

**SONGKRO DANCE AS MARCUSIAN'S AESTHETIC PEDAGOGY FOR HIGH SCHOOL**

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**ABSTRACT**

Modernity is a necessity for society. Modernity covers all aspects of life and without exception, education. There is a reciprocal relationship between modernity and education in which modernity is characterized by a variety of education and on the other hand the development of education will increase the modernization of a society. However, educational modernization is often incompatible with modernization through comparable education. This is as Herbert Marcuse's critique of modernity which is characterized by a technocratic society. Herbert Marcuse conceived of aesthetic education as an alternative that could raise one's critical awareness. This study aims to explore and study how aesthetic education able to gain the student's critical consciousness as the impact of modernization in educational institution especially in High School. Aesthetic education through art can be done with traditional dance work. There are two dimensions as Songkro dance that can be used in learning in high school. The first is to bring up the moral values such as hard work and loyalty. Furthermore, students are able to think critically about the two values that appeared in the previous analysis by discussing the social context, space and time.

**KEYWORDS:** Modernity, Education, Moral values, Aesthetic Education, Songkro Dance

**1. INTRODUCTION**

As one of the main goals of development in the form of achieving a welfare state – we can use various parameters. Not only from income but also political participation, arts, has growth of communication tooled etc. In conclusion of the nine characteristics of modern society, Inkeles himself argues that development is rooted in a change in human nature - a change that is a means to achieve goals in the form of further growth and concurrent with it - is also a major goal of the development process itself (Inkeles in Weiner 1980: 87). Even if confronted with the modern environment, people can change, and even if that environment in turn demands new methods, only if the person has experienced a change in spirit - has gained a new way of thinking, feeling and acting - then we can say that it has become modern. Inkeles believes that there are several factors that influence the speed and effectiveness of the emergence of attitudes, values, needs and ways of acting for them in a modern society. It is not a single factor, but a variation of factors that change a person from traditional to modern including; education, country and factory.

Modernization has many faces (Anderson in Weiner, 1990: 16). In certain places modernization means that leaders can become members of the United Nations, where their ideals can be voiced

throughout the world together with the voices of superpowers. Elsewhere modernization is seen in terms of airplanes, steel mills, rising living standards. For other leaders openness of mind and science is at the heart of modernization. While others consider humans (as machines) a symbol of modernization because they can increase production (machines symbolize knowledge that supersedes superstition). However, there is one common thread in each of these interpretations - modernization can only be achieved through renewal and expansion of education.

The emphasis on the importance of education as a key to modernity is due to several things. First, a person must be educated to be able to achieve technological and economic progress. In relation to increasing production, one must be well trained. Secondly, education is needed to declare a number of people or tribes to be one (united) nation. This is necessary so that humans are able to realize the surrounding environment and expand the bonds (around it) - as for this could not have been possible without mutual understanding through language media. Third, the existence of administrative staff is also a turning wheel in the process of regulation and implementation of state policies, where they must be well educated. From the explanation above it can be seen how education has many functions in people's live.

But whether education is a cause or a result of the modernization process depends on our point of view. Does education precede or preceded by modernization? These two things are mutually influential because the development of modernization will be followed by an increase in education and without the addition of education, the development of modernization will stagnate. The aims and benefits of education cannot be separated from the social context in which it is located. So just because a country has good education and its modernization is also developing rapidly, this does not always explain the role of education in moderation.

In a point of view of governance, education in a developed country in the past could be 'useless' if applied in a developing country today. Therefore it is very important for delegates from developing countries to communicate and cooperate with delegations from developed countries. However, there are also developing countries that has higher education target than their needs. They raised the need for education (which follow or followed by the development of modernization) and ignore the importance of sensitivity to the social environment (Anderson in Weiner, 1980: 20). Having a number of people who have formal education alone does not guarantee the expected actual benefits. Thus, we can conclude that most of the country in the world that has a modernization of education that is not accompanied by modernization through comparable education.

Talking about modernity, it is inevitable to discuss Herbert Marcuse who is also a pioneer of Frankfurt School and has a critical view of modern people. He also offers an alternative that afflict modern society, one of which is through aesthetic education which remains in the nuances of Marcuse's critical education.

