

# Integration of Social Character Value in Elementary School through the Local Culture of *Cepetan* Dance

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## Abstract

*Education in Indonesia currently still uses the 2013 curriculum as a character-based learning framework for students. These characters are used as the foundation of the country in the development of increasingly sophisticated technology. providing the logistics, character education is an absolute provision for future generations of the nation. On the other hand, local culture is a national heritage that is rich in noble values. Therefore, this study aims to describe the integration of local culture of Cepetan dance as character education for students, especially social characters. This research is a descriptive qualitative research with research subjects namely artists, school principals and extracurricular teachers of SD Negeri 3 Pandansari, Kebumen, Central Java. Data collection techniques using documents and interviews. Source triangulation is used as data validity. The results showed that students' daily activities had reflected the integrated social character through the local culture of Cepetan dance. Thus, the artists and the school have succeeded in making Cepetan dance not only because the culture also instills its values in students. The results of this study will be useful for academics and practice in determining the right approach to achieve the success of character education for students.*

Keywords: local culture; cepetan dance; social character education.

## Introduction

In the current era, providing a new perspective on cultural studies is important because education is one of the tools to pass on culture to the

younger generation (Ardiansyah, Suharno, & Triyanto, 2018). The approach through culture is very important because the Indonesian nation is a multicultural nation so that it has different local values in

each region (Triyanto, 2015).

In addition to being aesthetically worthy, culture also contains important values that are believed by the community as the identity of a nation (Susanti, Miftahudin, & Kurniawan, 2019). Although it comes from local, the values contained in it are very universal such as never giving up, hard work, cooperation, and togetherness, so it needs to be instilled in the younger generation from an early age.

Values in culture are not an obstacle to progress in the global era but have become a force in improving the quality of human resources as the capital of excellence of a nation. Therefore, extracting values in the local culture is a strategic step to build national identity and as a filter in selecting other cultural influences (Wagiran, 2012) (Daniah, 2016).

Considering the inclusion of other cultures has led to changes in people's living behavior that reflects a character crisis (Dwiningrum, 2013). Such as decreased work ethic, decreased respect for parents, weak responsibilities, and dishonesty (Wardani, 2014). This becomes a serious problem because the character is the control of a nation's civilization.

It is not even surprising that some developed countries have made the character as a major role in education. Developed countries believe that what is needed is not only abundant natural resources but also supported by the quality of human resources who can manage it (Fredericus, Mulyoto, Djono, & Hanif, 2020). As is the case in Germany, which strengthened

character education and spirituality after the defeat of the war with France. In Japan, facing urbanization along with the introduction of moral education, and in America facing various problems at the end of the 20th century by reintroducing character education (Suyata, 2011).

Based on this description, the Indonesian state should also be aware of the importance of character education. Because a great nation is a nation that has a strong character that comes from the values in the culture of its people. Character education itself is a planned effort to make the younger generation know, care, and internalize values so that their behavior reflects a complete human being (Almerico, 2014). In this case, the Indonesian state which has a diverse local culture can become values in local culture as a source of character education. Considering that true nationalist values are the result of the crystallization of local values (Alexon & Sukmadinata, 2010).

Given that knowledge and understanding of local culture require further attention in its introduction, especially regarding the existence of cultural heritage related to the values contained in it (Purbasari, 2016), researchers are interested in studying values in local culture. In-depth study of values in local culture, this kind of research only focuses on efforts to preserve culture. First, (Tiyas & Retnowati, 2019). The focus of this research lies in the preservation of Jaranan Krido Budoyo as a Javanese cultural heritage. The results show that the preservation of cultural heritage can foster mutual respect for cultural differences, have a love for

indigenous cultures, and respect the existing local culture. Second, research from (Marfiani, 2012). The focus of this research lies in preserving musical instruments through art extracurricular activities. The results of the study indicate that musical extracurricular activities can foster an attitude of cultural care.

Based on the description, this research differs from previous research in several ways such as place, research subject, research object, and variables used. This research has limitations that only focus on the local culture of Cepetan dance. This study aims to describe the social values contained in the Cepetan dance. Similar research only focuses on preserving local culture, while the focus of this research is on social values in Cepetan dance.

Cepetan dance is an art that was born and grew as part of the culture of the people of Karangjoho Hamlet, Karanggayam, Kebumen. Cepetan comes from the Javanese language, the basic word is Cepet. Cepet is the name of a type of supernatural creature. Based on its history, Cepetan dance is full of struggle values. Cepetan dance tells about the people of Karanggayam who struggle amid the pageblug disaster. Communities work together to clear agricultural land in a forest in Karangjoho Hamlet. The Cepetan dance describes the struggle between humans, animals, and supernatural beings (Hapsari, Metan dan Kurniawan, 2018). Therefore, it is not surprising that it contains social values.

