

Sariswara Method as the Ideological Foundation of Children's Art Education

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Abstract. This article aims to reveal the role of the sariswara method initiated by Ki Hajar Dewantara as an ideology of art education in children. Sariswara is a method of educating children through art to familiarize all beauty by combining the experience of all existing senses, both through hearing, sight, physical movement, and also feelings. This learning method has an impact on the formation of children's character. This research uses a qualitative descriptive approach. Research data were collected through literature studies, interviews, and observations. The results of the study revealed that learning art with the sariswara method can form character strengthening in children, which includes children being more confident, disciplined, together, understanding ethics and aesthetics, having independence, intelligent, creative.

Keywords: Samiswara method; art learning; educational ideology

INTRODUCTION

Character, moral and cultural education has actually been pioneered by Ki Hajar Dewantara with three education centers ranging from the family environment, school environment, and social environment. The current school environment (teacher) has a very big role in shaping the character of children / students. The role of teachers in the world of modern education is now increasingly complex, not only as teachers, academic educators but also as educators of character, morals and culture for their students Ki Hadjar Dewantara inserts culture in children and inserts children into culture from an early age, namely Taman Indria (toddler). This learning concept is (Asnawan, 2020). *Tri No*, namely *watching*, *niteni* and *nirokke*. *Watching* (*cognitive*), *watching* here is passively with all five senses. *Niteni* (*affective*) is marking, studying, observing what the five senses capture, and *nirokke* (*psychomotoric*) is imitating the positive for provision to face child development. When students have stepped on Taman Muda (Elementary School) education, then Taman TAdults and so on, the concept of Ki Hadjar Dewantara education is (Dwiarso, 2010) *Ngerti*, *Ngroso* and *Nglakoni*. This educational model is intended so that children are not only educated intellectually (*cognitive*), the term Ki Hadjar Dewantara '*ngerti*', but there must be a balance with *ngroso* (*affective*) and *nglakoni* (*psychomotoric*). Ki Hadjar Dewantara's concept of education as a cultural endeavor is also in line with John Dewey's philosophy of progressivism

which says that progress or progress is the core of the word progressivism, so some sciences that are able to foster progress are the main parts of culture. (Barnadib, 1994) Thus, it is hoped that after children undergo the teaching and learning process, they can understand with their minds, understand with their feelings, and can carry out or implement the knowledge that has been gained in community life.

Various innovations in order to improve learning in schools have begun to emerge through new methods of teaching. As part of a larger culture, art and education in a society are inseparable from the dynamics and developments brought about by modernization. Of course, it starts from learning at the early childhood level. Art is one of the main media in learning, as it is very popular until now is learning with motion and song. The selection of songs to be adopted, of course, must also be selective chosen by a teacher. Adjust the theme to the rhythm and tone, so that children are easier to memorize and imitate what will be developed with the motion media and songs by each teacher. Quality educational products cannot be separated from the role of educators in learning. Teachers are required to be able to create active, creative, innovative, effective, and fun learning situations. (Sugiarto et al., 2017) The existence of art education has developed since before Indonesia became independent. Tamansiswa is the initial milestone of art education in Indonesia. Historical facts cannot be denied that Tamansiswa has complemented educational activities intentionally with elements of art. Tamansiswa is

realized as a Cultural and Development Struggle Agency that uses education in a broad sense as a means, so in its application art can be a place in the implementation of activities in the field of education. Therefore, it is natural that in the past where schools in general had not placed art in educational plans, Tamansiswa got a "stamp" as a prominent college in the field of art, as if Tamansiswa was so sticky and integrated with art. A proof, that Tamansiswa had held a special consultation on the issue of art education in 1954. The purpose of consultation is one aspect of educational efforts that aims to educate and provide opportunities for students to develop a sense of beauty, in accordance with their talents and in accordance with the practice of their nature, so that they can grow as an active and personal aesthetic human being.