This study aims to explore and study how aesthetic education able to gain the student's critical consciousness as the impact of modernization in educational institution especially Senior High School. The goal is to raise the critical consciousness of students. The researcher particularly find the social system of Kediri's people that represent in Songkro Dance. In addition to moral values such as hardworking and loyalty- it occurred the conflict in sand miner family, intensively because of the work they (read: the husband) took. This research has two main benefits. First, it depicts moral values to the students. Second, it gains the student's critical consciousness that illustrated by the Art's teacher in High School specifically in social aspect.

## 2. MATERIALS AND METHOD

This is qualitative research. The researcher gained the data through interviews and research literature. This research was preceded by formulating the problems to be studied from the Songkro dance as the material, and then the researchers conducted a literature study to collect the necessary reference materials for research purposes. After that, the researcher continued to do the interview. It is needed to analyze the dance motion from the creator of the dance itself so that researchers can explore the moral values presented in it.

## 3. RESULT AND DISCUSSION

As a critical thinker whose work dominated by the thoughts of Marx, he views modern people as having experienced the decline of age. It is an ironic when it faced with modernization that reflects the progress of the society. He uses the analogy of Marx's dialectics which non-modernity is anti-thesis of modernity itself, or conditions where modernity returns to the inhumane point. This is actually in line with three of the nine points characteristic of modern society proposed by Inkeles namely; first, modern society is characterized by full awareness in responding or deciding changes. Second, modern people believe in the ability of humans who are able to learn within certain limits to control nature for their own interests, not completely controlled by nature or (means of natural conquerors). Third, modern society is a person who believes in the principles of rationality and justice - where rewards should be given according to actions or in his studies McClelland calls them n-Ach (need for achievement), not because of things or traits owned by someone who have nothing to do with his actions

Marcuse was also influenced by Freudd's thought in relation to psychoanalysis and a loyal follower of Heidigerrian philosophy of existentialism. He believes that the conquest of eros by logos, in contemporary culture, has opened opportunities for advancement in the fields of science, technology and civilization. Rapid advances and large-scale use of technology include a variety of worrying effects and impacts.

Herbert Marcuse believes that a whole individual must act as a subject living in space and time without the distinction of rich or poor, slave or free. Individuals are those who are able to build their own history. Individuals are actors and makers of history, even history itself. Individu is the center.

He believes that the crucial and fundamental issues in the world are humans, not just ratios (Marcuse in Saeng. 2012). The quotation clearly shows Marcuse's philosophical position which is existentialist and anthropocentric.

Like the Frankfurt School's thought tradition, Marcuse uses the term Action Directe whose main purpose is to raise awareness of human dignity. Action Directed intends to uncover the values, beliefs and habits instilled by the 'foreign' power into consciousness. Capitalist society is ruled by logic of profit, unilaterally animated and polarized with the principle of achievement.

Historically, social class distinctions flowed from differences in individual skills in working and managing work. In the course of time, differences in skills then produce two groups; they have and they have not. The rattle and breadth of the gap between the rich and the poor get bigger when the rich - strong - in power inspire skills differences, bring forth various rules, value systems, social status, images, lifestyles and principles that provide opportunities and spaces that guarantee continuity of oppression and exploitation .

The study of skills which are characterized by being oppressive and blackmailing are expressed by applying the principle of achievement. With this principle, the attention to individual is more focused on what is owned and produced rather than human dignity and values. The principle of achievement is a direct derivation of the principle of Freudian reality and the logic of Marcusean domination. The introduction and application of the principle of achievement has two important consequences. On the one hand, the principle of achievement is able to guarantee the development, progress, and extraordinary production results. This achievement is closely related to the climate of competition which encourages every worker to prove their best talents and abilities. On the other hand, the principle of achievement becomes a very effective instrument of control.

The existence of the principle of achievement is a direct consequence of the division of labor and specialization. The division of labor, specialization, and professionalism are tools of oppression and exploitation, symbolizing the place for all workers who are forced to develop skills so that experts in the field of work. Workers are bullied and scientifically exploited by presenting carefully programmed control machines, norms, requirements, benchmarks and habits. The practice of control, colonialism and extortion is a direct impact of reality and technological society. In such a civilized and engineered civilization, the conquest and oppression of eros and all its needs justified and institutionalized firmly in the capitalist system. The adopted method is introduce and offer reasonable and convincing reasons through coaching and education in schools. As a result of this mental coaching, individuals behave ignorantly and numb to various forms of restraint and violence. Even individuals often assume that self-censorship and special research in the public interest are an obligation. Contemporary analytic philosophy seeks to dispel metaphysical "myths" such as mind, consciousness, will, soul, self by melting the meaning from these concepts into statements about

operations, performance, power, tendencies, traits, special abilities that are unidentified (Marcuse. 2014: 307)

