

The Contribution of Manggar Warak Dance in Building Multicultural Education

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Abstract. Culture is related to customs, habits, and works used as the process of creating dance. The Manggar Warak dance created by Yoyok Priyambodo from the Greget studio represents the culture of Semarang City. The purpose of this research is to examine the contribution of Manggar Warak Dance in building multicultural education. This study uses qualitative research methods, with an ethnochoreology approach. The results shows that the Manggar Warak dance was originated from the acculturation of Javanese, Arabic, and Chinese cultures in Semarang that took a long time to cultivate to form varied dance movement patterns. It was also created based on the development of traditional dance. This dance contains the rules of dance forms and movement techniques, Javanese, Chinese, and Arabic cultures. Nowadays, Semarang's cultural heritage in traditional community life is still believed to have guiding values that must be introduced, taught, and passed down to the next generation, namely 1). religious values, 2). moral values, 3). social value, 4). cultural values and 5). aesthetic value in social life. Appreciation of dance can be used as an inner exercise for some people so they can find philosophy inside the dance. It is one of the value implementations from the Manggar Warak dance function which provides moral development and noble soul. In conclusion, we can introduce multicultural values through the Manggar Warak dance as a guiding value to develop character and behavior that shows good and bad things.

Key words: creative dance; culture; educative; and multicultural.

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INTRODUCTION

Education is used as the basic capital in the development of human resources to obtain optimal individual development and social abilities to provide strong relationships between individuals and other people, individuals with society, and individuals with the cultural environment. Education is inseparable from the culture that surrounds it due to the purpose of education, namely sharpening taste, initiative, and work. (Pala et al., 2020). Achieving these educational goals faces challenges throughout the ages due to differences in customs, race, ethnicity, social, religion, language, gender, and culture. (Dameron et al., 2020). Based on that, the need for education must be able to accommodate and provide learning to create a new culture and be tolerant of other cultures. (Singh et al., 2020). This means that education forms an attitude of mutual respect, respect, understanding, and mutual acceptance of each diverse individual. (Basma et al., 2020; Najmina, 2018). This attitude can help each other work together to build a better country to become individuals responsible for themselves and respect other individuals. It is necessary to understand that differences are not a problem (Hays, 2020; Kuo et al., 2020). More important is how to make those differences beautiful, dynamic, happy, peaceful, and bring blessings.

To realize the objectives, it is necessary to

implement various activities related to multicultural education. In other words, multicultural education will be one of the solutions in developing human resources who have a strong character and are tolerant of other cultures (Muhajir et al., 2020). The link between education and multiculturalism is a solution to diverse cultural realities to develop all potentials that respect plurality. (Cheng & Davis, 2019). One strategy in building multicultural education is to create dance works such as the work of the Manggar Warak dance. Manggar Warak dance is part of an expression about the culture in Semarang. Manggar Warak dance is a form of culture resulting from a creative process that manipulates the human body in energy, time, and space. Between the Manggar Warak dance and Semarang culture is a series of interrelated and influencing. The birth of this dance emanated from the culture in the area where the dance grew and developed in the Semarang area. Manggar Warak dance takes the concept of Semarang culture when the whole system of ideas, actions, and works is to tell the life of the people who belong to the community. This is interpreted under Semarang culture as a complex of ideas, values, norms, rules, etc. Culture is a complex of human-patterned activities and actions in society and an object of human creation. (Koentjaraningrat, 1984).

The formation of the Manggar Warak dance

offers an alternative through applying strategies and concepts of multicultural education in the city of Semarang. Why can it be said like that? Because the concept of the work of Manggar Warak Dance is to tell about the diversity that exists in Semarang society, especially the diversity of ethnicity, culture, language, religion, social status, and culture. The Manggar Warak dance was created by Yoyok Bambang Priyambodo, the owner of the Greget studio in Semarang City. This dance synopsis tells the atmosphere of Semarang, which has cultural acculturation, Javanese, Chinese, Arabic, and Dutch. It also describes the bustling and peaceful city of Semarang even though it consists of various ethnic groups. This dance comes from the cultural events and traditions of the people of Semarang. In addition, it also describes the bustling and peaceful city of Semarang even though it consists of various ethnic groups. For his musical composition, he uses gamelan slendro, flute, harp, and trembling as a form of acculturation, accompanied by Gending Ketawang as a symbol of prayers and worship.

The Manggar Warak dance is an interpretation of the cultural traditions and icons of Semarang, which are symbolized by the property of Manggar flowers, fans, umbrellas, weapons, gunung, and Warak mythological animals. The two symbols are cultural acculturations that have fused in the city of Semarang, namely the existence of Javanese, Chinese, Malay, European, and Arabic cultures. The symbol is also closely related to the tradition of welcoming the holy month of Ramadan, where a dugderan procession is held which parading mangor flowers and warak statues. As a local tradition, Semarang Dugderan integrates cultural diversity and tolerance for fellow ethnicities. The dugderan tradition is colored by symbols of religious rites and the culture of the people of Semarang City. (Cahyono, 2006). The dugderan tradition is paraded from one location, usually from the Semarang City Hall to the Kauman Mosque. Yoyok created the Manggar Warak dance performance as a communication about the cultural diversity in Semarang, which has philosophical values and multicultural education.

