

REINFORCE CULTURAL STUDY IN THE CURRICULUM EDUCATION OF AESTHETIC

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Abstract

Departing from the assumption that aesthetic education is an arts education; aesthetics context is part of the art axiology, namely the science of studying the aesthetic value of the artwork. It discusses the substance and essence of the value of education. Value is present in humans, so the discussion of aesthetic fits in humanistic studies. Synthesize aesthetic, artistic and humanistic means to position the art within the context of aesthetic education. Art education aims to restore the dignity of humanity or humanism; it is further classified as humanism study.

This understanding raised the idea, as well as the ideology of humanism study in art learning or aesthetic education. This understanding is limited that aesthetic education is individualized and its relation with others or social is aesthetic. This statement is further understood that art as a medium of education: 'through art we learn humanism', we behave in humanistic way, humanistic behavior shapes human character. '

Learning humanism in Indonesia has also been taught to the younger generation through (teaching) and (lesson) through cultural symbols, such as: art, literature, dance, music and theater. Humanism is taught through art discourse and utilizing the core theory to explore aesthetic linearity of its history. The recent art education should seek linkage to develop the concept of aesthetic humanism of Indonesia.

Key words: Humanism, Aesthetic and Art Education.

1. Introduction

Studies Cultural in the West have started since Aristotle (Century, XII), but remained on the metaphysics of human understanding; discussion with some views cosmocentrism. An understanding of the human and the new value is disclosed through logocentrism by Immanuel Kant in 1781 by proposing a human study material context toward reality beauty. Kant seeks to address via intellect in his 'Critique of Practical Reason' (1956, translate to Indonesian by Nurhadi, 2005). Gradually, humanism studies was improved adjusted as human civilization develops. Cultural studies has gained a strong response when human consciousness for the change of era, characterized by industrialization century until towards the idea of the human part of the production process. Two issues become critical when (1) the emergence of proletarian *bourgeois* (French) and, proletarian (*prolétarien-French*), (2) Bourgeois hegemony possess the power to

rule. The patterns of communications became unidirectional, and voting rights is dominated by *hegemony* group.

Technological development brings modern lifestyle that relies on structuralism thought, something becomes *rigid* and *positivism*. The role of the lower class group (*proletariat*) had no power in the field of economic or capital as a modal, but their power was on knowledge or cultural capita. Distance that causes people to be the subordinate to others was technology. Finally, the position of man is no longer a human figure, but the pattern of cannibalism was made through tools: religion, culture, economics and politics. The position of the people as the lower group remained. Postmodern era began to grow and the group began to rebel by presenting Pop Culture (Strinati, 2003) after Jacques Derrida (Al - Fayyadl, 2005) (Smith, 2005) affirmed the principle of 'questioning the metaphysics of presence. That lead to urban groups who claimed to be the urban of the city, in the sense of the cultural periphery, urban economy, lack of understanding of religion. As a result, the culture was trying to give an indication of the 'struggle for the people' (socialism - realism). Encounter this group recognized by the University of Birmingham, England put through studies or human studies, known as cultural studies (Tilaar, 2003). In 1964, there was a study of humanity affected by the nature *paralogism* contemporer era.

2. Unrevealing sense in the Humanism teaching in Indonesia

This is in contrast to the Eastern's lesson, humanism has been done, namely through the transmission through the culture containing: values, institutions and physical systems (Koentjaraningrat, 1986: 34). Teaching is not open and not systematic, taught through culture, the cultural equivalent symbols. Mostly, the cultural symbol is doxa, so it only applies to the supporting community. Indonesia experienced such situation; mass in Java. Javanese culture through art and aesthetics humanism is strengthened in the spirit of charisma. Javanese culture is closed, meaning that humanism learned through sense, through religion. Learning through a series of ' orders, suggestions, and references "are packed into a single system with institutions rituals." The ritual procession is not open to the lower class group; This position is separated by an intermediate group of capital religion or belief. Society simply follows *apriorism* as knowledge to make the distance relationships among the groups. Thus, there is the similar problem with that of the Western idea. Hegemony remains a central social force and power, of economic power to the power of culture, technology, politics and religion .

Ontology context, humanism is searched and linked to the self. Humanism is associated with human metaphysics to draw lines or religious beliefs. Learn more humanism in East embodies the social process and social product. This is in contrast with the study of the development of humanism in the West; scholastic view has successfully brought scholastic humanism as cultural cognition, by studying the symbols in each ethnic group. Acquisition of humanism learning is clear, that humanitarian issues studied and developed based on the social and historical context of the social product. Humanism is reflected in writing, literature, art and theater (drama). Therefore, the orientation of humanism have diverse platforms, depends on humanism environment and the origin of the

character. Because the background of social history will determine the pattern of how the humanism is implemented. Western people browse humanism through an outside view; then problems can be answered through the logic of humanism so that the answer can clearly be traced to individual needs in particular time.