At the school and university level, the embedding of the principle of achievement is carried out through the classification of individual abilities and talents with test scores and examinations. Based on these grades students are aligned, occupy positions and play certain roles in school. In the world of work, skilled workers or employees who are able to produce the best achievements receive special awards in festive and official ceremonies, then are rewarded with the promotion of position certificates of appreciation etc. In such formal ceremonial, individuals settle the entire work system and value system into their respective consciousness and regard it as natural. In almost all occasions workers - employees feel more that the profession is entrenched and embodied in showing appreciation for expertise rather than slavery and exploitation. Hard workers feel that they really live and work in a free, safe and comfortable atmosphere. Critical awareness of the other faces of dredging, colonialism and deprivation of dignity has disappeared in the tumult of togetherness, awards ceremonies and amounts of savings. The basic principle underlying the principle of achievement system is usability. Under the demands of the principles of achievement and professionalism, individuals are required to control, manage and manage all subconscious impulses. However, in the midst of darkness there is still a ray of light that allows critical reasoning to illuminate the steps of human pilgrimage. As for things that are balanced and integrally rational and psychological, they only come with education. The important thing that needs to be underlined is the aesthetic meaning itself. Aesthetics from Marcuse's point of view means decision power. This decision power (called imagination) serves as a bridge for psychic and reasoning functions (Marcuse in Saeng. 2012: 301). Art is a field and discipline that is animated and reasoned and imagined simultaneously. The aesthetic dimension is in the realm of tension of sensory perception with the intellect, so that beauty is the result of a representation of sensory and trans-sensory imagination. The aesthetic dimension is a means that connects pleasure with morality, the meeting point between nature and freedom, senses and intellect.

Even so compared with his predecessor, Imanuel Kant who also discusses aesthetics. They agreed that art is the work of imagination - the difference is that in the aesthetics of the Kantian the function of imagination is subordinated to the authority of reason, but Marcuse places imagination as a mediator between the senses and reason. This is because Marcuse's aesthetic content refers more to matters relating to the five senses than to the discipline of art and pure beauty. He matches the aesthetics of the senses in relation to cognitive functions; Marcuse intends to free the predominance of rationalism which makes cognition the foremost concern detached from the senses. Aesthetics presents two fronts in relation to reality, namely social reality which is totally dominated by the principle of reality and the inner reality that is controlled by reason.

The art can be a place for inner reality because of the existence of the urge to play where the true target of play is beauty and the goal is freedom. Human liberation from the tyranny of reason is

realized when reason is sensual and sensuality is rational. Marcuse wants to point out that in prosperous and mature societies- a work wants to present itself as an expression of pleasure and hobbies, not vice versa where work actually displays compulsion, restraint, marginalization and exploitation. Although abundant in material, individual situations and living conditions remain in oppression and alienation.

This shows the education system that functions to produce smart people, must have a good curriculum and syllabus system and in accordance with the needs of the social, industrial and human culture. Therefore national culture as well as regional culture or local culture belonging to tribes, should be empowered to create and produce an appropriate curriculum and syllabus and be able to form intelligent and intelligent human beings and national characteristics that recognize and uphold the character of pluralism. Education must be able to form a personality that is indeed eager to have good character and is useful for a nation that is morally based. Morals derived from cultural values, and especially get support from religious teachings and beliefs held by every human being of Indonesia. If such moral character becomes flesh and blood of the Indonesian nation's applicative habits, horizontal conflicts are impossible, or at least can be prevented, immersed and valued. (Panjaitan et al. 2014: 20).

The function of Indonesian education that can be sought in the indigenous cultures of indigenous peoples found in its country needs to be explored. As it is known that guided by the classic definition of E.B. Tylor (in Panjaitan et al. 2014: 25), that Arts is an important cultural element. While art can be divided into painting, literature, architecture, dance, fine art and so on. These arts are owned and applied or demonstrated by the community owners. In art that has many cultural values that can be found, which actually have the capacity to educate and teach. It is needed to make a syllabus for teaching by guiding cultural values and even the philosophical values that these cultures contain. Dance has two main objectives; First, know and understand dance in such a way that one can appreciate a dance or a dance style as well as possible. An understanding of dance and its social and cultural context is also very useful for a dance stylist. Thus, his dance work will be able to have more depth, in addition to the smoothness of his motion composition. it can be said that the first objective is to improve the quality and freedom of artistic provisions. Second, study dance to get what can be called scientific truth. This scientific truth must be achieved through a series of efforts to meet scientific standards that is the effort must be open for review by any scientist, and all steps of research are scientifically justified. That means that all concepts of the theory used must be clearly defined (Panjaitan et al. 2014: 174)

