

THE ROLE OF ARTS EDUCATION IN PRESERVING KASAB AS A VISUAL CULTURE PRODUCT IN ACEH

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Abstract

Kasab is a technique of decorating the surface of cloth with gold thread, which is one of the traditional crafts in Aceh. This craft is starting to become less popular among the people of Aceh, usually this craft is used in traditional Acehnese wedding decorations. This research was conducted in West Aceh district using a qualitative approach. The data collection techniques used are observation, interviews and documentation. The analysis used is data triangulation technique. This research identifies how arts education can be an effective tool in transmitting kasab-making knowledge and skills to the younger generation. The results of the research show that there are several ways used by the government, schools and the community to preserve kasab, namely through kasab training carried out by the industry service and the West Aceh traditional council, through arts and culture learning in schools about Acehnese motifs and the process of making kasab, as well as through learning the process of making kasab which has been taught from generation to generation within the family, relatives and community. Thus, arts education plays a strategic role in maintaining the continuity of kasab traditions and strengthening Aceh's cultural identity in the modern era.

Keywords- kasab, arts education, preserving visual culture products

Introduction

Education is an inseparable part of humans, who experience a learning process throughout their lives. Likewise, education and culture are two links that cannot be separated from each other. Education is even considered a means of transferring culture from one generation to the next (Rohidi, 2000). Art education can be obtained from formal, non-formal and informal education. There are two views on art education, namely first, art education as skills education for students who must master a number of art skills (education in art), second as skills in creating art that is worth selling, this is not the main goal, but it is enough to be given a certain amount of experience. learning about creating art as part of overall education (education through art) (Kristanto, 2017).

Arts education is a teaching and learning process that focuses on

developing skills, understanding and appreciation of art in its various forms, such as fine arts, music, dance, theater and new media. Arts education aims to equip students with creative, critical and expressive abilities, as well as providing insight into aesthetic and cultural values.

Kasab is gold thread embroidery which is one of the traditional crafts in Aceh. Kasab has long been an integral part of people's lives, used in various traditional ceremonies, weddings and religious celebrations. The beauty and uniqueness of kasab lies not only in its complex and detailed manufacturing techniques, but also in the motifs which are full of local cultural symbolism. Therefore, efforts to preserve kasab through arts education are not only important to maintain the continuity of this tradition, but also to strengthen Aceh's cultural identity.

Arts education has a very important role in preserving kasab, a typical Acehese visual cultural product. Kasab, known as gold thread embroidery, is not only beautiful handiwork, but also contains historical values, culture and identity of the Acehese people. Through arts education, it is hoped that these values can be passed on to the younger generation so that the continuity of the kasab tradition is maintained amidst the current of modernization and globalization.

Arts education, both formal and informal, can be an effective means of introducing and teaching the techniques and values contained in kasab to the younger generation. In a formal context, educational institutions can include kasab as part of the arts and culture curriculum. Meanwhile, in an informal context, training and workshops involving the community and kasab craftsmen can provide practical and in-depth learning opportunities.

Research on traditional crafts as visual cultural products shows that the role of arts education not only contributes to the preservation of cultural heritage, but also increases creativity and appreciation of art among students (Dewey, 2005). Through arts education, students not only learn about techniques and aesthetics, but also understand the historical and social context of these cultural products. This is in line with the view that art is a reflection of the identity and values of a society (Geertz, 1973).

Thus, the role of arts education in preserving kasab as a visual cultural product in Aceh is very important. Through a comprehensive and sustainable approach, arts education can ensure that kasab not only survives as a tradition, but also continues to develop and be relevant to the lives of Acehese people today and in the future.

Methodology

The approach used in this research is qualitative. This approach is used to gain

an in-depth understanding of the role of arts education in preserving kasab. Qualitative research has its main aim, namely to explore, describe, or explain (Leavy, 2017). This research was conducted in West Aceh district, using data collection techniques of observation, interviews and documentation.

Observations were carried out in several schools at the Senior High School (SMA) and Vocational High School (SMK) levels by looking at the Cultural Arts learning process with the theme of fine arts. Observations were also carried out in several kasab craftsman communities, to see to what extent they involved the younger generation in the kasab sewing process. The observation process is also accompanied by interviews so that observation and interview activities are integrated with each other. Documentation data was obtained from lesson plans related to arts and culture learning at school and photos obtained from sources regarding the process of making kasab.

The data analysis technique uses Miles & Huberman's interactive analysis, namely data reduction, data presentation and verification/drawing conclusions (Miles & Huberman 1992). The data validation technique uses source triangulation. Source triangulation is carried out by checking research data obtained from various sources or informants in order to increase the credibility of the data (Alfansyur & Maryani, 2020). Researchers compared data obtained from several schools so that similarities were found, as well as data obtained from kasab craftsmen.

