



## Study Of Islamic Character Values In Ireng Mask Dance For Elementary School At Mis Al-Islam Tempel

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### Kajian Nilai-Nilai Karakter Islami Dalam Tari Topeng Ireng Untuk Sekolah Dasar Di Mis Al-Islam Tempel

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#### ABSTRACT

**Abstract:** This study aims to describe the value of character education values in implementing extracurricular Ireng mask dance at MIS Al Islam Tempel. This research approach uses qualitative description. Data collection techniques using observation, interviews, and documentation. The results showed that The character implementation process is carried out through several stages, namely first, providing knowledge and understanding (*moral knowing*) about the art of Ireng mask dance and the raised character values. Second, extracurricular participants are supported and conditioned to familiarize themselves with character values (*moral feeling*) through student activeness in activities. Finally, with full awareness, students will get used to implementing character values (*moral action*) in their social environment. The character education values developed are religion, hard work, self-confidence, discipline, love for the country, social care, responsibility, and environmental care.

**Keywords:** Character education value, Extracurricular, Ireng mask dance art.

**Abstrak:** Penelitian ini bertujuan untuk mendeskripsikan nilai-nilai pendidikan karakter dalam pelaksanaan ekstrakurikuler materi tari topeng Ireng di MIS Al Islam Tempel. Pendekatan penelitian ini menggunakan deskripsi kualitatif. Teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan proses implementasi karakter dilakukan melalui beberapa tahapan yaitu pertama, memberikan pengetahuan dan pemahaman (*moral knowing*) tentang seni tari ireng dan nilai-nilai karakter yang dimunculkan. Kedua, peserta ekstrakurikuler didukung dan dikondisikan untuk membiasakan diri dengan nilai-nilai karakter (*moral feeling*) melalui keaktifan siswa dalam berkegiatan. Akhirnya dengan kesadaran penuh, siswa akan terbiasa menerapkan nilai-nilai karakter (tindakan moral) di lingkungan sosialnya. Nilai-nilai pendidikan karakter yang dikembangkan adalah religius, kerja keras, percaya diri, komunikasi teman, komunikasi, disiplin, cinta tanah air, peduli sosial, tanggung jawab, dan peduli lingkungan.

**Kata Kunci:** Ekstrakurikuler, Nilai karakter islami, Tari topeng ireng.

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## **INTRODUCTION**

The behavior of children and adolescents undergoes drastic changes in various aspects. Changes in patterns of interaction, association, and relationships between individuals tend to ignore values, norms, and manners or manners (Arimbi & Minsih, 2022). The symptoms of deviating and breaking the rules in many adolescents and minors today indicate that teenagers are experiencing a character crisis (Kesuma & Triatna, 2011). The problem of character deterioration that occurs in children and adolescents is of particular concern to various parties, especially the government and education *stakeholders*, by implementing character education as one of the solutions (Munawwaroh, 2019).

Character education is not limited to teaching right or wrong things. It also includes building good habits for students so that they understand (cognitive) and feel (affective) and get used to doing it (psychomotor) (Gunawan, 2012). So character education involves students in good knowledge, feeling good things, and good behavior later makes a habit (*habit*), must be practiced or done consistently. Schools are official government institutions that have a substantial share in improving the character or morals of today's youth. Furthermore, through the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Chapter II article (Undang-undang, 2003). Thus, this is automatically given a legal umbrella to implement character education in schools, especially elementary schools.