Along with the development scholasticism, humanism is influenced by humanism as a structured knowledge-based theory of knowledge (epistemology). Then the philosopher Karl Marx's vision of socialism-realism maintains a result of the pressure of the power industry, Jean Paul Sartre strengthens the human existence that is nearly regarded as the non being figure, the human condition is not appreciated as the lifeless figure. Finally, Derrida raises radical humanism in language theory namely *differe*. This change was also noted in the development of art; canonical aesthetics raised when Immanuel Kant is able to open the horizons of academic art in the structure and it can be received by human reason. Similarly Marx, opposes the capitalism theory that economic strength to establish hegemony.

Humanism in the East, especially in the social life of the tradition of prioritizes the product and takes part directly in the community. Vision East humanism looks at visual language, motion, and sound condition with social discourse. Humanism is the same as social practice, not a theory which is made into the form the character. Humanism is a pragmatic discourse, as expressed through language arts record. 'A thousand Minang' a slogan that is able to establish social tolerance Minangkabau people in overseas and home country. 'Cremation' is one of a ritual ceremony in Bali; behind humanism spiritual learning activities that are not found in the West. 'Wiwit' (ceremony to begin planting rice) is a Java humanism lessons through alms ceremony in growing rice in order to obtain results doubled.

This cultural process causes people to develop mutual respect. The total work of art is symbolized through rice planting ceremony (uploaded by Art Sangkring, September 2010), in which there is a social interaction learning carnival sacral (procession) to summon the spirit of the ancestors. This behavior resembles art happenings art artist Indonesian New Art Movement. In the background principle of freedom of movement to create this artwork is actually a motion background tolerance to the lower classes; Caroline Turner says:

“ the concept of *merdeka* or freedom as difiened by Reid as opposition to slavery, oppression and control... shows, has s long and enduring history in Indonesia. I will argue in the essay that is concept, combined with the ideal of transforming sosciety for the better through artistic action, has been of great significance in Indonesian contemporary art.” (2005: 197).

The current issue is how to appreciate, structuring concepts ideology of culture, developing teaching materials turns into humanism and thus reflected in everyday life. This last activity is the basis of learning and at the same time demands expected by Curriculum 2013. (1) designing arts Culture learning with integrated pattern art on the basis of aesthetic learning, (2) the total actual art which also search doxa spiritual aesthetic achieved through traditional aesthetic contemplation. (3) the existence of radical aesthetic - *paradoxical* fact is not an

obstacle, because the pattern only redefine Arts education. Considering the background, whether a teacher has been able to digest it, because the issue of the substance of art education in Indonesia has not been found.

3. Humanism Movement through Fine Art

'Declaration of Human Rights is that legitimates as a tractate of humanism. A very long time to realize the crystallization of ideas, ranging from aesthetic and social ethics that occurred in the West, in the new actualized. Accordingly, ' the Stone Breaker ' by Gustave Courbette (1850) can be used as a milestone in the social history: lifting a stone breaker subject of works of art as a record of rebellion against the hegemony of 'Impresarium of Art' as a point of emergence of social - realism. Appearance in the public sphere were not necessarily located in the gallery, but it is still on display from Salon *d' Reffuse*. The impresarium of art criticism and art Consortium when it refers to works of art Courbette as lower class (*von unten-Germany*) , an art that is destined, and the contents of a lower class . This theme shatters art at that time. Her presence gave a new feel of the theme and the vision and ideology of the creation of works of art. Courbette, bold thrusts subject as the destitute workers (lower class) with a ratio of royal and aristocratic hegemony, as well as religious leaders.

Ideo-graphic of a lower class is able to bring the vision of the community as a warrior down. There may be a positive correlation between the thoughts of Karl Marx Courbette with socialism; equally opposed to bourgeois issue. Courbette against bourgeois aesthetic (aesthetic property of the community above), finally pulled himself into the politics.

Cultural studies as the study of humanism which this paper attempts to address is utilizing the terminology of culture and humanities. Translated culture is very broad, ranging from social behavior, social products and systems to behave and produce social practices. Cultural studies essentially peeling businesses in the livers of human vision, life is equal to the contents of the humanities. Then further discussion of humanities together with the discussion of culture, with a central point of note was the creator of human history, for the study of cultural, human history is the subject of the thematic focal point and at the same time. Meanwhile, humanism is the study of social practice learns to produce social and able to describe the social history.

