Culture & Heritage

Fine Arts International Conference 2012
: Culture and Heritage
Arnoma Hotel Bangkok, Thailand
April 26th-27th, 2012

Hosted by
Faculty of Fine Arts, Srinakharinwirot University

And partner institution / organization:
The United Nations, Educational Scientific
and Culture Organization (UNESCO)
The Indonesian Institute of Arts (ISI)
Dali University (DU)
Birmingham Institute of Arts and Design (BIAD)
University of Northern Iowa (UNI)
China Conservatory of Music
Miriam Collage
Nation Character building by Implementing Educational Values as a Response to The Influence of Contemporary culture Toward Kinesthetic Artistic intelligence

Dimas Devi Triana

Abstract

Contemporary culture often used as an industrial commodity and art, have a freedom in creativity, innovation, and compete, so it will intersect with the needs of the community. Cultural influences on contemporary dance performances that require kinesthetic intelligence is difficult to stop them. Reality any change in kinesthetic intelligence, especially in dance, can not be avoided, so should be treated as wealth by instilling the values of education. Cross culture locally and contemporary supported by an understanding of the value of education will shape the character of a person or group of peoples ability, moral capacity, and obstinacy to face of difficulties and challenges.

Key word: Transformation, material culture, non material culture, nation character, Kinesthetic artistic intelligence

Introduction

Art can not be separated from human life and evolving in various aspects of the surrounding, both from the aspect of his art in themselves and in education in an effort to pass the values from generation to generation. In its development, today's art is not an ability that is taught from generation to generation, but the art of delivering a device other sciences, because art can give a taste experience that will stimulate thinking skills and art is a discipline that touches the cognitive, affective and psychomotor. This is what distinguishes arts education with other sciences.

Understanding of the arts in education imbalances, likely to lead to intellectual education alone, without seeing the aesthetic balance. This is the same as reducing the ability of actual human intuition must be balanced with the ability to logically, both of which have to be human nature. Art no longer be simple because of the cultural and social changes in society, the complexity of looking at the development of art is influenced by a variety of background knowledge, contemporary (immediate), innovation, freedom, openness and even emotionally based economy. Development of industrial art that graced the world today, and has led to degradation of the value of education is when the rush of foreign cultures without the filter fused into contemporary art. Rush of information technology, social relations between regions, cities and countries and economic influences that make art into a packaging line with a market share without regard to the foundation of knowledge, ethics, and aesthetics.

Education is a frame that should be the basis in developing contemporary culture. Truth to seek justification in the industrial arts, especially contemporary art should be addressed to academics, business and government as a development that is not only concerned with the market without regard to taste more ‘value and meaning’ in art. In the perspective of education, contemporary cultural phenomena that must be addressed seriously in order to arts education, especially in schools that make up the personality of the students have creative, productive and competitive is not wrong in preparing for the presence of contemporary art in the art industry today.
Based on this view, it will help to understand the importance of arts education so that the value of the foundation in supporting the changes and shifts in value with the passing of an era. A bastion of education in private, as social beings who must have the character, ability, moral capacity, so brave in the face of difficulty and challenge. Therefore necessary efforts to establish a character that suits your needs in today's global era.

Aims

Contemporary culture is a culture when people are affected by modernization in their lives (Romyan Fauzan, 2011:295). Degradation of the local culture as influenced by foreign cultures greatly influence the character of the nation. It can be seen in kinesthetic intelligence artistic person in the world of dance. Motion as a substance of dance, no longer have a local cultural identity, but has become a contemporary packaging that does not recognize the shape and direction. Based on these problems, the purpose of this paper is to map and analyze the influence of contemporary culture on artistic kinesthetic intelligence in the field of dance as an attempt pembentukannya national character through the planting of educational values.

Material and Method

1. Material

   1.1 Contemporary culture

   Contemporary culture as a global culture is a concept that describes the multidimensional various aspects of culture, which in the global space is a process of unification, interrelated, and interconnected (Piliang, 2011:299). This causes a loss of identity or the identity of the local culture, because of imperialism in the various fields. Contemporary culture increasingly spread among the public, be it a contemporary culture can not be separated from human life. Not only in Indonesia that has the diversity of local culture, in other countries too will be the same thing. Contemporary culture is a form that requires a person to be equal with others, both in view of what to wear everyday, or in connection with others (Fauzan, 2011:297).

