

# THE ROLE OF ART APPRECIATION IN MUSEUMS AS ONE OF THE STRATEGIC ALTERNATIVES TO CULTURAL RESILIENCE IN EARLY CHILDHOOD

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## Abstract

This research produced innovative materials for art appreciation in museums for early childhood. Art appreciation is used as one of the efforts to maintain culture. Culture is a heritage from ancestors and is a characteristic of a nation that should be preserved and maintained. This study uses the ADDIE model development research approach (Analysis, Design, Development, Implementation and evaluation) The subject in this study is kindergarten children in the special region of Yogyakarta. The result of this research is to produce art appreciation materials in the form of introducing, preserving, and implementing various existing cultures. Such as traditional clothing, Javanese songs, transportation, batik, Javanese letters, and gamelan. With this appreciation, children can make the museum a source of learning, recreation and at the same time maintain their culture through art.

**Keywords:** Appreciation of Art, Culture, Early Childhood.

## INTRODUCTION

Culture or culture comes from the Sanskrit language, namely buddhayah, which is the plural form of buddhi (mind or intellect) interpreted as things related to human mind and reason, in English it is called culture, which means to process or teach (Muhaimin, 2001). Culture cannot be separated from human beings who have reason and mind.

Culture is a basic assumption that is discovered and determined by a particular group because it studies and masters the problems of external adaptation and internal integration, which has worked well enough to be properly considered and therefore taught to new members in a way that is properly perceived, thought and felt in relation to the problem (G & Robert, 2008).

The result of the work, the sense of human inventiveness, namely the entire complex order of life including knowledge, beliefs, art, morals, customary laws and all other abilities and habits that humans acquire as a member of society. Cultural indicators are ideas, ideas, values and norms, activities or patterned behaviors of humans in a community, and objects made by humans (Sumarto, 2019).

Culture is a characteristic owned by the community as a description of the group. Edward B. Tylor (Tilaar, 2002) formulated that culture or civilization is a complex whole of knowledge, beliefs, moral arts, laws, customs, and other abilities and habits that humans acquire as members of society. Complex cultures have the meaning of a unity and not the sum of parts, the whole has certain patterns or designs that are unique, each culture has a different mosaic.

Ki Hajar Dewantara's view of culture, which is the result of human struggle against two strong influences, namely nature and the times. Culture has a national nature which means embodying the attitude of the nation's personality character.

Humans create cultures according to different groups and regions, resulting in different diversity. Depending on the characteristics of a particular area. Everything created by the human mind is called culture (Sumarto, 2019). Culture is typical of humans, there will be no culture if there is no group of people. Humans need culture, and humans are the ones who create culture. These needs are used to survive and maintain the applicable rules and norms.

Indonesia is a country that cannot be separated from cultural diversity. The inevitability of the culture on earth is undeniable. This cultural diversity is one of the results of Indonesia's human thinking which has become an advantage (Dwiningrum, 2016).

The creation of human works that are called cultural works should be preserved. Cultural preservation must include advancing and adapting culture, it must include advancing and adapting culture to the changes of nature and times. Maintaining culture is carried out by the community itself in order to protect it from the rapid flow of globalization. Currently, more and more foreign cultures have begun to enter Indonesia easily. This is inevitable in the era of globalization which continues to progress (Azima et al., 2021).

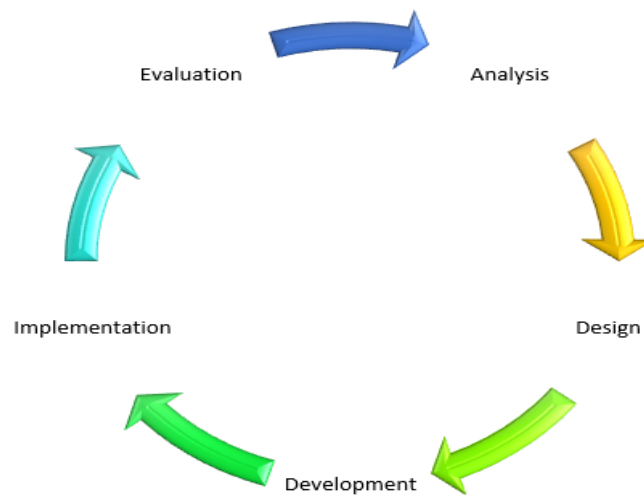
Understanding culture will be easier if it has been produced by works, not just an understanding but a greater utilization. Culture is an achievement of human creation that is material, meaning in the form of forms of psychological achievements such as science, belief, art and so on. Culture is defined as thoughts, customs, something that has developed, something that has become a habit that is difficult to change. It is usually referred to as a tradition which is interpreted as the habit of a society.

Understanding culture through the work and from the part itself art is part of culture. Art is the breath of culture (Dwiningrum, 2016). In social life, art can be understood and studied as a work of Indonesia culture.