The approach to character education through primary schools began in 2013 with the introduction of the Curriculum in 2013. This curriculum includes a character education component as one of the essential parts of forming a person with integrity, ethics, and a good personality (Yusrina et al., 2018). The competencies to be achieved include spiritual attitudes, social attitudes, knowledge, and skills (Wulan & Rusdiana, 2014). One strategy to implement character education in the 2013 curriculum or K-13 is through integration into extracurricular activities. *Extracurricular activities* are outside the interests of teaching and learning activities (Nurachman, 2020). Extracurricular activities are activities outside of subjects and counseling services to help develop students according to their needs, potential, talents, and interests through activities organized explicitly by educators and education personnel capable and authorized at elementary schools. In addition, it is used as a vehicle to instill character in students. This activity is carried out to support co-curricular activities (Novitasari et al., 2019)

One type of extracurricular that is widely applied to develop student's talents and interests and shape their identity or character is extracurricular dance. Dance art results from human creativity realized with movements' *aesthetic* value. The dance learning process involves teacher-student interaction through various material delivery to nurture the artistic spirit and develop student personality (Putri & Desyandri, 2019). For example, dancing creations can develop a sense of self-confidence. In addition, a dance performance begins with serious, diligent, and disciplined training. If there is more than one dancer, the dance movements must be coordinated between dancers (Cahyani, 2021). This shows character education values such as hard work, friendliness/communication, creativity, and responsibility during training. Thus, with the implementation of extracurricular dance, students' talents and interests can be honed and foster positive character values in students for their future provision (Ramdani & Restian, 2020).

Researchers conducted observations at one of the educational institutions in Madrasah Ibtidaiyah, which has a superior program, namely preserving local culture and implementing character through extracurricular activities, namely Madrasah Ibtidaiyah Swasta Al-Islam Tempel. The results of the observations and initial interviews that the researchers have conducted show that in the madrasah, there are still student behaviors that are not by or deviate from the applicable rules, such as being disrespectful to teachers, bullying friends, not being serious when praying together at school, lack of discipline, lack of confidence, and another. Therefore, the madrasah establishes a program that focuses on shaping or fostering student character, one of which is the extracurricular art of the Ireng mask dance.

This Ireng mask dance art is a means of cultural-themed artistic entertainment and provides character values that are raised and developed (Indriyani et al., 2022). According to the activity coach, character cultivation is carried out in various ways, such as through dance movements and poetry, habituation activities, and others. Furthermore, he said that when students participate in extracurricular activities in the

art of Ireng mask dance, more or fewer students begin to change their reverting behavior that was previously often done into better behavior, such as discipline, self-confidence, obedience to God, responsibility, respect for others, and others.

Furthermore, this extracurricular activity is also used as madrasah *branding* because this art often appears in various *formal* and *non-formal* events, providing various contributions or benefits for various broad audiences. The contribution of this extracurricular is described as follows: for the madrasah itself as a *branding* means attracting children around the neighborhood to attend school there because of this art. For outsiders, extracurricular as a means of introducing the Ireng mask dance to the broader community, full of moral values, and as a means of entertainment. Based on the facts found in the extracurricular mask ireng dance, the researcher aims to examine the character education values contained in the extracurricular implementation of the mask ireng dance material with the research title "STUDY OF ISLAMIC CHARACTER VALUES IN TOPENG IRENG DANCE SD IN TEMPEL MIS AL-ISLAM. In addition to describing Islamic character values in extracurricular learning, research wants to describe extracurricular activities that develop in madrasahs by looking at the objectives of the material and character values that can build school identity and student personality.

## **RESEARCH METHODS**

This research uses qualitative research methods with a qualitative descriptive approach. Qualitative descriptive research uses qualitative data and describes the data descriptively (Moelong, 2014). In descriptive qualitative research, research results are presented without being altered by researchers or other methods that can change the results. Data collection techniques in this study were carried out through structured interviews, observation, and documentation. The procedures carried out include observation for six months, grouping the sources involved in the object of research, and structured interviews, including the principal, coach, teachers, students and the school environment. During documentation, researchers followed extracurricular activities from the beginning of the material until the material ended. At this stage, researchers collect data by understanding the structure of dance material and students' mastery of the content of dance material. Data analysis in this study uses the model of Miles & Huberman, which includes three things, namely data reduction, data presentation, and conclusion (Miles et al., 2014). The data validity checking technique uses data triangulation, namely triangulation of techniques and triangulation. The triangulation technique in this study compares data between interview results, observation results, and documentation results (Sugiyono, 2016). Meanwhile, source triangulation by comparing data between interviews with various informants, including the principal of MIS Al-Islam Tempel, the mask ireng dance extracurricular coach, and students who are members of the mask ireng dance extracurricular art.