   Local culture is an identity that has the character of the nation. The existence of contemporary culture will replace and erode the local culture, so it will have an impact on the erosion of the nation's character over time. Present in contemporary culture has changed the values on which to base the bohemian nation, state, and even creativity in the arts. A basic education in understanding and addressing the contemporary culture that affect the local culture. Contemporary culture should be a part and benefit the local culture should be preserved as a cross-cultural.

   1.2 The concept of Value Education in the Arts

   The concept of education responded to the cross-cultural efforts, so that national character is formed by the cultural richness that can dynamically build the art. However, some people think education is no longer a base in the bohemian, because of the large urban school look adapted to the purpose of life can be achieved. This was disclosed in a world summit in Luxembourg with the theme 'Education in the 21st Century: Education for the knowledge-based Economy responding to major changes in the life of the world to respond to the policy in education (Tilaar, 2002:116), so that the view school as a place of interactive learning requires the teacher as facilitator, the school in accordance with the wishes of consumers, learning to learn, learner center, konstruktiv and discovery, and learning through media hyper (Don Tapscott in Tilaar, 2002:129). However, in terms of 'school without walls' in which an interactive learning process was not socialized properly as a result the foundation of education and make education industry is no longer just pay attention to
knowledge, ethics and even one's aesthetic sensibilities. Never to speak of knowledge, ethics and aesthetics as the philosophical foundation of life, an understanding of the truth too often become the scapegoat to justify it.

Science is part of the knowledge and knowledge is an element of culture. Culture here is a set system of values, procedures and facilities for people living in the life (Jujun, 1998:272). Thus science and culture are in a position of interdependence and mutual influence, the development of science in a society depends on the culture conditions, whereas on the other hand, the development of science will affect the course of culture. Knowledge of the terminology found that the overall shape is defined as the product of human activity in an attempt to find something. Science, technology and art that will be part of the cultural interplay of development, therefore it is necessary to frame these aspects can be justified morally and intellectually, so the order of religion and society will be harmonious and balanced system.

Described by Ilyas (Kompas, week 12 April 2009) that the concept will support the ability of art education as well as the ability to capture the whole of science is taught in the following way: a) Art as the basis of experience, namely planting has properties values are universal, and eternal, so it will continue to be one source of the life long search for truth, b) the creation of art as a piece of land, namely as a place to explore the potential and exploration capabilities gained from the experiences of others, so that art itself can be rich in value and become more dynamic, c) Art as a medium of acculturation, that is, a place for every learner to exist, then can see themselves with the reflection of the results have been achieved.

Art as a basis in the investment value of giving meaning to the word 'value' itself, which is a kind word that encompasses the entire range of kindness and a number of other things. 'Value' can be seen from several sides such as 'value' contained in the object, the 'value' which is the subject of attitude toward an object or 'value' subject to the terms of the relationship between objects in certain circumstances. Therefore the 'value' can be viewed as an intrinsic value and instrumental value. 'Value' when speaking intrinsic 'value' contained in the object, while the value of instruments subject to talk attitude toward the object.

In brief, the 'value' has the meaning: a) contain the 'value' (useful), b) is the 'value' (meaning 'good' or right 'or' beautiful ', c) has a 'value' (meaning an object of desire, has a quality that can cause people to take an attitude of 'approved' or having the nature of 'particular value')

In the previous explanation it is said that the formation of character is more to the cultivation of values, both good values in life which impact on the environment, and the value associated with the ability, and fortitude in the face of difficulties or challenges (Mutohir, UNI Conferences: PT Role in Nation Building Character towards Global Competitiveness, 30 November 2010). For the 'Value' in the formation of character related to the value of ethics, ethics as a science which can mean an investigation into the responses of decency, while the teaching of ethics as concerned with making moral responses. Difference of these explanations is the 'necessity' with 'reality', often viewed as ethical measures or rules that underlie the provision of an assessment of the response or actions. Thus ethics is closely related to morality, so the need to uncover the principles that can be used as a basis for making moral response, and actions that can be justified in terms of morality and meaning contained by the word 'supposed' to be a liability.