Multicultural education is very important in education in Indonesia because this education emphasizes empathy, increases self-confidence, increases exposure to diversity as the foundation of Indonesia, which is very multicultural. (Khairuddin, 2018). Many education experts have defined the concept of multicultural education.

Etymologically the term multicultural education consists of two terms, namely education and multicultural. Education means developing the attitudes and behavior of a person or group to mature through teaching, training, processes, and ways of educating. (Hays, 2020). While multicultural is defined as cultural diversity, various politeness. (Pala et al., 2020). Meanwhile, in terms of terminology, multicultural education means the process of developing all human potentials that respect plurality and heterogeneity as a consequence of cultural, ethnic, ethnic, and religious diversity. (Fajrussalam et al., 2020). This understanding has broad implications in education because education is understood as an endless or lifelong process. Thus, multicultural education requires the highest respect and appreciation for human dignity. (Killian & Floren, 2020). Therefore, the most important thing in multicultural education is that it must instill the core values of multicultural education such as democracy, humanism, and pluralism or instill inclusive religious values in students. (Cheng & Davis, 2019). In turn, the outputs resulting from multicultural education are applying religious values in understanding and appreciating the existence of adherents of other religions and beliefs. In addition, it is also important to respect and respect differences by applying the spirit of unity, recognition, harmony, and togetherness.

Creating dance requires a choreographic approach as the context of the content in seeing the form of dance or dance figures that appear empirically from the outer structure and the inner structure. (S. Hadi, 2005; Sumaryono, 2011). The dance contains meaning, value, and aesthetics if it can arrange the elements of motion, space, time together to achieve an aesthetic unity. (Dai et al., 2020). The dance movement motifs contain symbols from the Dugderan Semarang traditional culture. The composition of the Manggar Warak dance contains content or values that contain. Dance is an expression of the human soul which is expressed through beautiful and meaningful gestures. The dance expression conveyed to the audience can be understood well if the audience sees the performance from start to finish or synopsis in the dance performance. The understanding of dance is also obtained from the delivery of meaningful movements which the dancers process. (Y. S. Hadi, 2007).

METHODS

This study uses qualitative research methods

with an ethnochoreological approach by describing the data obtained based on events that have occurred. Then the data is analyzed so that researchers can explain the problems to be studied, namely the process of presenting the Manggar Warak dance in multicultural education. This study uses several videos of Manggar Warak dance as material to analyze the values of multicultural education in terms of technique, structure, expression, movement style, accompaniment, and costumes used. Document data were obtained from the video of the Manggar Warak dance performance at the cultural event "Gatra Mutiara Jawa" at the Central Java Cultural Park, Surakarta City, the video of the performance of the Manggar Warak dance in the framework of the National Awakening Day in Semarang City.

Data collection techniques were: Observation, interviews were conducted by observing and interviewing choreographers, dancers, and the public in academics and studios in the Semarang area. The Manggar Warak dance work, creativity, and high analysis were created and related to Semarang culture. In observing the Manggar Warak dance work, appreciation activities aim to foster an attitude of respect. To appreciate the work of Manggar Warak dance, one must understand the arts and culture that exist in Semarang. Where (region/culture, supporting community) the art comes from, when it was created, who the creator is, how the dance work looks, and so on. To have better understanding about this dance, it is necessary to study and include an ethnochoreological approach. Ethnochoreology comes from the word ethno, which means ethnicity, koreo means dance. Thus, ethnochoreology means the science of ethnic dances. The choreology analysis is only in terms of movement, and the ethnochoreological analysis includes the involvement of the people who support the Manggar Warak dance. This is of course used because: First, dance is a product of a society. Second, as a product of society, it contains the community's values of multicultural education. Third, the values held by one society to another are different. Fourth, assess/appreciate the Manggar Warak dance concerning the values adopted by the community that owns the dance culture.

The analysis of the performing arts of the Manggar Warak dance consists of: (1) layered text analysis consisting of motion, music, make-up, lighting, floor patterns, etc.; (2) analysis of the context of dance assisted by the disciplines of

history, religion, anthropology, sociology, aesthetics, and ethnicity. Thus, ideally, to appreciate dance, an interdisciplinary approach is needed.

