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PRESERVING THE DIVERSITY OF TRADITIONAL DANCES IN
MALAYSIA THROUGH APPRECIATION OF THE ART OF EARLY
CHILDHOOD EDUCATION

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**Sri Watini, Qurotul Aini, Marviola Hardini, Untung Rahardja, Ankur Singh Bist:
Preserving The Diversity Of Traditional Dances In Malaysia Through Appreciation Of The
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ABSTRACT

The Malay is one of the Austronesian ethnic groups which has maintained its Austronesian heritage until now. Austronesian cultures between these regions have in common. Through the results of this study, it aims to describe the variant of traditional Malay dances in Malaysia, by increasing awareness in preserving culture, in accordance with the traditions and special local characteristics of the Malay state. Education for the younger generation of Malays teaches that cultural diversity must be recognized as a valuable treasure, and the culture of their country needs to be preserved. This is a qualitative ethnographic study, where ethnographic studies are usually about social communities, beliefs, religions, and traditions, including traditional dances. This research was conducted in Shah Alam, Malaysia. The research data were collected using field observations as one of the methods, then open and in-depth interviews were also conducted with direct interaction with the community concerned. The findings of this study imply that Malaysia has 7 variants of traditional Malay dances with different characteristics. And the 7 dances are also the result of art performances performed by students.

Abstrak

Melayu merupakan salah satu suku bangsa Austronesia yang hingga kini tetap mempertahankan warisan Austronesia. Budaya Austronesia di antara wilayah tersebut memiliki kesamaan. Dimana melalui hasil penelitian ini, bertujuan untuk menggambarkan varian tarian tradisional melayu di

Malaysia, dengan meningkatkan kesadaran dalam melestarikan budaya, sesuai dengan tradisi dan karakteristik lokal khusus yang dimiliki negara Melayu. Pendidikan untuk generasi muda Melayu, mengajarkan bahwa keanekaragaman budaya harus diakui sebagai harta yang berharga, dan budaya negara mereka perlu dipertahankan. Ini adalah studi etnografi yang dilakukan secara kualitatif, dimana studi etnografi biasanya tentang komunitas sosial, kepercayaan, agama, serta tradisi, termasuk pula tarian tradisional. Penelitian ini dilakukan di Shah Alam, Malaysia. Data penelitian ini dikumpulkan dengan menggunakan observasi lapangan sebagai salah satu metode, kemudian dilakukan pula wawancara terbuka dan mendalam dengan interaksi langsung bersama masyarakat terkait. Temuan penelitian ini menyiratkan bahwa Malaysia memiliki 7 varian tarian tradisional Melayu dengan karakteristik yang berbeda. Dan 7 tarian tersebut juga merupakan hasil pertunjukan seni yang dilakukan oleh siswa.

Kata kunci: Kesadaran Masyarakat; Tarian Tradisional; Melayu

Introduction

If conditions of cultural equality between countries are not properly considered or understood wisely, negative perceptions will arise between individuals and groups of countries. The act of claiming each other to culture creates division and competition. Therefore, it is necessary to conduct studies that can analyze culture, especially in terms of traditional dances in Malaysia. This study aims to increase the awareness of people who live in Malay countries about the importance of tolerance, and build cooperation in preserving traditional culture as a treasure that deserves to be guarded together. Studies that observe culture, especially traditional dances, will be useful as a historical database, and this history will teach the younger generation to always love and maintain this culture. Folk dance and traditional dance training are the responsibility of various youth organizations and dance education that are part of the government. Finland has four vocational dance programs, one focusing on training dancers and the other three focusing on training dance teachers [1]. Therefore, in early childhood education, the richness of Malay culture must be introduced from an early age so that later the children are able to maintain the culture properly. Educators have a dominant role in this case as people who need to instill traditional dance culture in their students, as well as introduce the dance. PAUD teacher students must provide knowledge, skills, and understanding as well as experience to their students. Performing arts is one way to practice teaching dance skills in classes/courses. By introducing traditional dances to children, the younger generation will be able to get to know culture from an early age and raise awareness that they must love the country's culture as a form of implementation of good citizenship [2]. Despite the rapid development experienced by modern dance, children still have to love traditional dances, because the number of traditional dances that will be introduced to children is very large. This research examines the types of traditional Malay dances that exist in Malaysia, especially in the area of Shah Alam which were created by the surrounding community. Performing arts were also performed by students of the Early Childhood Education study program [3][4]. This ethnographic study approach is qualitative. It is hoped that this research can become a source for

prospective PAUD teachers in introducing traditional culture and increasing awareness that culture must be maintained.