When structuralism grew in Indonesia, and the principle of independence was strengthened by the President Suharto regime; term was defined political nationalism, namely the unification of the Indonesian nation was tied to a single principle. Nationalism was an attempt to build a nation and strong. The concept of nationalism endangered the concept of diversity into uniformity. 'Humanism' turned into the reality of human exploitation, meaning unlike nationalism Bung Karno, who based nationalism on national solidarity with the national characteristics as stated in article 32 of the Constitution 45 Article 27, 28, 29. The price of a man raised in the private portion of the nation that has primordial ties. The Vision humanism was inappropriate when it was appointed as the central theme by prominent Indonesian Communism in 1949 with the main reason is the "social struggle."

In 1941, painter S. Sujoyono stated that '*Jiwo Ketok*' (Javanese) or Psychiatric revealed, and Morris Hunt says 'Art is the shadow of Humanities' contains the meaning of the painting is the soul of a painter-life painter in the painting. That is, thoughts, feelings painter visualized; therefore every word spoken cannot be expressed through visual language. This form is referred to as a social product that contains human social history. Finally, art can be regarded to be a visual language, in which social history written about self and others, as well as products that exist in human social life. This is the artist talks about the study of humanism; talking about himself, himself in a sea of social and human behavior was packed in his art. Artwork humanism was a record for the artist.

4. Discourses of Humanities

Weakness the movements of humanity, it is recorded since the advent of technology, economics and religion can not control education. Changes characterized by discovered by Steve Jones (1993), in his book 'The Language of the Gene', a biological study explains that as the structure of DNA has traces of blood derivatives up to the beginning derivative (Pepperell, 1997: 16). DNA is a complex molecule that is great and is able to control biological events, but the genetic synthesis can be changed for a purpose. This statement indicates there is great potential for genetic manipulation over the human species. Further developed by Dawkins (1995), is a DNA-forming machine life, and its composition is digital like computer working. That is, humans may be programmed as compile a data base of the brain to be used in robotic machine that runs under the command of another human being. If this description to explain the human condition at this time, it looks like the road to the workings of a computer can be done; computer is done for education, so humans through education will be changed and are required to work, thinking about the issue. Product is expected to be the same as the manufacturer expected. Then comes the question, where human beings?

Human problems as part of the production is clearly opposed by Karl Marx, in the production workers are asked to do things that align with the materials and means of production. Most regulatory function machine, partly into the machine and some employ machine. Man is not human it can be driven by the incentive to produce the expected object. How it happened, if the engine rotation to describe the incidence of education in Indonesia. Teachers as part of a production machine man, and the atmosphere in the classroom as a material to be converted into the product? Education into a factory atmosphere atmosphere in humans, then the direction and style of work as the engine will leave Become human pattern in human. There is within the human post condotion of educational management as a machine in the factory.

This issue will be calculated by machine of mathematics, where one element if modified by multiplication will produce large journals. So in the matter of education, students will be mocked with math, forced to produce many ideas. The issue of sense and humanity be retarded when the formulas for calculating the amount of learning materials to produce complex products. This forgetfulness indicate that this kind of education as a way of calculating mathematical work.

The human soul reckoned as gene manipulation of DNA in order to have more offspring, especially with the cloning system. Human taste can not be present and the man himself finally into the engine. From this sense of humanism will be designed to combat the increasingly severe events. Religious discourses to change and make sense of human cloning and the brain lately in Indonesia becomes stronger. Cloning with the brainwashing movement generates terrorism.

Cultural Study emerging modernity officially when the trip has exceeded the limit; science, science, technology and art can be utilized as a tool of power. There are four capital (four treasures of the capital stock), which focuses in discussing the humanities: religion, culture, economics and politics (Hajar Pamadhi, 2009). Four is a result of the capital stock of contemporary games and postmodernity: Modern-postmodern, Structuralism - Postructuralism, canonical Traditional - Contemporary. Driven by the thought that struck deconstruction university student in Birmingham - England (1964) then conducted a study on contemporary culture, that is Central for Contemporary Cultural Study (CCCS). Although, these studies have not found a point shape, therefore said to be a ghostly discipline (Tilaar, 2004: 12).