Aesthetic education covers two main objectives of the dance. Where someone must understand the concept or meaning in every element of the movement or music that is displayed in a particular dance and also look for scientific truths to foster critical awareness itself. Songkro is a dance creation that combines traditional movements and contemporary stories about the lives of the sand miner and his wife. The sand miners do their work illegally and don't think of the negative effects of their



actions. As the wife is worried for her husband who chooses dangerous work, she advised her husband to stop mining sand with Songkro because it has adverse consequences for him and others. The wife was afraid and restless every time her husband excused himself to mine sand in the river. Countless times that the wife tried to give advice and forbid her husband to go to work. The wife was angry because the husband never listened to her advice and didn't want to heed her words. The time when the water in the river was overflowed and there was a flood, something that was feared by his wife ensued. While the sand miners are working, they are swept away by the overflow of river floods.

Education must be able to form a personality that is indeed eager to have good character and is useful for a nation that is morally based. Morals derived from cultural values, and especially get support from religious teachings and beliefs held by every human being of Indonesia. If such moral character becomes flesh and blood of the Indonesian nation's applicative habits, horizontal conflicts are impossible, or at least can be prevented, immersed and valued. But the meaning of morality here is more towards existential autonomy in one's choice rather than merely obedience to moral law or conformity to social rules or rational autonomy in interpersonal relations.

This type of morality conception is very considerate of personal issues and respects the existence of individuals (Zuchdi. 2015: 4). So that value or morality can be conveyed to students – it can use direct or indirect ways. The direct way starts with determining the behavior that is considered good, as an effort to indoctrinate various teachings by way of discussion, illustration, rote learning and utterance. The indirect method starts with creating a situation that allows good behavior to be practiced. So the impression of indoctrination and force cannot be released from the delivery of values or morality.

That is why there must be a place that can allow the delivery of values or morality through education that does not seem indoctrinated or forced. Namely by encouraging students to find reasons - the basis of moral decisions. This is necessary so that a person can truly understand the moral decisions he takes, can identify good reasons that must be accepted and bad reasons that must be refuted and changed.

The function of educational institutions should not only provide opportunities for students to develop their knowledge but also create social settings that enable the implementation of the knowledge acquired to solve existing problems in society. The concept of morality needs to be integrated with experience in social life. Moral thinking can be developed with a moral dilemma, which requires students to make decisions in very dilemmatic conditions This meaning is important because each conception contains different meanings so that the objectives of moral education are also different. Each brings up a different research paradigm so that it produces different conclusions about how to implement value education (Zuchdi. 2015: 2)

Based on the results of interviews and literature studies, the data obtained in which the moral values performed in Songkro dance are as follows; First, hard work which is behaviors that show genuine efforts to overcome learning barriers and tasks, and complete tasks as well as possible. The hard work can be seen by the fact the husband who choose the sand miner as their primary work - as we know that Brantas River provides an adequate source of water. The strongest evidence of an agricultural culture that is supported by the development of intensive irrigation (irrigation) infrastructure is found in the Kali Brantas watershed. It means that the agriculture sector has risen very well that time. In another hand, there are some people who might have no lands to cultivate and have no choice but doing sand mining as lands is not necessary for them. Their decision to be sand miners is not only for themselves (husbands), but also their family. It is needed to fulfill their needs. Dwi Susilo (2008) argues the stages of relationship between human and their environment shows the whole cultural aspects and behavior are affected and determined by the environment. Physics environment has a great dominance in forming personality, morality, culture, and politics and believe. They who live hot and dry environment have a hard, harsh and temperamental liability, and those who live in cold or cool climate have a tendency to be gentle and soft personality.

As the three stages of developmental human intelligence by Auguste Comte in Ritzer (2012) said, in the theologian stage, the human living is still determined and dominated by something that is supernatural. Human has no (full) control on the nature and environment. The next stage is metaphysics in which human consider that the universe is governed by the movements of change by natural laws and the last stage is positivism which consider the rationality for absolute, the nature and the objective of the universe. In other words, all Comte's stages are the form of domination for human live environment. Environment and culture can't be separated but mixed product form by dialectical process. Both of them have a big role and correlation. Environment might influence the culture and the human behavior, but in the same time the human will influence the enviromental changes.