Methods

This research is a qualitative study with a naturalistic ethnographic design. Data sampling was done purposely with snowball and triangulation techniques. The analysis of this research is qualitative inductive. The results of qualitative studies are more oriented towards meaning rather than generalizations [5][6][7]. This ethnographic methodology is a research technique in which the personal experiences of individuals are used to reveal power relations and other characteristics of the institutions in which they operate. This means that the ethnographic method is a research technique that uses the researcher's personal experience to be able to reveal a relationship, or linkages, and other characteristics in an institution or social group that is the purpose of research or observation [8]. Naturalistic studies are studies that are carried out naturally, carried out in a normal environment and without any manipulation, and studies like this are naturally focused on description [9]. The subject of this research is the Shah Alam community in Malaysia. There is also a reflection in the form of appreciation of the arts by presenting live shows related to traditional Malay dance performed by PAUD study program students. The research was conducted for 9 (nine) months, from April to September 2019. Several techniques were used to obtain data, including interviews, participant observation, and documentation.

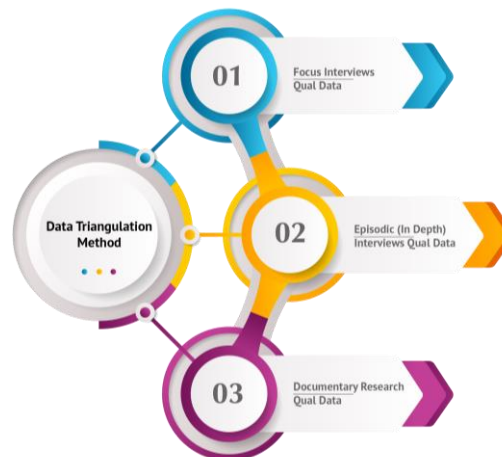







Figure 1. Triangulation Method

Triangulation is a technique used in the data analysis process [10] which must be done continuously [11]. Data analysis is the process of systematically finding and compiling interview transcripts, field notes, and other materials that you collect to increase understanding, enabling you to present the results of your research to the public [12][13]. This means that data analysis is the process of searching for and compiling data obtained in 3 ways, namely, focus interview qual data, episodic interview qual data where systematically the information can be easily understood and can be communicated back to others [14]. Then there is also the third, documentary research qualification data which

further strengthens the evidence of research that is actually being done to get maximum research results.

Results and Discussion

This study had successfully discovered 7 Malay traditional dances in Malaysia. Those dances were:

No	Figure	Name	Description
1		Jikey Dance	Jikey usually consists of dance, drama (or theater) and music. The Jikey dance, according to the information collected through documentation, interview, observation, and direct notes, has three main facts. Jikey dance is a dance created by the poor ones in order to gain money [15].
2		Kurik Kundi Dance	This dance, which is performed along the Kurik Kundi song sung by Siti Nurhaliza, whose lyrics are inspired by the 'pantun Melayu lama' was created not only for Malaysian people but also for the people of neighboring countries, including Indonesia.
3		Mak Yong Dance	Other than Malaysia, Mak Yong is also performed in Thailand, especially Pattani. Tai Mak Yong from Thailand is usually performed to the family of Thailand's kingdom. The kinds of Mak Yong dance are quite varied.
4--		Ngajat Tampi Dance	Ngajat Tampi dance is about a victory celebration after attending war against the enemy. This dance is accompanied by the music which is lively, noisy, full of spirit and happiness of celebrating a victory or encountering family.
5		Ulek Mayang Dance	Ulek Mayang Dance is a dance to repel a spirit which tends to disturb human life. Ulek Mayang Dance generally is executed by fisherman society during a season to revere a sea in order to ask a blessing and spirit and tutelary and sovereign of



			the sea.
6		Watimang Landok Dance	Watimang Landok is a song revealing a man falling in love with a beautiful girl. The girl was constantly stuck on his mind, he could not sleep and she came to his dream. In the event of the end, he could not marry or live together with the beautiful girl, he would be completely desperate and frustrated.
7		Wau Bulan Dance	This Wau Bulan dance is a dance with a theme regarding Playing Kites. Wau means kites. It is usually performed as a group. There are 10 dancers in pairs respectively between a man and a woman. This dancing narrates the enjoyment, happiness, and pleasure when playing kites and harvesting rice in the field [16].

