, interviews, documentation, and literature studies based on relevant sources. Data analysis techniques were done through data reduction, presentation, and conclusion.

Findings – The study results show that Nusantara Dance effectively introduces cultural literacy to early childhood, provides an understanding of cultural diversity in Indonesia, and knows the diversity of movement and music from every region in Indonesia.

Research implications/limitations – Nusantara Dance is a medium to introduce cultural literacy to early childhood.

Practical implications – This study implies that the stages in learning Nusantara Dance consist of appreciation, exploration, improvisation, and composing so that children can systematically understand the learning process.

Originality/value – This study uses the Nusantara Dance media for early childhood, which aims to introduce cultural literacy to provide an understanding of Indonesia's cultural diversity.

Keywords: Archipelago dance; Cultural literacy; Early childhood

Paper type: Research paper

Introduction

Indonesia is rich in artistic and cultural diversity. Each region has its characteristics of arts and culture. Art and culture in Indonesia provide complex benefits in every sector for individuals, as well as in the fields of education, religion, society, economy and health. For example, in education, arts and culture are used as one of the subjects of study, which of course, has goals and benefits for individual growth and development. Art is anything that has values, such as aesthetic and ethical values (Stecker, 2005). Art is a process that consists of three stages, namely expressing ideas, pouring ideas into skills, and the final work or what is called a product (Felix, 2012; Syahrin et al., 2019). Art is divided into dance, music, fine arts, and theatrical arts. Art is a scientific discipline that can integrate with other sciences. Because of that, art is seen as something universal (Buchanan, 1992).

These arts and cultures must be preserved. All Indonesian people, especially the nation's next generation, must also contribute to the preservation of Indonesian art and culture to participate in maintaining Indonesian art and culture. Thus, the world of education contains a program for Indonesia's educational progress contained in the education curriculum (Abidah et al., 2020). The current educational curriculum is developed today, namely the Free Learning Curriculum. Merdeka Learning curriculum is oriented towards an educational process that focuses on achieving concrete results that are determined based on knowledge, abilities and behavior (Lhutfi & Mardiani, 2020; Suryaman, 2020). In the Free Learning Curriculum program, six essential literacies are used as a reference, including literacy, digital literacy, scientific literacy, cultural literacy, financial literacy, and numeracy literacy (Efendi & Atmarizon, 2022). The six basic literacy aims to optimize individual abilities according to the essential literacy reference. Six basic literacy needs to be introduced to Indonesian people early.

In this study, the focus of introducing literacy is the introduction of cultural literacy. Cultural literacy is the ability to recognize and understand art and culture in Indonesia and to be able to behave following the values contained in these arts and cultures. Furthermore, cultural literacy and citizenship must be owned by individuals in the 21st century to deal with the rapid science and technology and the influence of globalization marked by the influx of foreign cultures that do not necessarily follow local wisdom values that exist in the world. Indonesian (Desyandri, 2018). Cultural literacy and citizenship are also essential concerns because the plurality of a nation can bring potential divisions and conflicts caused by ignorance of culture and their rights and obligations as citizens. Furthermore, Horton (2007) in S. Susanti & Permana (2017) states that cultural literacy is knowledge and understanding of how beliefs, symbols and icons, celebrations, and ways of communicating from an ethnic group, country, religion or ethnic tradition have an impact on the creation, storage, handling, transmission, preservation and archiving of data, information and knowledge as well as the use of technology.

Therefore, cultural literations need to be introduced to each individual from an early age so that in the world of education, cultural literacy can be introduced since individuals enter the Early Childhood Education level. Early Childhood Education is the earliest formal education level for each individual to receive material or information. In introducing cultural literacy in early childhood, media is needed learning to facilitate the introduction of cultural literacy. Learning media is a means that aims to support learning activities as well as a means of channeling messages and information-related learning materials (Lhutfi & Mardiani, 2020).

One of the media used is the art of dance. The art of dance is an expression of human expression poured through beautiful motion (Liya & Katoningsih, 2022). Dewi (2012) states that the art of dance is the creation of human creations that are expressed through motion and are full of aesthetic values. In addition, of course, dance also contains values, especially the value of local wisdom. Art learning closely related to local wisdom values has good potential in optimizing the growth and development of early childhood. Local wisdom and cultural values play an essential role in education so that the next generation does not necessarily leave the culture of their ancestors (Wahyudi et al., 2018). Dance in Indonesia has wide varieties and types, which are collected from

Sabang to Merauke, and this collection of dances is called the Nusantara Dance (Ni Luh Putu Wiardani et al., 2019).