RESULTS AND DISCUSSION

Based on the data analysis, the results obtained in the Manggar Warak dance are that this dance has a strong message and philosophy in every movement performed by a dancer. Dance as an expression of motion results from a choreographer's inner expression that appears in dance works through the medium of motion as a messenger to the audience. The Manggar Warak dance depicts naivety and honesty, the spirit of cooperation to respect, respect, protect, protect, love, and work together in realizing a just, safe, happy, and prosperous Semarang society. In the Manggar Warak dance performance, there is a cultural message that contains values that are conveyed to the audience. The values contained in the Manggar Warak dance performance include 1). religious educational value, 2). moral, educational value, 3). social, educational value, and 4). cultural, educational value. The four values are described in more detail as follows.

1). Religious educational value

Religious messages are expressed so that in carrying out fasting and achieving victory on Eid al-Fitr, they must be prepared sincerely, solemnly, and istiqomah. The message was conveyed that in welcoming the month of Ramadan as Muslims, they must repent a lot, improve the quality of worship, refrain from doing bad deeds, fast, recite the Koran and increase prayers and do good. The movements performed by the dancers are adapted to religious activities and thanksgiving and praying to Allah the Almighty.

2). Moral educative value

The moral message contained in the Manggar Warak dance performance is seen in every scene. There is a spirited movement, a compact movement, with strong power, a grateful movement with a weak power of motion that looks light, resigned, and solemn. In addition, it shows a sense of joy, together with living in harmony, peace, and peace. Praying to the Almighty is seen in the core motion scene, this contains a message about teachings, teachings so that humans must live and act, to be good human beings. Expressions of gratitude are met in the holy month of Ramadan to achieve victory on the day of Fitri. The choreographer conveys a message to the audience to become wise people

with noble character. The hand-in-hand movement conveys information that to achieve success requires strong togetherness. The source of the teachings can also be seen that the people of Semarang accept and recognize Dugderan as a tradition and custom, which contains religious teachings or cultural ideologies.

3). Social educational value

The function of the Manggar Warak dance performance is as an emotional expression of the ideas and feelings of the choreographer and dancer through motion, making entertainment, and hypnotizing the audience to gather to watch the show. Through Manggar Warak dance performances, the community can get to know about their local arts, communicate in association, and socialize in carrying out activities. The gestures conveyed by the dancers provide information about the Dugderan traditional culture that is owned and becomes the pride of the people of Semarang.

4). Cultural educational value

The traditions of the Semarang community contained in the Warak dance integrate cultural diversity and tolerance among ethnic groups in Semarang. The dance movements contained in the Manggar Warak Dance are colored with symbols of Islamic religious rituals and the culture of the people of Semarang City. Manggar Warak dance as a symbol in Semarang culture represents social integration in three ethnic groups: Javanese, Chinese, and Arabic. The cultural traditions found in the Manggar Warak dance as a Javanese coastal heritage (Islam) are now a shared moment for the people of Semarang. The shape and color of the dancer's clothing have symbols that include identity, characteristics, and the aesthetic expression of cultural acculturation in Semarang.

5). Aesthetic value

Aesthetic values can be seen in the movements, costumes, make-up and properties worn by the dancers of Manggar Warak. The beauty of the movement can be seen in the dancer's body. The beauty of the dancers can be seen in the good quality of the movement, they really know the technique, are able to control the power that is adjusted to the content of the dance. Manggar Warak dancers can feel dance movements combined with taste, which are danced according to the dance music. The dancers are able to understand and master the basic concepts of dancing and are able to develop a form of presentation and have the creative ability

to interact with the audience, so that this is the main attraction in conveying aesthetic messages, themes to the audience. The properties used as equipment consist of Warak and Manggar flowers. Warak is driven in a compact, varied, balanced, and strong manner. Meanwhile, Kembang Manggar combined with motion, space, and time has an attractive beauty, agility, agility, balance and strength. This property functions as a dance element to bring the dance to life and give a deep impression to the audience or audience.



Figure 1. Kinds of Manggar Warak dance hand movements

Source: <https://kuasakata.com/read/berita/19467-sanggar-greget>



Figure 2. The symbol of mutual cooperation in the presentation of the Manggar Warak Dance

Source: <https://kuasakata.com/read/berita/19467-sanggar-greget>



Figure 3. The symbol of mutual cooperation in the presentation of the Manggar Warak Dance

Source: <https://kuasakata.com/read/berita/19467-sanggar-greget>

CONCLUSION

Manggar Warak dance is a creative dance performance that, in its appearance, takes the concept of working on the icons and culture of the city of Semarang. The Warak icon is used as a complement to the dance presentation. Manggar Warak dance is a form of artistic expression as outlined in gestures telling the acculturation of Javanese, Chinese and Arab ethnicities. The presence of this dance as an expression of cultural diversity and tolerance of Semarang, local culture for the community, contains the value of multicultural education. The show contains philosophical messages, both spiritual, moral, social, and aesthetic aspects. As a local cultural dance that grows and is sustainable in the Semarang area, it is necessary to develop it as an acknowledgment of the identity of Semarangan dance style that is owned and becomes the pride of the Semarang area has multicultural education values.

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