With the understanding of art as the content of culture, it can be used as an effort to maintain culture. Cultural resilience is carried out by way of appreciation. Appreciation is an attitude to appreciate a work. The museum is used as a place to appreciate as a form of maintaining cultural resilience because the museum is a historical place that can be used as a means of learning. Conservation is the responsibility of the entire community, including children. In early childhood, they can be trained on how to maintain culture through appreciation for museums. For this reason, maintaining culture is important to do and can be done through art appreciation in museums. With the importance of maintaining cultural resilience, museum art appreciation is one of the developments.

## **METHODS**

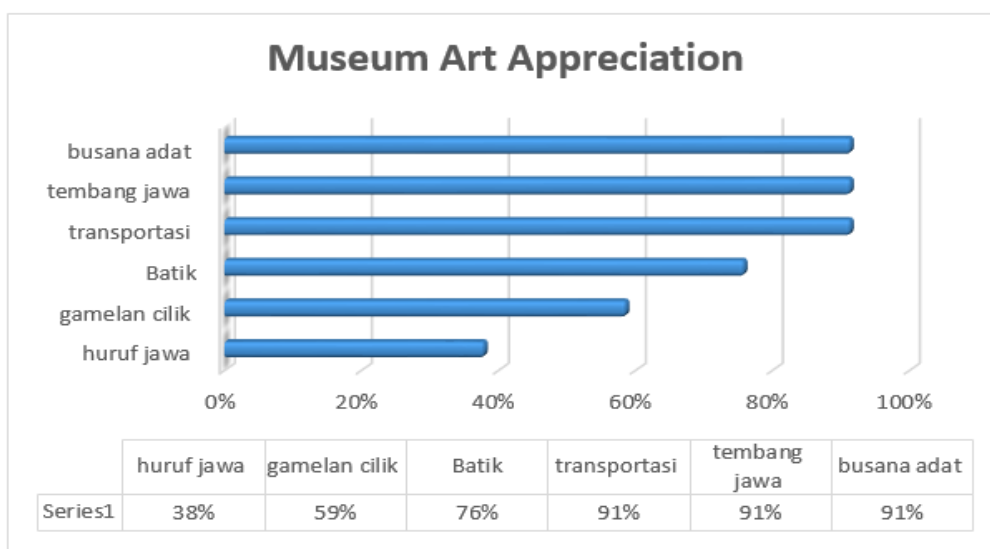
This research is a development research. Research that aims to create a product. Development research describes the procedures taken by researchers or developers in finding, making, or developing products. The development model used is the ADDIE development model, which is a learning development model based on effectiveness and efficiency. The interactive process makes this model able to produce evaluation results for each phase where the data brings learning development to the next phase (Risai et al., 2022). The stages of developing the ADDIE Model are Analysis, Design, Development, Implementation and evaluation.



**Figure 1: ADDIE model development design**

## RESULT & DISCUSSION

The era of globalization can cause changes in the lifestyle of a more modern society. As a result, people will tend to choose new cultures that are considered more practical with local culture. One of the factors for this is the lack of factors in the successors of this culture (Nahak, 2019). To maintain this culture, it is necessary to carry out a resilience by way of art appreciation in museums. A museum is a building that contains various historical objects from time to time that are the attraction of visitors where the museum is one of the sources of history learning. Amborse & Paine (1993) stated that museums are part of the social life structure in society, this is because museums are able to provide knowledge, education, and historical development to the public (Tumimamar, 2023). A museum is a building that stores historical objects, works of art and other educational objects. The museum is used as a place to preserve culture in order to maintain the resilience of culture in Indonesia. Through art, this culture can be maintained and preserved because the content of a culture is art.



**Figure 2: Art appreciation chart in museums**

The graph above shows that the appreciation of art developed in the museum. The data was obtained based on input provided by teachers. The most here are traditional clothing, Javanese songs and transportation which reaches 91%, for batik at 76%, small gamelan at 59% and Javanese letters at 38%.

Traditional clothing is clothing that has its own model, is used in special events, has regional nuances, specific colors and doodles (Nakif, 2021). Fashion or clothing is a cultural symbol that marks the development of acculturation and certain cultural characteristics and is also part of cultural values that describe the personality of the wearer. In addition, it also symbolizes the beauty and harmony in dressing the people of a certain region.

Yogyakarta traditional clothing consists of beskap for men and kebaya for women. This traditional clothing is one of the art appreciation in the museum for cultural resilience. The traditional kebaya has been a traditional clothing for women since the 15th century (Rahmadani et al., 2022). Beskap is a traditional clothing for men combined with jarik (Adenin et al., 2021).