1.3. character of the nation

Characters are the values associated with the Almighty God, self, neighbor, neighborhood, and nationality embodied in the thoughts.
attitudes, feelings, words, and actions based on religious norms, laws, manners, culture and customs. In accordance with the mandate of the law that the educational process must be able to produce an intelligent human being comprehensive and competitive, both intelligent spiritual, intellectual, emotional, social and intelligent kinesthetic. To achieve the required intelligence coherently radiating character of the result of a thought, the sense, psychomotor, and though the taste and if the intention of the person or persons (Munandar, UNI conferences: PT Role in Nation Building Character Towards Global Competitiveness, 30 November 2010).

1.4 Kinesthetic Artistic Intelligence

Intelligence kinesthetic in the art of dance into the substance of competence. Kinesthetic intelligence according to Gardner (1993:17-26) that in every human being has seven intelligences are linguistic, logical-mathematical intelligence, space intelligence, musical intelligence, the intelligence body movement (kinesthetic), interpersonal intelligence and intra-personal intelligence. All this intelligence evolved not by itself but needs to be trained and optimized according to their talents, abilities and talents a person has. Similarly, according Munandar stating that a person’s level of intelligence or intelligence is determined by both the innate talent (based on the genes inherited from parents) as well as environmental factors (including all experience and education that have been obtained, especially the first years of life have a strong impact on intelligence. In general, according to Munandar intelligence can be formulated as follows: 1) the ability to think abstractly, 2) the ability to capture the relationships and to learn, and 3) the ability to adapt to new situations (Munandar, 1992:19).

Definition of intelligence in psychology in general be formulated as follows: Claparde and Stern claim that intelligence is the ability to mentally adjust to new situations or conditions. K Buhler stated that intelligence is an act that comes with knowledge and understanding. David Wechler share intelligence is divided into two namely: (1) certainty to understand the environment and the ability of reason to overcome the challenges and (2) the ability to act as directed, to think rationally and deal with the specific environment. Based on these definitions it can be concluded that intelligence is a process involving the mental ability to think rationally (Irwanarto, 2002:166-167). Therefore diliament intelligence can not directly, but must be inferred from the real action is a manifestation of rational thought processes.

Intelligence relating to the dance is kinesthetic intelligence which, according to Gardner is the ability to solve problems or fashion products using one’s whole body or body part, such as dancers, athletes, surgeons, craftsmen (Gardner, 1993:17-24). Further, according to Armstrong explained that kinesthetic intelligence includes the abilities specific physical, such as coordination, balance, skill, strength, flexibility, and speed and the ability to receive stimuli and related matters such as the touch of a craftsman, sculptor, mechanic, surgeon (Armstrong, 2002:3). Thus of the explanation may be that the core elements dikatakakan of the bodily-kinesthetic intelligence are control of one’s bodily motions and capacity to handle objects skillfully (Gerald Grow. A Working Paper: Writing and Multiple Intelligence (http://www.longleaf.net/ggrow), in which the core element of kinesthetic intelligence is the control of body movements and ability to handle objects skillfully. Based on these explanations can be concluded kinesthetic intelligence is the ability to treat the body as an expert, or to express ideas and emotions through movement, it This includes the ability to handle objects skillfully or create something. This is confirmed also by Stefanakis
which explains in detail that indicators of kinesthetic intelligence can be viewed from 1) how the body is used to express or produce a complete settlement of the problem, 2) how a person must commit an act that must be solved through the motion, and 3) how to show the development of motor skills in physical ability (Stefanakis, 2022).

Kinesthetic intelligence enables human beings to build an important relationship between mind and body, thus allowing the body to manipulate objects and create movement. Grew Gardner in the paper cited the belief of a dancer that has the ability to instantly capture the action, feeling or dynamic capabilities without the assistance of another person's words or pictures (Lwin, 2008:147).