Finding and Discussion

The presence of kasab craftsmen in West Aceh has decreased over the years compared to the 1980s when almost every village had a business in the kasab sector which is usually used for decorating Acehese wedding halls. This could be caused by several factors, one of which is the lack of public interest in using

Acehnese wedding ceremonies, because kasab crafts are widely used in Acehnese wedding ceremonies. In order for this kasab craft to be maintained, efforts need to be made to introduce the kasab craft from generation to generation. Hani, et al (2012) emphasized that art training and education in children can foster a sense of belonging and love for their own culture. This is very helpful in preserving culture because it fosters the nation's next generation with knowledge about local culture. Arts education in schools through arts and culture subjects and training in the community is very helpful in preserving kasab which is also supported by the government's role in maintaining the visual cultural identity of the Acehnese people.

1. Kasab Learning at School

Arts and culture subjects are subjects that teach about arts related to dance, drama, music and fine arts. In this learning there is theory and practice and can also be linked to local content material. As is the case in teaching about kasab. To increase children's motivation in this material, teachers can show examples or videos of making kasab, which will make learning less monotonous. Lovtsova et al (2021) emphasize that teachers constantly increase their scientific and methodological potential and are involved in experimental and innovative activities, ensuring the modernization and development of the education system in the field of culture. So even though the material is local, the process of delivering the material must adapt to current developments.

In West Aceh there are several schools that implement an introduction to kasab, from materials, tools and processes. Products that are often made using the kasab technique are fans, because the motif and shape are not too big, making it easier for students to make them.



Figure 1. Fan with Gold Thread Embroidery (Kasab)

Kasab learning in schools has an important role in preserving Aceh's visual cultural heritage. Kasab, which is a traditional Acehnese embroidery art, is not just a hand skill but is also full of cultural and historical values. Integrating kasab into the arts education curriculum can be an effective strategy to maintain its sustainability.

The aim of learning kasab at school is to increase students' awareness and knowledge about kasab as part of Aceh's cultural heritage and encourage students to explore their creativity through the art of embroidery and creating innovative kasab designs.

2. Kasab Learning in the Community Environment

Kasab crafts are usually made by housewives after housework is finished. This work can be done alone or in groups, if it is a group it is usually done in a house or place of business. Based on research results, many craftsmen do their own kasab embroidery at home. Some of them are also included in the Kasab business unit group. Where there is a chairman who receives orders for making kasab which will later be given to members to sew the kasab according to the order.



Figure 2. Kasab Making Training

The industry department and traditional councils also participated in preserving kasab by holding training activities on making kasab. By inviting mothers or representatives from each village to participate in this activity. The community hopes that this activity will continue.

3. Challenges in Kasab Preservation.

In an era of rapid modernization and globalization, preserving kasab faces various complex challenges. These challenges not only come from the technical aspects of production, but also from social, economic and cultural changes that affect the sustainability of this tradition. Based on the research results, several main challenges were found in efforts to preserve kasab, as well as the importance of a comprehensive strategy to ensure that this craft can continue to be appreciated and passed on to future generations.

- a. There is a lack of interest among the younger generation in learning to make kasab, because now there are many new innovations in making handicrafts
- b. With technology, embroidery can be made easier and more effective through computer systems.
- c. In the past, people used Acehese altars which were dominated by kasab decorations, but nowadays Acehese altars are rarely used because of the large variety of altar decorations with various shapes.
- d. From the economic sector, the process of making kasab requires time and special skills, so production costs are high. Many kasab craftsmen have difficulty getting quality raw materials at affordable prices. This is accompanied by low market interest in traditional kasab products because people tend to choose cheaper and more modern products.

From this, there is a need for conservation efforts to overcome these challenges, namely: first, financial and policy support from the government is needed to ensure

the availability of raw materials and increase the welfare of craftsmen. Second, there needs to be an education and training program that teaches kasab making skills to the younger generation. Third, promotion and marketing of Kasab products must be increased through exhibitions, social media and e-commerce to reach a wider market. In addition, collaboration with modern designers can help integrate kasab elements into products that are more relevant to current trends without losing their traditional value. In this way, kasab can continue to survive and develop as part of a valuable cultural heritage.

Conclusions

The role of arts education is very important in preserving kasab, which can be done through formal and informal education. Apart from that, technology and social media are very helpful in promoting kasab universally. It is hoped that the Aceh government will participate in preserving kasab, either through training or other activities, which will make the younger generation interested in learning kasab. Kasab learning in schools is a strategic step in preserving Aceh's cultural heritage. Through a comprehensive approach, from theory to practice, as well as support from various parties, art education can play a key role in maintaining the sustainability of this traditional embroidery art. Existing challenges can be overcome with innovative and collaborative solutions, so that Kasab can continue to live and develop amidst the current of modernization.

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