Furthermore, one of the sand miner's characters that represent in Songkro dance is influenced by the environment. The Brantas River gives a big opportunity for the people of Kediri to take the benefit from it. The water can be the source of irrigation, cooking, cleaning, washing etc. The fish can be consumed or even the sand that can be mined. The nature or environment give what they have with no hard feelings but in particular human points take it too much. As we can nowadays, the water bank of Brantas river is fluctuative. It becomes decreases in specific numbers in dry season, and it becomes flood in wet season. Even the sand miners, might be thinking that what they don't harm anyone or anything - consider that they just do it little by little. It will not happen if they realize the effects of sand miners' activities such as abbration and flood.

Second, loyalty. It means holding fast (on promises, convictions, etc) or persistent and resolute (in something). It shows a lot in how the wife's advice the husbands countless time to stop their work in sand mining. It reflected when they tried to believe in their husband's decision to be sand miner even



though they were worried, ultimately about their husband's safety. It imply the social system is dominated by the patriarchy system that time.

Murdoct and Provost (in Sanderson. 2011) try to identify the most consistent "masculine" and "feminine" work in whole words. Parker and Parker consistently, the masculine activity needs more physical power, high risk, more dangerous, going outside and needed management team. Otherwise, female activity is relatively less dangerous, repetition, relatively no need high concentration. Especially in javanese ethnic as agrarian society, economic and political problems strictly organized by the control of man, and woman set aside in the domestic area. In other words, women have a grade in agrarian society because they are considered as immature and dependent.

A sand miner who has a hardworking nature but chooses a job that is detrimental to the environment, namely mining sand with songkro without permission (goverment). The impact will cause erosion and flood and endanger the miners themselves, because they work manually by swimming and diving to take sand with songkro. Not only bring a bad impact to nature, but also endanger for the miners because there is a possibility for them to be sinking and being carried away by the river.

Hardworking as the first moral value clearly displayed in the story concept or the Songkro dance movement. The husbands who work as sand miners in the Brantas river must struggle to fulfill the needs of life for themselves and their families. Until this analysis, students are still in the delivery of value or morality directly (which still impresses indoctrination and force). Just because the husbands are depicted working hard by risking their lives, then does the value of this hard work automatically appear or even have an impact on the students themselves? Or whether the value can really be imitated or used as a useful value for their lives?

In the following analysis the value of this hard work must be related to the social setting, place and time displayed in the Songkro dance or with the current context. By linking these values with the existing social and situational context, it will open critical awareness (whether expected by the creator of dance or not) learners about the importance of maintaining the relationship between humans and their nature. That they (nature and humans) will always influence each other from time to time. This kind of awareness will build sensitivity to the social and natural environment for the sustainability of human life.

Loyalty as the second moral value that appears from the portrayal of a faithful wife and very dependent on her husband. She tried to forbid her husband to work in various ways but on the other hand she could not do anything. Wife's loyalty to her husband or vice versa is a noble thing in the universal view. And again, this moral value must be adapted to the social and situational context it is in. Sand miners in the Brantas river have existed since feudal times where land ownership is a differentiator from the haves and the have not. Related to the social context at that time, the role of women is still very limited in the domestic sphere. As Javanese calls macak, masak and manak.

Macak means dressing up or decorating themselves. Masak means cooking in the kitchen. Manak means having or educating children. This division of roles creates far-reaching disparities in respect for men and women. Women are given roles that are considered 'easy' - and 'naturally' they are obedient, loyal and depend on men who have more difficult roles.

In this analysis, students must think critically that the time interval depicted in the dance with the current time is very far away. In the modern era, women can no longer solely depend on men. In the context of dance, this wife's loyalty is seen as obedience that is socialized to them for a very long time rather than their choice of the role they really want. It should be underlined that it does not mean that in the modern era loyalty is no longer meaningful or unimportant - it is how they interpret loyalty as an active, conscious action that they choose as a free subject.

#### 4. CONCLUSION

Based on the results of the research that has been described above, it can be concluded that dancing as a kind of art was able to gain the students' critical awareness especially Senior High School. The moral values such as hardworking and loyalty are depicted by the conflict in the sand miner family. Moreover, it gained the student's critical consensus by the connection of environment and social aspects.

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