Art education in Tamansiswa is included in the education curriculum; It is intended that students or students not only have brain intelligence, but also have aesthetic sensitivity and have moral nobility and ethics. In addition, the inclusion of art education in the school curriculum is expected to nurture and develop the artistic talents of students in accordance with their respective natures. Tamansiswa's educational curriculum is different from schools in general that place art lessons in extracurricular activities. Art lessons in public schools are mostly placed too much emphasis on knowledge of the arts, not on the proper goal of developing artistic sensibilities. This is due to two things. First, the vision of education is less sensitive to seeing art as a universal human capacity, which can shape learners as "whole people" (having intellectual, spiritual, moral, and aesthetic abilities). Second, the availability of teachers who are generally not adequately equipped for the task of cultivating artistic sensitivity and providing art appreciation experience to students.

Art teaching at Tamansiswa is formal education for children or students to explore ethical and aesthetic values. Therefore, art activities or art education in formal schools have meaning for children's lives in the future. Educating children, developing children's potential and creativity is parental devotion to children. High social values in society can be achieved by providing better education to children, including through religious or religious aspects and art education. For this reason, through the style and form of art, the cultural value of a nation can be measured. With the principle of bringing children closer to their own

culture, Perguruan Tamansiswa since its establishment until now prioritizes art lessons. Many people argue that art education is considered to have an influence on the development of individual children, especially can form noble ethics. Through art, children are invited to imagine the values of life. Thus, it is hoped that children can understand various life values that eventually lead them to the breadth of thinking. If children have the ability to judge life, they will become wise human beings and benefit people's lives (Sukatno, 1964).

Education is usually seen as an effort to develop and shape personality. Therefore, education must pay attention to the development of children's character through habit training, art education, and other skills. On an ongoing basis, education should be able to develop the child's personality as a whole, not just some of the competencies he has. For this reason, education has a very important function and role in the development of children's abilities, because education can deliver children to help children's psychological and intellectual maturation efforts. Thus, education will provide provisions for the tasks that will be faced when children have finished doing their education. Art education in Tamansiswa that is incorporated into intracurricular activities has a very positive impact on the formation of children's character. Children after receiving art lessons on a scheduled basis, will have noble ethics, confidence, discipline, can work with others or have a mutual aid nature, have ethics and aesthetics, be independent, intelligent, creative, and be open. This can happen because in intracurricular activities, students not only act as observers but tend to be doers, so they can interpret, feel, and perform learning activities. In other words, students will have ethical and aesthetic sensibilities. In contrast to art education which is presented in extracurricular activities, as happens in other schools. In extracurricular activities, in addition to art lessons are not mandatory, also the demands of education are more directed at appreciation activities. Therefore, this education only has an impact on the ability to admire art, love art, appreciate art, criticize art, assess art, foster interest in art, and this activity as a recreative or entertainment event. In other words, students only have aesthetic sensitivity.

Art as one of the educational media at Sekolah Tamansiswa Yogyakarta has a very important position. Art is not just an object to be

appreciated by students, but rather functions as software that helps determine educational success. Art education as part of general education in Tamansiswa is not intended to produce aspiring artists or art experts, but is intended to produce students who in addition to having intellectual abilities and taste sensitivity. Art that has order (*hero*), gentleness (*wirasa*), and beauty (*wiraga*) will be very influential in the formation of children's personality. Basically, art education is one of the paths that can be taken in the framework of maturing and cultivating educational subjects. Art education is one way to civilize humans and make humans complete. The complete human being will not be formed without art education, because art education is based on emotional values as a harmonizer of intellectual values (Suwaji, 1986).

Sariswara is a method of educating children through art to familiarize all beauty by combining the experience of all existing senses, both through hearing, sight, physical movement, and also feelings. If at first glance it is almost the same as integrated learning which is very famous today, but if studied in detail there are differences. It is the incorporation of all these senses that makes this method more complete and profound for the child. But not only that, this method complements by combining all of that in one story frame that can be inherent in children to adults. Stories taken from local folklore, heroism, seem to provide bonuses to instill various foundations of gotong-royong character, mutual respect, love for others, benefit all beings, and a deep love for the country. The basis of the Sariswara method is to combine the lessons of song, literature and story, as found in the tradition of the Indonesian nation.