Table 1. 7 Dance Malaysia

a. Educational Values Using Internalization Strategies

In character building through learning that is carried out is much more planned and systematic. Where the characters obtained in cultural learning such as dance, there are 11 (eleven) main points, namely, creative, tolerance, discipline, honesty, independence, national spirit, love for the country, care for the environment, responsibility, respect for achievement, and communicative [17].

b. The Relevance Between Character Education in Indonesia and the Value of Education in Dance

The pillars of character education that develop in Indonesia consist of 9 (nine) pillars, namely:

1. The love of God and all of creation
2. Independence and responsibility
3. Honesty and diplomatic
4. Respect and courtesy
5. Generous, helpful or cooperative
6. Confidence and hard work
7. Leadership and justice
8. Be humble
9. Tolerance, peace, and unity

These aspects of character will be effective if conveyed through academics, using the curriculum system as a vehicle for discussing ethical issue [18]. If you look at the technological developments that are currently being implemented, occur in the millennial generation, where millennials are a group

of people born in the early 1980s to early 2000s. Another millennial age who dominates the other top positions regarding Indonesian internet users, namely 20-24 years with a penetration of 88.5%. According to the APJII report, out of a total population of 264.14 million, 171.17 million were connected to the internet during 2018. Compared to the previous year, there was a growth of 27.9 million internet users in 2018 [19].



Figure 4. Framework Multiple Intelligences

Figure 4. is a combination of identification of cognitive skills related to working memory, planning, executive function and visual/object learning. There are many rich and interesting correlations between neural regions and associated cognitive performance that deserve further elaboration but are beyond the scope of this report. Current research has found neural evidence that shows that in each intelligence there are 8 (eight) units of cognitive skills that are unique and can be utilized [20][21][22]. Like Body Smart, People Smart, Word Smart, Logic Smart, Nature Smart, Self Smart, Picture Smart, Art Smart. When viewed in broad terms, we can find the benefit that these 8 units of cognitive skills arise from within each child, and if the teaching staff in early childhood education can maximize these units, extraordinary results will be obtained [23].

Theoretically, humans are creatures of art. With the influence of current technology, especially online media, on creativity, people can create new works without leaving the creative stage for the world of education. An example is YouTube, which is able to provide community stimulation to create unique and interesting works for each individual. From various experiences, through the

stages of suppressing ideas, new things can be created. Any appreciation given by art connoisseurs has become a monumental work in controlling the world of audio visual art in education [24][25][26].

Because children tend to fully absorb what they see, more creative children need to be given more educational video viewing, so that the introduction of Malay cultural content such as traditional dance can be maximally utilized [27][28][29]. Success in developing children's creativity is determined by creative thinking and work skills, as well as intrinsic motivation, for that a conducive atmosphere and interesting dance performances using today's technology can be motivation for early childhood [30][31][32].

Conclusion

The results conducted at Shah Alam Malaysia using ethnographic analysis methods both in local communities, documentary studies, and traditional Malay dance performances in Malaysia by the University Students of Early Childhood Education (ECE) program show that there are 7 dances in Malaysia such as 1. Jikey Dance, 2. Kurik Kundi Dance, 3. Mak Yong Dance, 4. Tampi Ngajat Dance, 5. Ulek Mayang Dance, 6. Watimang Landok Dance, 7. Wau Bulan Dance.

Therefore, the resulting benefit is that it can raise children's awareness to love a creation or culture, especially traditional Malay dance which has similarities between regions or countries. Because every dance, both modern and traditional, has its own characteristics that can be used as an attraction for every society who sees it.

From the performing arts of traditional Malay dance in Malaysia which is presented by the Early Childhood Education Program, it is hoped that these prospective teachers can transfer both knowledge, skills and experience about cultural dance to their students very well. Where every movement and even the clothes used have a certain meaning according to their respective regions.

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