Nusantara Dance is a collection of several dances that exist in every region in Indonesia. Archipelago Dance is a dance in every corner Indonesian archipelago (Dewi, 2012). Nusantara dance is the identity of the Indonesian nation. This dance contains local wisdom values based on the local area. Archipelago Dance can be used as teaching material, especially at the Early Childhood Education level, because when studying Archipelago Dance, students will know the variety of dance moves, music, and fashion from every region in Indonesia. In addition, students will know the history and values contained in each Indonesian dance so that students can apply these values in their lives. At the Early Childhood Education level, Nusantara Dance is included in the core learning material according to the theme of local wisdom, which is in line with the theme in the Freedom to Learn curriculum. However, some schools include the Indonesian Archipelago Dance in local content.

Learning Nusantara Dance focuses on student creativity so that all aspects of student development can develop and process in this learning process. In the process, the teacher provides a stimulus to students through videos and pictures of the Nusantara Dance so that students can imagine pouring out the movements according to their interpretation. Then students imitate every variety of dance movements given by their teacher. Then students demonstrate various dance movements Archipelago accompanied by his improvisation. Through creativity, students are given the freedom and opportunity to be able to express their dance moves. In this case, the main objective does not lie in the result but in the process of extracting creativity, so students are not required to dance well, but students have aesthetic experience in creating art, especially dance (Coe & Strachan, 2002; Santana & Zahro, 2019).

This research was conducted at PAUD Nurul Faqih, Gegunung, Sumber District, Cirebon Regency. Based on the results of an interview with one of the PAUD teachers Nurul Faqih, students at PAUD Nurul Faqih tend to prefer learning modern dances compared to Indonesian dances. Therefore, Archipelago Dance at PAUD Nurul Faqih learning materials is contained in local content. The aim is to provide an understanding of the importance of learning Indonesian Dance from an early age. Archipelago dances taught to Nurul Faqih PAUD students include the Bungong Jeumpa Dance, Indang Dance, Manuk Dadali Dance, Cublak-cublak Suweng Dance, and Sajojo Dance. Based on the conditions in the field, the researcher wanted to see and explain the process of implementing Nusantara Dance learning which was used to introduce cultural literacy to Nurul Faqih PAUD students. Thus, researchers will conduct research titled "Implementation of Nusantara Dance as a Means of Introduction to Cultural Literacy for Early Childhood".

Methods

This research is qualitative research using the approach of field research. Qualitative research intends to understand phenomena about what is experienced by research subjects, for example, behavior, perceptions, motivations, actions, etc., holistically and utilizing descriptions in the form of words and language (Moleong, 2014). Field research aims to reveal the meaning of the research location, which is then described and analyzed (Martana, 2006). The data obtained in the field are based on the results of observations, interviews, documentation, and literature studies on relevant research. The data obtained are explained descriptively for later analysis. Data reduction, data presentation, and conclusion are the data analysis technique used.

In this study, researchers were not actively involved in the learning process, so researchers only saw and analyzed the entire learning series. Observation activities were carried out by observing the entire learning process of the Nusantara Dance at PAUD Nurul Faqih. Furthermore, the interview was carried out with the teacher who taught the Nusantara Dance. The documentation process is collecting various data, pictures or photos related to the learning process of Nusantara Dance, such as teaching materials and photos of activities. Furthermore, literature studies are based on relevant research on learning Nusantara Dance in early childhood and introducing cultural literacy for early childhood.

Result and Analysis

Archipelago Dance Learning at PAUD Nurul Faqih

Archipelago Dance Learning is one of the teaching materials on local content at PAUD Nurul Faqih Cirebon. In the educational process, dance is positioned as a medium for children to experience moving and provides space for them to express their expressions. Based on the results of interviews that were conducted with Ms Hamidah, S.Pd., the teacher who taught the Nusantara Dance, there were several Nusantara Dances that were used as teaching materials, including the Bungong Jeumpa Dance, Indang Dance, Manuk Dadali Dance, Cublak-Cublak Dance Suweng, and Sajojo Dance. The selection of these dances is based on the level of difficulty of the dances because the five dances tend to be easily moved and quickly developed into dances created by the Archipelago. The five dances are mimetic and imitative, which are imitative movements of human and animal movements (D. Susanti & Fajrianti, 2016). Learning Nusantara Dance impacts the development of its students, starting from cognitive, physical, motor, social-emotional, and language. After studying Nusantara Dance, students know the various movements, music, costumes, make-up, and properties contained in these dances, so that students can understand differences. In addition, students were able to tolerate the process of learning dance. For example, when in groups, one student did not understand the movements, but other students told the movements in question. Thus, when studying Nusantara Dance, the students at PAUD Nurul Faqih have participated in the preservation of Indonesian art and culture, namely through their dances.

Learning Nusantara Dance is inseparable from creating dance or choreographic stages, including appreciation, exploration, improvisation, and composing movements. Lazorgi (2015) said that the flow of the choreography stage is as follows figure 1.