Art education is a conscious effort to prepare students through guidance, teaching, and / or training activities to be able to master artistic abilities in accordance with the role that must be played. If viewed from the target, there are two differences in art education itself, first directing students to have competencies related to artists or actors performing art (textual), such as having competence in art appreciation, proficiency in producing works of art, and expertise in studying art. This textual justification places art as essential for learners. The second directs that students have artistic competence as a form of learning experience in order to mature individual potential, so that they can become whole people (contextual). Art education, except for playing a role in the context of maturing and cultivating educational subjects that are the reach of general

education, also has significant value as a means of personal formation. Art is part of a culture that is so wide in scope and scope that it cannot be separated from human life. The position of art in cultures around the world has always been used as a measure to determine the low cultural height of a nation. In fact, many conclude that culture is art and art is culture. Thus, art can be considered the most important part of culture. According to Herbert Read, art education has a fundamental role, because art education: (a) as coordination between various perceptions and sensations; (b) as coordination between various perceptions and sensations in relation to the environment; (c) as a means of expressing feelings expressed in a form; (d) as a means of expressing various experiences of the soul or to express part or all of the unconscious; and (e) as a means of expressing an idea or ideas expressed in the form of . (Jazuli, 2008)(Nurhayati, 2019)(Read, 1970) Education is basically a cultural effort to develop the intelligence and imagination of students, of course, it has a close relationship with the realization of various dimensions and the power of art in education. (Rumi et al., 2019)

It involves emotions and feelings, interpersonal skills, concentration and cognitive, feelings or atmosphere involvement, communication skills, and motor skills. Emotions and feelings will foster creativity in art; interpersonal skills will foster artistic identity; concentration and cognition will drive the creative process; the feeling or atmosphere of involvement will give rise to the soul (*greget*) of the art form; the ability to communicate will produce communicative works of art (messages conveyed through works of art can be captured in meaning by art enthusiasts or connoisseurs); and motor skills will produce skills. "Personality is the totality of a person's psyche that displays the side obtained from offspring (parents and ancestors) and the side obtained from his education, life experiences, and environment" (Soedarsono, 2004) . The side obtained from heredity (genetic factors), in the form of talent, intelligence, and temperament (Javanese say *watek*, not *disposition*; This temperament is something that is difficult to change.) As for the side obtained from education and formed and obtained from life experience, in the form of knowledge, skills, and disposition (this character can be changed). Thus personality is a combination of temperament (*watek*) and character (disposition).

METHODS

This research is qualitative with thorough and in-depth observation of an object within a certain period of time. Researchers in observing various phenomena not only search and collect data, but directly classify data, process and analyze it. The theoretical framework is built on indicators found in the field, not established before carrying out research. This is so that the observations made can be thorough and not shackled by theoretical aspects designed by researchers. Thus, understanding, meaning, and analysis of data are based on the accumulated empirical knowledge and experience of researchers. Researchers use a qualitative approach with case study design. (Denzin & Lincoln, 2009; Sugiyono, 2009) Data collection methods are carried out literature studies, interviews, and observations.

RESULTS AND DISCUSSION

Sariswara Method Learning

The Sariswara method initiated by Ki Hajar dewantara was first applied in Tamansiswa Yogyakarta. With this method, it is expected to be the spearhead in shaping the character of children, in Javanese terms *Ambuka Raras Angesti Wiji*, which means singing songs is the end of education. At that time there appeared various works of dolanan songs by *Empu Tamansiswa*, such as: Ki Hadisukatno with children's dolanan songs and various *langen-carita* titles. This learning concept does not only belong to Tamansiswa, but is the basis of learning in Indonesian culture that has ethics and manners that deserve to be a role model for learning in public schools. The idea of Ki Hajar Dewantara

contains basic values that respect the natural ability of children to overcome problems with freedom of thought The (Suparlan, 2015). application of this method began in Taman Indria at Sekolah Tamansiswa Yogyakarta or in educational terms now at the kindergarten level. This shows that this method is very important in underpinning the education of children who prioritize behavioral ethics in various lives later. In Indonesia has different cultural characteristics. Especially in Java which has very strong ethics and manners.