**Figure 4: Boys' Traditional Clothing**



**Figure 3: Traditional clothes for girls**

Javanese toy songs are Javanese songs that are often sung by the Javanese people when parents are taking care of or carrying their children when they are babies (jovita ratu parosa, 2023). Toy songs are also used by children to play with their peers (Sari et al., 2020). This song can be used as moral education, and is also a cultural wealth that reflects a nation. (Suyanti & West Java, 2022). This regional song is also used

not only as entertainment for the community, but also can be used to have the meaning of the local language (Setiowati, 2020). By introducing toy songs to children, children will be able to get to know the regional language and participate in preserving local culture.

Donalanan songs that contain noble values can be used as an alternative to character education (Lathifasari et al., 2021). Considering the fact that for early childhood, character education from an early age is important.

Transportation is a tool for moving goods or goods using vehicles driven by humans or machines. Transportation is used to make it easier for humans to carry out daily activities. Transportation is a process, moving, moving, moving, transporting, and diverting where this process cannot be separated from the need for supporting equipment to ensure the smooth moving process according to the desired time (A da Cruz, 2018). Transportation in the Yogyakarta area, such as pedicabs, motorcycles, cars, planes, trains, and ships.



**Figure 5: Traditional Trnsaportation**

Pedicab transportation is one of the transportation from the cultural heritage preserved in the Special Region of Yoyyakarta (Haryanto et al., 2022). art appreciation in early childhood through transportation by introducing various kinds of traditional vehicles.

Batik was initially used by the Yogyakarta and Surakarta palace families, but now batik has been used by various circles. Batik is one of the World Heritage heritage sites by Unesco (Suryaningrum, 2019). This makes the younger generation allowed to preserve the batik. The batik used in Yogyakarta has its own characteristics, namely the basic colors are brown, black, and white. Most of the patterns are geometric, and each motif has its own meaning and is used on certain occasions (Tanjung et al., 2019).

Batik is a culture that has long developed and is known by the people of Indonesia. identical batik is associated with a process technique from depicting motifs to scattering. The history of batik in Indonesia is related to the development of the Majapahit kingdom to the kingdoms of Solo and Yogyakarta (Taufiqoh et al., 2018). In addition, batik is a heritage of culture that has been passed down from generation to generation.

Batik is also a local culture of Yogyakarta with ethnomathematical content. Batik is part of Javanese culture. Every Yogyakarta written batik motif exists in every region. This geometric pattern is very evident in the characteristics of Yogyakarta batik (Shofiyati, 2020). Yogyakarta Batik uses bright colors and regular and geometrically arranged patterns, from lines, planes, and dots so that it can create a complete and orderly beauty (Andriani & Septiani, 2020). The batik motifs used are ceplok, kawung, and poleng motifs.



**Figure 6: Kawung motif**



**Figure 7: Motif Ceplok**



**Figure 8: poleng motif**

These batik motifs are one example of geometric transformation in daily life. This batik is introduced with geometric patterns in early childhood.

Javanese letters or Javanese script are included in the local content curriculum of Javanese language learning which is formulated in basic competencies such as fairy tales, songs, puppets, traditional games, geguritan, and Javanese script. The Javanese script in this case is Hanacaraka is a derivative script of the Brahmi script that is used or has been used for writing Javanese, Makassar, Madura, Malay, Sundanese, Balinese and Sasak wet manuscripts.

The form of Hanacaraka that is now used has been fixed since the time of the Sultanate of Mataram (17th century) but the printed form only appeared in the 19th century. This script is a modification of the Kawi script and is an abugida. This can be seen by the structure of each letter which represents at least two letters (characters) in the Latin alphabet. For example, the Ha script represents two letters, namely H and A, and is a complete syllable when compared to the word "day". The Na script represents two letters, namely N and A, and is a complete syllable when compared to the word "prophet". Thus, there is a shortening of letter count in a word writing when compared to the writing of Latin characters (Wardani, 2015).

Recognition in early childhood is carried out by introducing Javanese letters using objects that can be touched by children. This is intended to make it easier for children to feel it and children to know the letters more easily.

Gamelan is a musical instrument that represents or describes the culture of the Javanese people (Hananto, 2020). Gamelan is included in traditional musical instruments and is a Javanese cultural heritage.

Playing gamelan will be responded to well by children and direct them to learn in groups. In addition to introducing Javanese gamelan music instruments, children also learn about tonal beating. By playing gamelan, children become able to cooperate with each other and play an active role in the group (Kurniawati et al., 2021).



**Figure 9: Gamelan Instruments**

## CONCLUSION

Culture is a heritage from our ancestors that we need to protect and preserve. Culture is considered one of the characteristics of a nation. In the era of globalization that continues to run, culture has begun to shift with a much more modern culture. The task of the younger generation is to maintain and preserve it. One of the efforts to maintain cultural resilience is carried out by appreciating art in museums for early childhood. The art appreciation here is intended to introduce, preserve, and wear various existing cultures. Such as traditional clothing, Javanese songs, transportation, batik, Javanese letters, and gamelan. With this appreciation, children can make the museum a source of learning while maintaining their culture through art.

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