Considering the age of elementary school students is the golden age in instilling character

values, character education in the school environment is considered very effective (Marini, 2018) other than in the family and community environment (Arofah, 2015). Education in schools should be a bulwark to shape their character, attitudes, behavior, and leadership during the era of disruption (Rokhman & Syaifudin, 2014) (Ülger, Yiğittir, & Ercan, 2014) (Kim, 2015).

Research from Fredericus, et al (Fredericus et al., 2020) shows that the cultivation of character values can be done both micro and macro. Micro by being integrated into subjects, school culture, and self-development activities. Meanwhile, on a macro level, it can be done by involving families, schools, and the community

## **Method**

### *Setting and Participant*

This research was conducted in Kebumen. The time of this research was from September to November 2019. The subjects in this study were Mr. Waris Sugiarto, Ama.Pd OR as regional artists, Mrs. Suprintis, S.Pd.SD as extracurricular teachers, Mrs. Widarti, S.Pd.SD as school principals and fifth-grade students of SDN 3 Pandansari. The object of this research is the social values contained in the Cepetan dance.

### *Data Collection*

Data collection techniques used participatory observation, in-depth interviews, and document studies.

Participatory observation is carried out by following the activities of all activities in the subject and object of research. In-depth interviews were conducted to find research problems more openly related to efforts to inculcate social character through the Cepetan dance extracurricular activities at SD Negeri 3 Pandansari.

This research is qualitative research with a case study research design. The data collected in this study are descriptive data that emphasizes the process and detailed description of Cepetan dance as a means of inculcating social values. In qualitative research, the researcher places himself as a key instrument which means the researcher collects research data himself through document studies, behavioral observations, and in-depth interviews (Creswell, 1994).

The data validity technique uses source triangulation and technical triangulation. Triangulation of sources in this study is to check the information obtained through different sources, namely artists, school principals and extracurricular teachers of SD Negeri 3 Pandansari. Triangulation techniques in this study are validating the data obtained by using several different data collection techniques against the same source, namely participatory observation, in-depth interviews, and document studies.

Data analysis used the Miles and Huberman interactive analysis model which included: 1) data reduction, 2) data presentation; and 3) concluding (Miles & M Huberman, 1994). In this study, data reduction was carried out during the research process to focus on the data obtained from the

results of participatory observations, in-depth interviews, and document studies. Then the presentation of the data is carried out to describe the research data that has been reduced transparently, and finally, conclusions are drawn from the data that has been presented

## Result and Discussion

The main character in this study is an analysis of the social values contained in the Cepetan dance. Based on the results of interviews and discussions, it was found the origin of Cepetan dance.

*"The Cepetan dance is actually from Kebumen, to be precise from the Karangjoho Hamlet, Karanggayam" (Interview with artists, September 21, 2019).*

Cepetan dance has been appointed as a cultural icon of Kebumen Regency to reintroduce local culture to the younger generation. The initial intention to raise the local culture was to explore the existing culture in the district of Kebumen, considering that the existence of local culture was beginning to be threatened during an increasingly advanced era.

*"The reason we want to promote art and culture in the future is to be better known by the wider community, especially children from an early age" (Interview with artists, 28 September 2019)*  
*This dance was created because it has historical value. That is very interesting, so it needs to be brought up, because in every region there may have a story like this, but it is not necessarily made into a dance. This is what*

interests me” (Interview with artist, 21 September 2019).



Figura 1: Cepetan Dance

Based on the results of interviews with artists and observations of Cepetan dance, it shows that Cepetan dance is worthy of being taught to the younger generation. Behind the Cepetan dance, it contains many values that are relevant to today's life, because it tells about the lives of the Karanggayam people who are struggling during the pageblug epidemic.

The dance tells about the people of Karanggayam Village who are struggling during a pageblug epidemic. Hunger has afflicted the community to the point where many people died. Then, the community took the initiative to open agricultural land in the middle of the forest (alas). However, it is not as easy as imagined, when the trees in the forest begin to be cut down, the supernatural creatures (quickly) who live in the forest go berserk. There was a fight between them. Armed with a sense of trust in God's power, the community succeeded in clearing agricultural land. Not yet finished there, animals in the forest such as pigs and monkeys destroy community land. But the people's determination never wavered until it reached its culmination point, their agricultural land was fertile. The

food needs of the community can be fulfilled.