This chapter will explain how the system of applying the Sariswara method to art learning at Tamansiswa School. First, at the beginning of the learning activity the teacher enters the classroom to greet the students, then the teacher teaches a simple song which is the result of the teacher's own development. This song is sung by every teacher at the beginning of the meeting in class, with the intention that students always remember and memorize the contents of the rules contained in the song. Children get a lot of practice using their hands and making items that are useful for the needs of daily life Bradjanegara in Sometimes in ordinary school learning, the teacher only conveys directly about the rules of how to behave and behave during the learning process. That way students only hear at a glance, and the results are less profound in understanding the teacher's intentions. In stark contrast to this method, these rules are all delivered with songs that are easy for students to memorize, and must be sung every time they start the learning process. Not only that, the singing procedure was also exemplified by being given movements that showed the behavior taught by the teacher. One example of an opening song in class at the beginning of learning is as follows:(*Hariadi & Dozan, 2022*).

Tembang Pembuka (song in Javanese)

<i>Siji loro telu tangane sendeku</i>	<i>One, two, three, his hands are furnaced on the table.</i>
<i>Meringake bu guru, menawa didangu</i>	Teachers when explaining, students are expected to listen
<i>Papat nuli limo, lenggahe sing tata</i>	Students must be orderly by sitting neatly
<i>Aja pada sembrana, mundak ora bisa</i>	Don't be careless yourself, later you can't accept the subject matter.

Looking at the content of the song above is a recommendation that contains rules or appeals to students to behave correctly before the lesson begins with the attitude of the position of the

hands on the table (*sendeku* in Javanese terms). The next meaning in this song is to encourage students to pay attention when the teacher explains the lesson in an orderly and neat manner,

and not arbitrarily in learning in class, as a result they will not be able to understand or understand in receiving lesson material from the teacher. Based on this information, it turns out that this method is very complex. In conveying appeals or rules to students, a song and movement are created, so that students can easily memorize and will always remember the content contained in the song. In addition, students feel that the rules are an interesting song without any sense of coercion that binds the child. Another term today is "play while learning". In this learning process, it does require extraordinary teacher creativity. Ki Hajar Dewantara at that time always initiated every teacher to be able to observe every child's behavior and be able to adapt to the educational environment. Actually, this method can not only be applied to art lessons, but can be combined with other theme materials, for example: literature, arithmetic, and other subjects or what is known as integrated learning, or almost the same as thematic learning. It depends on how the teacher can create interesting songs according to the theme taught. The song above is still an opening in art lessons.

This learning takes the theme of knowing about animals in the environment around us, by introducing the character of the life of butterflies and caterpillars. The method is not only to teach children through singing songs, but also by providing examples of movements, so that the details of the song are conveyed clearly. Through this Sariswara method, the material taught is in the form of *Solah-bawa*, which means motion and song. So that children can feel, see, sing, move to understand everything they experience. After the materials outside get out of class, the students are rested to eat and drink. Then the students walked into the classroom again with the teacher. The next activity in class is to repeat and steady the *outdoor* material, and sing back in front of the class to train confidence, and so that students do not forget.