Kinesthetic intelligence is strongly associated with physical intelligence is the ability to use with both mind and body in unison to achieve any desired goal. Therefore according to Lwin, this is similar to the psychomotor skills that combine mental interpretation of the physical response. Similarly, in the substance of which is the movement of dance, where dance is an expression of motion of a person's body. Of explanation, the kinesthetic intelligence are influenced genes or hereditary factors, education, social and cultural environment, so it is possible abilai kinesthetic intelligence in dance movement influenced contemporary culture. Novelty and novelty inherent in contemporary culture sentiment not accompanied by education, so the personality, and character of the nation no longer has an identity and a clear identity.

2. Method

The method used in this study with a qualitative approach of socio-cultural meta-analysis, which takes the form of focus group discussions (FGD). The study outlines Parliament discussed using cross-case analysis.

Result

Sociological approach which explains the art of public relations with the arts by Arnold Hauser in Suparno (http://www.adln.hlb.ac.id/print.php?id=gdlhub-gdl-s-s-2007-suparnotsi-3933) that changes social in a region would produce a distinctive art style fit the shape of society at that time. A type of art in a particular period is a ritual art, be it in the next period becomes popular art or an art commodity-market.

Arnold also explained that the social strata from the viewpoint of the audience, there are four art categories: 1) high or classical art that tends to be enjoyed by the cultural elite, 2) folk art that usually enjoyed by rural communities, making it difficult to distinguish between art creators and art lovers, 3) the usual popular art enjoyed by urban communities (urban), but the ideology of the people belonging to lower middle class regardless of where the group was coming.

Popular art into a commodity market that will certainly affect the mindset and the public perception of art in itself. Art is no longer understood as something that has value, both in terms of ethics and aesthetics as well as the dimensions of creativity that is always oriented and emotional freedom. This is where the role of arts education that aims to develop awareness of art and beauty in general, both in domain conception, appreciation, creation, presentation, and purpose—the purpose of psychological—educational development of students in a positive personality. For the existence of popular art as part of contemporary culture in urban communities is not to be avoided but addressed with a holistic art education can form a critical personal, appreciative and creative and not just look at art as entertainment or just to meet market tastes, even just a commodity industry that can not be justified morally and intellectually. Understanding the meaning of value in relation to the ethics of art, aesthetics, creative dimension and the meaning
of "freedom" in education is something that should be reviewed with relation to contemporary culture that developed in society.

1. Relationship with the ethical values

Ethics as a science can mean an investigation into the responses of decency, while the teaching of ethics as concerned with making morality responses. Difference of these explanations is the "necessity" with "reality", often viewed as ethical measures or rules that underlie the provision of an assessment of the response or actions. Thus ethics is related to morality, so it needs understand principles that can be used as a basis for making moral response, and actions that can be justified in terms of morality and meaning contained by the word 'supposed' to be a liability. In Indonesia the problem is other than specified in the decency of religious law also defined in the Draft Law.

2. Relationship value with estika

Some say that art is not merely trying to express the beauty and beauty is probably one of the things about art is expressed by. But basically the beauty resulting from a work of art when the nature of the work can be successfully expressed, according to Melvin Rader (Katrof, 1995:362). In other words, the aesthetics of art can be viewed from the side of the author's success in expressing ideas in accordance with the particular purpose.

There is debate about the beauty of the states according to Croce aesthetics through psychological analysis (intuitive), so that beauty is not seen on physical objects. View held by Croce is subjective, because the nature of art placed on intuition and feelings. This was opposed by Jacques Maritain in a book called Art and said Scholasticism the sense of beauty is not the object associated with a squeeze, but the object catches alkali, because the reason had something to do with the road through a sensory analysis. Beauty to be perceived as a form of potential pleasure in mind and only with the knowledge acquired through reason which can reach a form of beauty.

John Dewey argued about the beauty of another, according to the experience as an essential element in the aesthetic judgment, if there is no experience, there can be no aesthetic judgment. Experience can not be separated from the natural environment in which individuals are concerned, because there can not be separated from the experience of a particular environmental circumstances.