*That is the origin of the Cepetan dance, why it must be preserved because it has a value such as the spirit of the community so that there is no shortage of food, so it is very necessary to be appointed and preserved” (Interview with artists, October 1, 2019)*

Based on the results of these interviews and observations, it can be found that the social values in Cepetan dance are cooperation. This value is reflected in the persistence and cohesiveness of the community when facing pageblug. To be able to survive. Together they struggle to clear agricultural land in the middle of the forest. They work hard to clear the existing large trees and replace them with plants that can be a source of food. In the process, they face disturbances from supernatural beings and animals in the forest that destroy their land. However, this does not make people give up. They were able to overcome everything with good cooperation until finally their agriculture flourished and their food needs were fulfilled.

The values in Cepetan dance are very relevant to be applied to the younger generation. This shows that it is true that local culture contains values that can be used as guidelines in real life. The values in the Cepetan dance can provide good guidelines so that they grow into individuals who can survive in any condition. With hard work, a person will have an unyielding spirit, tough, and be willing to try with totality. More than

that, hard work shows someone's sincerity in doing something.

The dance depicts people who are serious about opening agricultural land as food fields, even though they encounter many obstacles, namely resistance from fast and wild animals. This collaboration has proven to make it easier for them to rise from pagebug. As is the opinion of (Harsanto, 2007), that through cooperation will instill an understanding to help each other, form cohesiveness, and make it easier to resolve conflicts. Moreover, the opinion of Safitri (2019) is that cooperation can improve the ability to interact, as well as train a person to adapt to his environment. Train someone to respect each other, control emotions, prioritize common interests.

#### *Cultivating Character through Extracurricular Activities*

SD Negeri 3 Pandansari is an elementary school that is successful in conducting extracurricular activities based on local culture. The elementary school raised the local culture of Cepetan dance as a mandatory extracurricular activity for students.

*“Since 2017, it has been 3 years since we promoted Cepetan dance to be used as an extracurricular activity. The initial intention for this local dance was to protect the culture in the district of Kebumen” (Interview with the principal, 21 September 2019).*

This is following one of the missions of SD Negeri 3 Pandansari,

which is to preserve and develop culture, especially Javanese culture. Cepetan dance is a traditional art in the form of folk dance of the people of Karangjoho Hamlet, Karanggayam, Kebumen, Central of Java. The dance is a dance of pride for the people of Kebumen.

*“Cepetan dance is a Kebumen cultural dance, which is really from Kebumen not from other regions” (Interview with extracurricular coaches, 21 September 2019).*

In the implementation of these extracurricular activities, the school principal together with the teachers of extracurricular activities, and also the artists. This shows that there is good collaboration within the school.

*“I was assisted by Mrs. Suprintis as an extracurricular builder teacher and occasionally brought in artists” (Interview with the principal, 21 September 2019).*

The involvement of artists in these extracurricular activities shows the seriousness of the school in organizing self-development activities for students.

*“This is an opportunity for artists who have never been to an educational institution like me” (Artist interview, 21 September 2019).*



## Figure 2. Implementation of extracurricular activities by artists.

The artist provides hands-on learning about Cepetan dance to all students.

*“Not all schools can lift like that. Here, starting from grade 3, they have taken extracurricular activities, grades 1 and 2 have not” (Interview with the principal, 21 September 2019)*

These extracurricular activities, it is the first step for the school in instilling character in students.

As stated in the Undang-Undang Sistem Pendidikan Nasional No. 20 tahun 2003 explains that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation. and the State (Depdiknas, 2003). Based on the mandate in the Act, it is implied that education in schools has a responsibility for the formation of student character. Moreover, in essence, education does not only play its role as a means to transfer knowledge but also to shape the character, attitudes, behavior, and leadership of students (Rokhman & Syaifudin, 2014) (Ülger et al., 2014) (Kim, 2015).

The character that is instilled through extracurricular activities is relevant to the character that the younger generation must-have in the current era. Especially now that all levels of society, especially the younger generation, have been

exposed to social media and gadgets. This certainly affects the character development of students.

The first character formed by this extracurricular is a love of culture.

*“They are very happy to join this extracurricular, it turns out that local culture is very interesting when they know the stories in it” (Interview of extracurricular teacher, 19 October 2019)*

The interview showed that students seemed more enthusiastic and motivated to learn about the existing cultural heritage through extracurricular activities.

*“Because Cepetan dance is a regional culture, so while I was still in elementary school, I did condition it to continue with the extracurricular activities. In the middle of every semester and at the end of the semester, I instruct the class teacher to conduct a special assessment of Cepetan dance” (Interview with the principal, 21 September 2019)*

This is following the vision of SD Negeri 3 Pandansari which is to excel in the field of cultural arts. With this extracurricular, it can certainly be a capital to realize a sense of cultural love in students.