## **RESULT RESEARCH**

### **Implementation Process of Ireng mask dance Extracurricular at MIS Al Islam Tempel**

Based on the observations, interviews, and documentation that researchers conducted. The field from February to April 2023, the following data presentation of the research results is presented. This data presentation is by the researcher's objectives, namely to describe (1) The process of implementing extracurricular Ireng mask dance at MIS Al Islam Tempel, (2) Character education values in the implementation of extracurricular Ireng mask dance at MIS Al Islam Tempel. The following are the results of the research exposure:

Ireng mask dance is part of Indonesian local culture, originating from communities on the slopes of Mount Merapi and Mount Merbabu (Ekasari, 2017). The term topeng-ireng stands for "*Toto Lempeng Irama Kenceng*". The word "*toto*" means to organize, the word "*Lempeng*" means straight, the word "*Irama*" means tone, and the word "*kenceng*" means loud. So, this Ireng mask dance art is carried out with the dancers lined up straight, then accompanied by a loud musical rhythm (Fadlurrahman et al., 2022). This Ireng mask dance art is a medium or forum for entertainment and Islamic religious propagation, teaching various *Akhlakul Karimah* values or good character. Therefore, the community's local culture, such as the

Ireng mask, must be preserved. Apart from being one of the cultural treasures, the art of Ireng mask dance can also be a place or means to spread goodness, especially in terms of character building.

MIS Al-Islam Tempel is a madrasah that has local and global advantages. Local excellence, which is part of the development of the school curriculum and is included in one of the school programs, is the art of Ireng mask dance. The art of Ireng mask dance began to be developed at MIS-Al-Islam Tempel in 2009. This Ireng mask dance art is used to preserve local culture and instill or develop character values in students at MIS Al Islam Tempel.

Ireng mask dance activities at MIS-Al-Islam Tempel are integrated outside face-to-face learning through self-development or extracurricular activities. Extracurricular activities are carried out outside of extracurricular activities to increase knowledge and skills and internalize values and norms. Besides being focused on developing students' skills in dancing, preserving culture, and developing character, this Ireng mask dance extracurricular art is also focused on finding student talents that can be displayed in various school or outside school events. MIS Al-Islam Tempel is famous for its Ireng mask dance art, which has been performed several times at various school events and was even invited to perform at events organized by parties outside the school.

The Ireng mask dance extracurricular art at MIS-Al-Islam Tempel is held every Saturday from 11.00 - 13.00 WIB. In each meeting, this extracurricular activity is carried out in several sub-activities, namely:

- a. Preparation: In preparation activities, students change clothes/costumes; then, students share tasks to clean the room, organize the room, take speakers, and organize the music that will be used for dancing.
- b. Opening: the opening activity begins with greetings; then, the participants lead the prayer alternately at each meeting. After finishing the prayer, the coach checks students' attendance in extracurricular activities.
- c. the trainer provides movement material related to the formations and movements that will be learned at each meeting.
- d. Movement Practice and *Ishoma*, the activities are organized into two stages in this process. In the first stage, the trainer dances with the students, giving examples of movements according to the material at the beginning of the meeting. Before the second stage, there is an income. For the second stage, students are allowed to practice independently under the supervision of the dance trainer.
- e. Cover: in this activity, the trainer and students reflect on the move, looking at the student's strengths and weaknesses. Then, students lead the closing prayer, ending with greetings from the teacher.

The habituation of character values is carried out through several stages. Thomas Lickona's character theory states that three parts are interconnected in implementing character: moral knowledge, feelings, and actions. The initial process of character building at MIS Al Islam Tempel through the art of Ireng mask dance is the introduction of good values (moral knowing). The extracurricular art of Ireng mask dance can form knowledge about character values. During the Ireng mask dance extracurricular art, the head of the madrasah and the extracurricular coach explained that students are given an understanding of the art of Ireng mask dance and the character / moral values that can be in this extracurricular art.