Responding to the opinions of the above, the bottom line is (1) Works of art can be judged aesthetically if the work is successfully express the meaning or idea that will be delivered in accordance with the specific aim of the creator of art in itself. (2) Capturing the beauty in art must be based on knowledge or experience possessed by an individual, because no one can possibly judge the beauty of a work of art without having any knowledge that can be captured must outsmart or judge beauty based on the experience of self that can not be separated from its environment.

3. Dimensions Creativity

Today's creative word used very loosely, so that the word is about to lose something of real significance, as well as creativity, because creativity as human beings were born simultaneously with the birth of the man. From birth, humans show a tendency to actualize himself that includes creative capabilities. Creativity is an attitude or a state conditions are very specific in nature and is almost impossible to completely formulated, while people think of creativity as a talent, while other opinions linking creativity with the development of reasoning, and affective development.

Latest concept of creativity is based on the basic functions of thinking, feeling, sensing and intuition copyright talent. Chart shown is the integrative models that include the four basic functions, namely (a) to think rationally, (b)
development of emotional or feeling at a high level, (c) development of special talents (sensing copyright taken) the mental and physical life at high levels and (d) generating a high level of awareness that the use of imagination, fantasy and break-ins at the threshold condition and consciousness or unconsciousness. So creativity is always covers the entire life of the interpretation of thinking, feeling and sensing the intuition that occur together and breakthrough. With the movement of a single function or partial function of the overall function only, then creativity has not happened yet fully (Connie Semianwan, et al, 2002:40-61).

Although each function has the characteristics of each and have the strength and advantages, new creativity occurs when the functions interact with one another, therefore the growth of the functioning of all interactions that function in a comprehensive (holistic) is a goal to be achieved in education services.

Thus it is impossible to dance works are the result of creativity only be understood as a form of self-expression obtained from the unconscious (intuition), but also the emotional (feeling) that demands self-actualization self-awareness with respect to the attitude or ethics, and not limited only to the creativity should be viewed from another function, namely the condition of thought, which has a rational keterukuran, in addition to creative taken conditions that produce new products as demand skills through sensing. Understand the
description, the kinesthetic intelligence through dance must enable the four aspects of creativity as a whole, not merely put forward the intuition of expression through the arts, so that creativity becomes meaningless.

Ability to express themselves associated with affective education, in which the ability of human expression is in effective communication skills that lead to understanding and education need to be added, namely affective education with regard to emotional development and character education: education that is pleasing to the right or ethical action as an element—element in the human ability to express (Zanti Arbi, 1998:151).

4. 'Freedom' in Education

According to the theory of Libertarianism, freedom must be imagined by 'freedom from' the various constraints. People should have the basic freedom of movement, freedom of thought, freedom of speech, etc., but after that it's up to him, what he was doing or being what he was. The concept of freedom in this theory does not contain positive directions. Another opinion about the freedom of liberty has always declared that 'freedom to' do or a variety of things. Freedom one has to be tempered with responsibility, if not the reason it's easy to do whatever he wants. Freedom must have significance in one's life, liberty must contain positive ideals. Freedom is a way of life, not just one empty potentiality (Zanti Arbi, 1998:256).

Through education, personality characteristics obtained karakteristik that allows it to live a life of positive freedom by setting worthwhile goals. However, freedom is always limited and must be qualified and that freedom must be something positive for the effort worthwhile achievement.

In the above perspective, it seems that art education should lead to a contemporary culture that bepengaraah langsung of popular art, not a mere taste of the market but also determined to see 'value' that gives meaning to the ethics and aesthetics, so that creativity and freedom framed in education that must be understood not only by teachers but also society at large.

5. Kontemporer cultural influences of kinesthetic intelligence

The nature of contemporary culture is more concerned with novelty in itself, than to maintain it comes from his ancestors, in this case
its local culture. Which is nothing but the novelty of contemporary culture can be a slow killer of a local culture that belongs to this nation (Fauzan, 2011:297).

The influence of contemporary culture toward a kinesthetic intelligence in the dance world, departing from the mindset that continues to change with the development of one's self. 

Frame of mind is formed by the mind and become a 'mindset'. Developments will affect the culture and mindset will change the behaviors that cause akara mindset changed. According Mutakin (2006:3) in Fauzan states that personality is a dynamic organization with regard to systems of psycho-physical in the individuals, who are involved in determining the uniqueness of the individual in ways or tips to adapt itself to environment.