Metode Sariswara Menjadi Lanadasan Ideologi Pendidikan Seni

Tamansiswa as an educational institution has a considerable contribution in shaping a positive personality for children, because Tamansiswa College not only provides knowledge and skills, but also ethics. As is known that art education is not only a development of talents and interests, but also affects the psychological process. This is because the branches of art have standard rules. For

example, in dance, educational values are channeled through the expression of motion; in fine art channeled through the expression of line and color; in art music is channeled through vocal processing; and in operetta channeled through storyline, characterization, facial expressions, vocals, and lyrics. The existence of art in society is expected to be able to stimulate forms of behavior that are in accordance with eastern customs. In Javanese society, especially in Yogyakarta, positive behavior in daily life leads to problems of manners or manners as one part of ethical teachings. Therefore, Tamansiswa through art education strives to direct and provide provisions to children from an early age on matters related to ethical issues (manners and ethics) and aesthetics (beauty). Learning as an educational process has stages of understanding in a structured and tiered manner. First students are faced with a text to understand the content and meaning of the story, then they practice and interpret the lyrics and songs. In this stage, discipline becomes the main capital to accelerate a learning process. If the lyrics and songs have been *dihaf al*, they must understand the character of each role. Understanding the character of each of these roles is very necessary, so that when they perform their roles they are able to express through mimics and behaviors according to their interpretation. Given that the operetta performance is the result of group work, cooperation between actors is very necessary so that the integrity of the presentation can be achieved. Nonetheless, each cast member must have an attitude of independence; This is in order to animate the characteristics of each character played.

The ariswara method has pedagogical values that are very influential in shaping the character of child which include: 1) Budi pekerti luhur, students from an early age students are taught manners or manners through attitudes of respectful behavior of elders in the environment, one of which is the attitude towards teachers. For example: greeting all teachers whether teaching directly or not, greeting between friends and upperclassmen, as well as in the surrounding environment and at home. This is a manifestation of cultivating noble ethics; 2) self-confident, Self-confidence arises because students are accustomed to Sariswara's learning. Through the habit of singing songs and movements in understanding a material, and displaying it in front of the class and during performance events, children are automatically accustomed to a

confident attitude that grows continuously; 3) Disciplin, the form of discipline in relation to student activities in school activities, namely: discipline in class hours, discipline in movements taught by the teacher, and discipline in singing songs in every learning activity process at school; 4) Togetherness, togetherness is reflected in the relationship between teachers and students, so that the learning process can run well. Cooperation is also needed by fellow actors to establish cohesiveness in order to achieve the integrity of the dish; 5) Ethics and aesthetics, in playing characters directly get lessons about manners or *uploads*. In addition, they in bringing movements, lyrics, and songs, are required to be passionate about the inner atmosphere of the character being played, so as to be able to reflect aesthetic values; 6) Independence, independence is needed to be more confident in appearing in front of many people, so that confidence arises in students, 7) Smart, intelligence is needed both in order to understand songs, scripts, lyrics, rhythm, movement and interpret a song; 8) Creative, a creative child will always be responsive to the situations and conditions faced on stage, so as to be able to improvise everything that happens outside the scenario (Karyawanto & Ms., 2018)

Based on exploration in the field, it shows that the ultimate goal of learning with sariswara is to create children who are able to understand and apply ethical values as well as aesthetics, in order to form the next generation with noble ethics who not only prioritize intellect but also develop aesthetic and ethical feelings can be realized. These pedagogical values are in accordance with the foundation of art learning for children in Indonesia. Character growth for children is very important in the future in finding children's identity.

CONCLUSION

The sariswara method has pedagogical values that are very influential in adding to the strengthening of children's character. The characters in question include: noble ethics, confidence, discipline, togetherness, ethics and aesthetics, independence, intelligence, creativity. Students from an early age are taught manners through behavioral attitudes respecting elders in the environment, one of which is the attitude towards the teacher. Self-confidence arises because students are accustomed to learning ariswara. In addition, they in bringing movements, lyrics, and songs, are required to be

passionate about the inner atmosphere of the character being played, so as to be able to reflect aesthetic values. Sariswara is a method of educating children through art to familiarize all beauty by combining the experience of all existing senses, both through hearing, sight, physical movement, and also feelings.

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