Capital stock can be used as the fulcrum of discussion development Arts Education in Indonesia, with a reverse meaning. (1) through religion, education to be able to base their characters formed the spiritual principles of humanism, (2) understanding of culture itself against a foreign culture can be developed to build a multicultural education, and put it into a form of art education in Indonesia as a cultural appreciation of the motivation to build the nation's soul. (3) through a populist economic discourse built an entrepreneurial spirit who want independence and national culture. (4) understanding politic as a means of ideological struggle of the nation is expected to build the nation's character is intelligent, faithful and useful.

Arts education in the context of Indonesia, is a platform CCCS affect education and learning formal art education in schools. The essence of the art education curriculum aims to develop personal; personal meaning that can build character, noble-spirited and enforce a critical attitude towards the changing times. Many signs of life expressed through works of art, but it is not known as a social phenomenon or human.

Discourse of humanism in Indonesia recently raised by a community of street artists (street art), they want to conquer roads, fences, empty public spaces with graffiti and mural work. Mind and soul rebellion against the perceived of stagnancy cannot be developed. Paralogism side of this is the government's attention to the movement post-structuralism young children. This era has not been read by the layman as a desire for freedom, and questioned the existence of a single meaning that is considered an uncle to the ruling group. Said by Derrida in de-constructivism: 'question about the Metaphysic of the existence.'

Recent statement the artists Yogyakarta Contemporary Artists is a mastery of public space to communicate with the public. They talked about the social conditions of the crisis of humanism through public space art works (Art spce). The stories that will be disclosed are: a history of social struggle, social history and future of the nation itself. Mean art can reveal the strong social theme , as an

example of ' *Burung Condor*' (Birds Condor) displayed by WS Rendra period in 1974 was able to lift and bring the movement Hariman Siregar in year 1975, along with the emergence of Black December by students of the Academy of Fine Arts in Yogyakarta Indonesia (ASRI). Although emerging discourse is freedom of work, it is a milestone fight for human rights. This struggle is a discourse of humanism that was never known by the term, the movement is liberated New Art Movement: 'Gearakan Seni Baruu Indonesia' (GSRB) refers to the development of society against the New Order government.

Indonesia, under Suharto hegemony and political power makes life patterns capitalism. The long journey up to now is like the black hole, and move it into the big bang (please read: 'Theory of Everything' by Stephen Hawking)

5. Projection of Human Existence in Art Education

The current condition I refer to as the post-human; sense intended is:

- a. Post humanism for the younger generation to go beyond the limits of humanity in the works of street art. This incident has not been read as a movement that reminds us as the leader or authority having control. As an example of power : clergy with the people, producers and workers, government and the people with students and teachers; are all just read as a discourse of communication . In this concept the authors propose that the movement of young people begins from the street art world development of humanism in Indonesia, in which cases are portrayed by the 'Yogyakarta.' The lifting style vandalism by destroying the established order, such as walls, fences, street or space public anywhere can be considered medium or space to be able to express himself . One of his demands are legitimate, recognized as 'self' in a social context,' they saw the authorities vigilante, play money to go around, then they will play the game as a public space. Subjects who never read can be used as capital discourse. The infinite power of the government or the people's representatives can only be fought through the uprising idealism work.
- b. Post humanism period departing from strength that belongs to it to maintain the oppression to others. Karl Marx termed the presence *borguise* to oppress the proletariat. No awareness of humanism, then the first movement is young as a warning to the authorities: 'if they were able to dominate the economy, the culture of young people wants to master'. Art as a tool to rebel force presence into power. Post humanism becomes important for the rulers claim (the group that has the power, economy, politics, religion and culture) in order to consciously use the power as a power. This transformation runs in evolution with himself as ruler of wealth. Wealth science, religion, economics, culture and politics are driven together into messy.

Humanism is defined in wide sense, even humanism can study cognitive and attitude, therefore, need to be re-conceptualized (re-conceptualizing) humanism are based on Indonesian human values. The point of this discussion is directed to the coordinates of Pancasila as a philosophy of life, so it can be lowered into the art, humanism is a cultural ideology. Pancasila context is not defined narrowly as

a cognitive system but the value, that can be incorporated in the attitude to appreciate, create works of art and ideology fills creation.

Pancasila developed simultaneously with the aesthetic ideals as value, thus there are two shafts that serve as the embryo of unification core value. Pancasila as an artist worldview, and values as a basis for the creation of beauty, these formulations can be packaged into: Pancasila Indonesia to arouse social and aesthetic values as the driving of art. This understanding is not related to pragmatism thinking, where the arts as a tool to produce artwork Pancasila. However, art aesthetics, and aesthetics of an artist is to understand the value of togetherness that gets intake Pancasila. Ultimately benefit the intended aesthetics as ethics, the ethics of the association procedures and norms of society will understand the needs of others. Thus, the art was fun (Ki Hajar Dewantara in book II of Culture). The impact is expected to emerge with a broad spectrum of social understanding. Life does not own, Millad Hanna says there is still nothing else (*Qobullul Aqhar*).