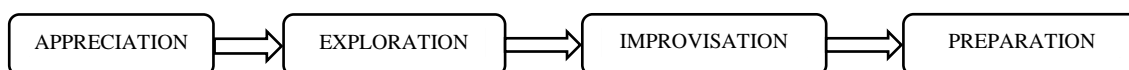


Figure 1. Choreography Stages Chart

Appreciation Stage

In the process of learning Nusantara Dance at PAUD Nurul Faqih, the first stage that is carried out is the appreciation stage. At this stage, students jointly observe the video showing the Nusantara Dance, which is used as material. In this stage, it can be seen that the students are enthusiastic about the dance video they are observing. The purpose of the appreciation stage is to provide students with an initial description of the range of dance and music movements that will be studied. Then the students were seen following little by little the various dance moves. At this stage, the teacher directly demonstrates the variety of dance movements being observed so that students can imitate the teacher's movements. This stage provides various information related to cultural literacy, as well as students knowing the various dance movements being observed, the musical accompaniment of each dance, and the dress code or costumes of each dance being observed. Thus, students can understand the diversity contained in Nusantara Dance.

Exploration Stage

The second stage is the exploration stage. Students were divided into five groups at this stage according to the variety of dances: Bungong Jeumpa Dance, Indang Dance, Manuk Dadali Dance, Cublak-cublak Suweng Dance, and Sajojo Dance. After the students gathered with their groups, they explored various movements according to their interpretations. In this case, the Bungong Jeumpa Dance, Indang Dance, Cublak-cublak Suweng Dance, and Sajojo Dance are dances with mimetic movements because they imitate human movements. At the same time, the Manuk Dadali Dance is imitative movements because they imitate the movements of animals, namely birds. At this stage, it can be seen that students are active in moving, looking for movements and imitating movements directed by their teacher. This exploratory stage focuses heavily on student creativity and can also develop all aspects of student development because students think, imagine, move,

and convey these movements by communicating with the teacher and their group mates. At this stage, students can also learn the various movements of each Indonesian dance used as learning material. Thus, students get information related to cultural literacy through the various movements of the Indonesian dance

Improvisation Stage

The third stage is the improvisation stage, which is the stage where students develop the movements they have acquired, and then the teacher continues to direct them by providing a variety of other movements. Like the exploration stage, improvisation also focuses on developing religious-moral, physical-motor, cognitive, social-emotional, language, and artistic values. In this case, students interact with the teacher and their group mates, think about the range of movements they are learning, and remember the movements related to early childhood development. This improvisational stage has a positive impact on students. Namely, the rest can explore the various movements of the studied dances.

Compilation Stage

The final stage is the composing stage. In this stage, students imitate and follow the teacher's directions by compiling and assembling a variety of dance movements that have been explored and improvised. This compiling stage provides a deeper understanding of cultural literacy because students can already create dances by composing and performing the Indonesian dances they have learned and made. This compiling stage emphasizes creativity and cognitive, physical-motor, social-emotional, language, and artistic aspects because students compose movements and communicate them with teachers and friends. A teacher must be able to motivate the development of student creativity.

Discussion

Art is something that can provide space for individuals to express themselves freely. Art includes several branches, including dance, music, fine arts, and dramatic arts. Art education is excellent to be given from an early age, even from the womb, because when in the womb, it will form neurophysiological mechanisms, as well as genetically visible potentials that are influenced by chemical factors, which have an impact on child development (Astuti, 2013). In this study, art education is given in early childhood, namely dance. Dance is an art related to the movement of the human body. The body is the primary tool, and gestures are a medium for expressing, becoming an inseparable unit (Yulianti, 2016). Dance is a turmoil of human expression poured through beautiful rhythmic movements. Dance is a unique activity that is not just an expression of motion but a stimulus that affects the human kinesthetic nerve organs as an embodiment of constructive patterns (Sutini, 2018).

Nusantara Dance is a collection of traditional regional dances from Sabang to Merauke. Archipelago dance is a strengthening identity for the Indonesian nation because Indonesia is a country that is rich in a variety of arts, especially dance. , learning Indonesian dance not only teaches the material but also gives space for students to understand other cultures (Yanti et al., 2021). Nusantara Dance is a legacy from our ancestors that we should appreciate and preserve because it includes local wisdom values (Qodariah & Armiyati, 2015). The values of local wisdom are local ideas and knowledge of suitable values, wise and used as guidelines by community members (Affandy, 2019).