*“After joining this extracurricular, They are feel responsible for preserving the culture in their area” (Interview of extracurricular teacher, 19 October 2019)*

Considering that cultural heritage is now increasingly marginalized by advances in technology and communication media (Dahlani & Setijanti, 2015). As is the case with the existence of

traditional games which have been replaced by gadgets. Traditional dances that are rarely in demand, people are more interested in modern dance (Azidiky, 2020). If you look at this condition, the character of cultural love is increasingly difficult to find in the younger generation because of the impact of globalization (Sairin, 2004).

*"The habits of today's young children are very different from mine. My time when the full moon was very happy for me and my friends to play traditional games of betengan. If children now play cellphones all day, there is no socialization with friends" (Artist interview, 28 September 2019)*

The second character is discipline, reflected in the habits of students who always leave on time, seriousness in practicing, focusing on participating in activities, and being able to distinguish between learning and playing time.

*"Students who participated in this activity were very enthusiastic, very enthusiastic in practicing. They don't just come to school to learn lessons, but there are additional activities for refreshing" (Interview of extracurricular teacher, 19 October 2019)*

This dance is required with the feel of togetherness because it is done in groups. As teachers we can give the importance of collaboration that through cooperation difficult work will feel easy, heavy work will feel light, and complicated problems in doing things. In addition, getting good results definitely requires hard work.

*"When you finish training like this, your children will feel proud of this kind of culture. Proud and at least able to dance fast dance movements. What was previously not a group, then through this dance they are formed into groups so that they have a sense of brotherhood" (Interview of extracurricular coaches, 19 October 2019)*

*"They also practice at home with their friends to be more cohesive" (Interview of extracurricular teacher, 19 October 2019)*

*"They are like to study in groups because their can communicate with other people" (Interview of extracurricular teacher, 19 October 2019).*

Based on the interview, it appears that the collaboration between students who are actively practicing so that they are more compact in dancing. If applied consistently, the cooperation will be more attached to the habits of students. Considering that the inculcation of values must be implemented through their activities (Santoso et al., 2020). The social value of cooperation is important because it refers to a person's habits in responding to a challenge, opportunity, failure, and success (Pattarro, 2016). Furthermore, these characters are also very important to prepare themselves before entering the world of work (Diggs & Akos, 2016). In the future, students who have good cooperative character will be able to survive and develop in the face of all the changing times and challenges. That way, the existence



of Cepetan dance activities in schools can be used as a means of inculcating social character in students

### **Conclusion**

Based on the results of research and discussion, it can be concluded that Cepetan dance is an art that was born and grew as part of the culture of the people of Karangjoho Hamlet, Karanggayam, Kebumen. This dance is held to remember the struggle of the community in clearing agricultural land in the forest to survive the poverty that hit. This Cepetan dance, in addition to functioning as a spectacle, also functions as a guide. The social values contained in the Cepetan dance play a very important role in the formation of the community's personality, namely the spirit of cooperation. These values can provide good guidelines so that they grow into individuals who can survive in any condition. Have an unyielding spirit and be willing to work hard, and be able to establish good cooperation with others. The value of social character is also passed on by the artist and applied to students when practicing the Cepetan dance, namely collaboration between students and their cohesiveness in dancing.

The findings in this study are very important to follow up. The Cepetan dance can instill social values in it to the younger generation. Through this research, the researcher hopes that all people will participate in preserving the local culture, not only as entertainment but also as a means of

inculcating values. For artists, it is better to optimize themselves in holding cultural-based activities as a forum for talent development and character formation. For other researchers who want to do similar research, they should be able to use different local cultures as a means of preserving values, so that the scientific treasures in Indonesia will continue to grow.

### **Suggestions**

The effectiveness of extracurricular activities as a means of character building is limited to only one elementary school. In the future, other school activities can be used and not only in one school. The findings in this study are very important to follow up. Cepetan dance activities at school can instill social values in students. Through this research, the researcher hopes that all school members take an active role in optimizing development activities in schools as a means of instilling student character.

First, for artists, principals, and teachers to optimize more in holding Cepetan dance activities as a forum for developing talent and inculcating student character. In addition, it must be able to provide examples of the application of character in everyday life at school, so that it is easy to overcome obstacles in character cultivation. Second, for students to be more enthusiastic in participating in self-development activities such as extracurricular activities so that students' abilities can develop, both intellectually, personally, and socially. Third, for other researchers

who want to conduct similar research, they should be able to use development activities in different schools as a means of character building, so that the scientific treasures in Indonesia will continue to grow.

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