Arts subjects at different public schools with a view to learning the art of vocational education or vocational training. An Art Culture is part of the Art Education is defined as art to educate or educate through art. In this case the opinion of Herbert Read is still relevant to talk about: education through art. The core statement of Read (1982) if it is developed as a pathway into arts education in Indonesia: the art we educate, educate through the arts, and studied art at the learning level. There is a correlation value of the arts with other subjects is reasoning, taste and skill. The three domains are finally packaged into one educational significance is humanism. The core education is about human learning, to humans and to other human beings.

6. Strengthening Arts Education as Humanism Education

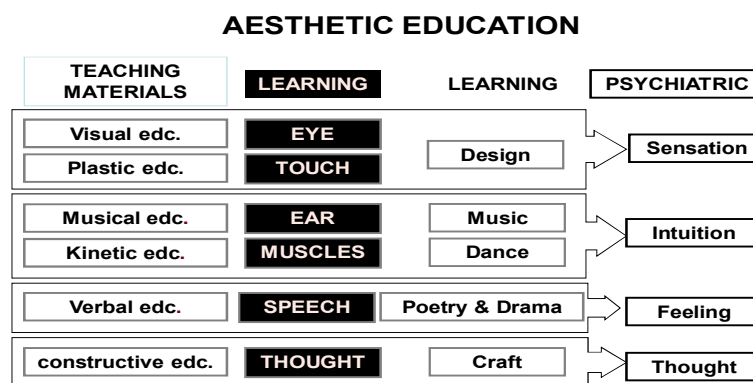
Vandalism of this movement can be drawn a sense, that the post- humanism which started from art movements can actually be used as curriculum development: (a) does not know the sense of aesthetics; aesthetics appear in the artwork, but the concept has nurture effect on the future development of psychology. (b) recent, art appears just put in the realm of economy, especially tourism, the co-modification of art is very harmful to the students. Art as the media of teaching is meant as a tool or teaching, especially teaching culture in a broad sense and in the narrow sense. Art is devoted to free expression for never known by the art teacher. Deprivation of ideas by imitating is the processes of de-humanization. Humans are creative human dignity, the play will bring up a new idea (see theory of play in the presence of children's works of art). (c) aesthetics and art as tools are the most delicate to the touch and feeling , therefore through arts education , children can be controlled into the emotional artistic passion .

Education in Indonesia is no longer art as a tool for the preservation of art heir or tradition alone but of the media learned about the value, through the beauty of art existing values and present and future, children will be invited to picnic with his ideas. *Paralogism* rooted from art education as a means of bringing forth the work sold (co-modification) will be shifted to the arts as a medium of education and aesthetic spirit that needs to be treated to find new ideas and new

ideas about the world. This pattern is hard to read by the government, and considers the world of art with art education for art practitioners. Then Malcolm Ross (1984) proposed curriculum arts education should have a basic humanities, the curriculum titled the humanistic curriculum. Humanistic curriculum dirves art education to have meaning:

” art is committed to the ordering of individual and social values, to promoting intelligent feeling, to the continual processes of several of self – renewal and self – regeneration so vital to the sense we have of life as having personal meaning for us. Art is a way of seeing, rather than a particular class of objects – to see ‘artistically’ means treating ‘design’ (sensuous forms) as a signs and the world as nominous or sacred. The basis of such seeing is human sensibility” (1984: 9)

Then the opinion of Ross (1984) on the humanistic curriculum coupled with the idea of Read (1982) about the arts as a medium of education can be developed into a curriculum education scheme as follows:



Source of: Hajar Pamadhi (2012: 245)

7. Conclusion

Through this international seminar authors caution that the most fundamental symptoms of in-humanism are not fully realized by stakeholders. Youth movement like the movement of destruction has no broad sense. Art appreciation can be appointed as the main base in Indonesia, and worked as an arts education, or liberal arts subjects. That is, art lessons cored aesthetic understanding and foster a wonderful attitude towards others is required to be given to each student at the school formal, up from kindergarten through college.

From all this description it can be concluded that: a lesson in the art based subjects Culture Art aesthetic education, aesthetic learn the value of life through art appreciation, art appreciation through cognitive and practical work. Further impact is raising the attitude and values of togetherness as mandated in the Pancasila.

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