Archipelago dances used as learning materials at PAUD Nurul Faqih, namely the Bungong Jeumpa Dance from Aceh Province, Indang Dance from West Sumatra Province, Manuk Dadali Dance from West Java Province, Cublak-cublak Suweng Dance from Java Province Tengah, and the Sajojo Dance from Papua Province. In this case, students understand cultural literacy because when studying dance, students know the various movements of the Nusantara Dance, music, and dress. In addition, the teacher also provides information related to the history of dance, its function, and its meaning of dance. As we know, cultural literacy is the ability to get to know the arts and

culture in the area and to be able to understand the local wisdom values contained in each of these dances. Cultural literacy is critical because it is a cultural fortress or protector against various foreign cultural or global cultural threats that enter our country (Aprinta, 2013). Based on this opinion, considering that currently, foreign culture is very rampant, both through social media, television and the surrounding environment. Thus, through dance lessons, defense is needed to protect and preserve Indonesian arts and culture, especially in the local area.

Dance learning for early childhood has excellent potential for aspects of early childhood development. Early childhood education is the most appropriate time to develop creativity (Mulyasa, 2012). The early childhood phase is a sensitive period with the maturation of physical and psychological functions ready to respond to any given stimulus (Samsudin, 2008). Dance learning for early childhood aims to increase their creativity and imagination because when dancing, children indirectly process imagination and produce creativity, where creativity results from children's thoughts, ideas and ideas expressed through motion (Yulianti, 2016). Students can achieve psychomotor aspects through moving activities, then students express creative imagination through their bodies, and creative imagination is based on expressing ideas or students' ideas. The process of thinking and taking responsibility for the form of a motion by students is an effort to process cognitive aspects. The cognitive aspect is often seen only from theoretical knowledge, even though the thought process of realizing even move is a cognitive aspect (Masunah, 2012).

Kusumastuti (2004) argues that dance art education influences children's development, characterized by gross and fine motor development, language and thought patterns, and social development. In addition, it can train skills and coordination of movements and introduce and instill the values of the nation's artistic culture. In line with, who said that learning the art of dance in early childhood also aims to develop all aspects of their development, such as motor training, they are training cognitive and affective development, training social-emotional development, communication and language, training children's interests, talents and creativity, instilling values educational values, human values, aesthetic sensitivity and preserving Indonesian culture. Dance for early childhood is a form that is easy to understand and can be drawn. Easy to understand, that is, what is being danced can be understood logically, so when a child is dancing, he must understand what he is dancing. Easy to dance, that is, the form expressed must follow the child's ability level so that the child can dance (Setiawan, 2014).

The process of learning Nusantara Dance at PAUD Nurul Faqih is creating art for the students. Students can also understand the diversity of each of the characteristics of their friends. There is an interaction between one student and another. Where in the group process, there are certainly differences in opinions and ideas from each student. These differences in characteristics are part of the culture, so through learning Nusantara Dance. Students can better understand differences both in material and from the personalities of other students so that they can instill a sense of tolerance in their friends. Teaching tolerance in early childhood is practical because it significantly impacts their future lives (Zaini, 2010). In addition, tolerance in early childhood provides an understanding that diversity has differences in beliefs, customs, culture and religion. (Sitorus, 2017) . Teaching tolerance from an early age can guide early childhood in life in the surrounding environment and society (Tabi'in, 2020).

Based on this, tolerance is an indicator of understanding the differences that exist, starting from customs, ethnicity, language, art and culture, which is, of course, in line with an understanding of cultural literacy regarding diversity. Cultural literacy and citizenship must be owned and mastered by every individual in the 21st century, especially the millennial generation. It aims to keep them loving and participating in preserving Indonesian culture (Pratiwi & Asyarotin, 2019).

Conclusion

Based on the results of the study, it can be concluded that the average value is the experimental Cultural literacy aims to provide an understanding so students can recognize art and culture in Indonesia and behave following the values of these arts and cultures. Cultural literacy is also a stronghold for individuals in protecting Indonesian art and culture from threats from outside or global culture. Nusantara Dance is a collection of dances from Sabang to Merauke, with various movements, music, and fashion. Nusantara dance is the identity of an area that, of course, contains local wisdom values from each region. Dance learning for early childhood has excellent potential for student development because students can express their creativity and imagination. Archipelago dances used as material in the learning process are the Bungong Jeumpa Dance, Indang Dance, Manuk Dadali Dance, Cublak-cublak Suweng Dance, and Sajojo Dance. By studying Indonesian dances, students can find out the diversity of movement, music, and clothing from various regions in Indonesia. Then students can know and understand the characteristics of their friends when in groups because the differences in each individual are part of the culture.

Declarations

Author contribution statement

Ayu Vinlandari Wahyudi conceived the presented idea, developed the theory of early childhood education and Nusantara dance, verified the analytical methods, discussed the results, and contributed to the final manuscript.

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Data availability statement

The datasets generated during and/or analysed during the current study are available from the corresponding author on reasonable request.

Declaration of interests statement

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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