Greatly affect a person's individual education in thinking, that is, Mu'mun (1996:40) states that in Fauzan personality show total quality behavior of individuals who appear in adjusting itself to the environment is unique. This explanation explains that the quality of one's mindset will arise when he has shown total quality of the results of his thought pattern. Culture as something that each individual will not be separated from the quality of thinking.

'Thinking' is certainly a part of one's intelligence, which is generally Munandar has explained that intelligence can be formulated as follows: the ability to think abstractly, the ability to capture the relationships, and ability to adapt to new situations. This is what causes kinesthetic intelligence is influenced by culture, because the intellect, one can capture and create a pattern of relationships in an effort to adjust to the environment as a new situation.

Kinesthetic abilities are no longer simple, contemporary cultural developments in the popular arts have an impact on the intelligence process motion, so that creativity is seen as a freedom.

Freedom of movement in creativity, in this dance, stems from a lack of understanding on the art traditions of the local culture. The inability of traditional dance movement, but must present identity as inherent in him, resulting in contemporary culture that is not filtered, and made the kinesthetic intelligence through dance becomes more widespread not even have a local cultural identity.

On the other hand contemporary culture cannot be abandoned, but rather with the development of contemporary culture in the dance of intelligence kinestetik further broaden the range of motion, the idea of movement and contemporary dance forms. However, education as a filter must be understood in developing kinesthetic intelligence in order to retain an identity as a nation of character.

Result and discussion

The situation is expected to be achieved when community awareness of the meaning of value in the broad sense that includes ethics and aesthetics, will assist in developing kinesthetic intelligence which has the nation's identity and character. Here are solutions to these problems:

1. Education to humanize humans

Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have spiritual power, religious, self-control, keprihiasan, noble character, and the skills needed themselves, society, nation and state (UUSPN, 2003:3). In connection with this Tilaar (1999:3-4) in Milyartini asserts that the essence of education is perennial, because only humans among God’s creatures who need education. Milyartini explain further the educational process has two complementary aspects of the harmonization and humanization. Harmonization process view of
human nature as living beings in the world is experiencing ecological needs of biological processes, whereas the process of humanization of view of human nature as moral beings. In the process of humanization laaku human behavior is directed to the values of life are vertical (the sublime is revealed) and noble values in the reality of living with other human beings to the reality of life better.

Basically the purpose of education is always linked with the educational nature of human nature and its development. Education will be influenced by the environment of the individual to produce permanent changes in the habitual of behaving, thinking and behaving. Educational goals associated with the formation of national character are: 1) education to adjust to life, 2) education to mature intellectually, 3) education for psychological maturity, and 4) education for character development, coaching. Coaching for character based on the premise that human in his social life has rules, norms and customs. Efforts are also determined by the formation of character values in society, thus trying to establish ethics education (Mulyartini, 2008:196-198).

2. Educational values and personality-based art and culture

Public education has a position as a part excellence which is an attempt to take the benefit or the value of a scientific discipline with the aim of adding value as an integral system that emphasizes the formation of noble men, men who have the skills and personality, while the arts and culture-based education in the learning process associated with the development of logic, ethics and aesthetics.

3. Utilizing contemporary culture as a medium for preserving the local culture

Contemporary culture today may be interested in the community media in an effort to disseminate local culture continuously with interactive methods. Local culture that tends not up to date again, can be packed into an attractive art to be appreciated, it was noted, even developed. Cross-culture between local and contemporary culture can also be an offer to the community can actively learn both.

4. Learn the values of local culture as the root of the nation's character

Education is a pillar of a State, local cultural values become part of the material that must be learned, and not only to the extent it was introduced. Local cultural values should be associated with life behave, think and behave. This is the basis for the formation of character and personality in dealing with contemporary culture.

5. Appreciate the cultural arts as a medium of education

Education will help in increasing the public appreciation. Appreciation of local arts and culture are packed in accordance with the development of contemporary culture will help people in love with the local culture, so the ability to appreciate not only to the extent known, but also to understand and provide an assessment with a good argument.

Reference