Extracurricular participants are not only given an understanding but also supported and conditioned to familiarize themselves with these character values during extracurricular activities so that all extracurricular participants love character values as a good thing to continue to do or practice (moral feeling). Habituation of character values is carried out by asking extracurricular participants to play an active role during extracurricular activities. Students are accustomed to preparing the place, getting used to coming on time and being disciplined in dancing, then getting used to praying, helping each other when other students feel difficult, and others. After understanding and character attitudes are formed through habituation, students are consciously accustomed to implementing character values in their social environment, both in the living environment, school environment, and other environments (*moral action*). Topeng Ireng dance is one of the tools to help instill Islamic character values in extracurricular activities at



MIS Al-Islam Tempel. In addition to being a school identity, Ireng mask dance can provide student experience to learn practice in a social environment by actualizing character values.

## DISCUSSION RESEARCH

### Character Education Values Found in Ireng Mask Dance Extracurricular at MIS Al-Islam Tempel

Dance is part of Indonesia's cultural diversity, which must be preserved. In each dance, some meanings and meanings are different from one another. Although different, each dance indeed contains moral values, which will be helpful for students to take part in moral or character improvement (Wulan et al., 2019). According to (2017), the primary purpose of art held at school is not only to help students become a pageant in art alone but also to be a medium for building student attitudes and character. This is supported by the opinion (Suhart, 2023) that school arts help develop students' attitudes or feelings, including discipline, patriotism, tolerance, and beauty. Ireng mask dance, one of the leading activities at MIS-Al-Islam Tempel, is also used to instill and shape student character.

This research shows that character values are raised and developed during extracurricular activities, starting from preparation, implementation, and closing, as well as students in the classroom or their social environment. Value of character education contained in the habituation of the implementation of extracurricular activities of the art of Ireng mask dance, namely:

**Table 1. Implementation of Ireng mask Dance Extracurricular Program**

No	Activities	Character Value
1	Show up on time for activities	Discipline.
2	Work together to clean and tidy up the practice room	Friendly/Communicative and Environmental Care
3	Work together to prepare training tools	Friendly/Communicative
4	Changing clothes	Discipline
5	Greetings	Religious
6	Pray before and after the activity led by one of the students	Religious, Confident
7	Discipline in following dance movements	Disciplines
8	The song "Ayo poro konco" contains the pillars of Islam	Religious
9	Memorize the movements of the ireng mask dance	Hard Work
10	Thoroughly perform dance movements	Hard Work
11	Correcting and teaching students who are making the wrong dance moves.	Social Care, Self, Confidence
12	Participate in extracurricular dance activities with full awareness	Responsibility
13	Participating In <i>Dhuhur</i> prayer in congregation	Religious
14	Perform dance movements without hesitation	Confident
15	Performing the ireng mask dance performance	Love of Country, Confidence
16	Reflecting on the Activity, Confident	Love of Country, Confidence

Based on the description of the research results above, in the implementation of extracurricular Ireng mask dance at MIS Al-Islam Tempel, character education values are integrated, including religion, hard work, self-confidence, discipline, social care, and friendliness. Alternatively, communication, responsibility, love for the country, and environmental care. The following is an explanation of each character that is raised and developed:

- a. The value of discipline can be seen from the habituation of implementing activities for students to come to extracurricular activities on time, then obey the rules during extracurricular activities/orderly follow the activities, and orderly in performing dance movements.
- b. Religious character values are seen from habituation to students through the implementation of activities. Students are accustomed to saying greetings at the beginning and end of activities, then starting and ending with prayer. Every student is required to pray so that extracurricular activities can run smoothly. Then, the habituation of congregational *dhuhr* prayers and religious values is also familiarized through poetry in the art of Ireng mask dance. The poetry of the Ireng mask dance song teaches students to be grateful, tolerate each other, and carry out obligations according to what religion teaches.
- c. The value of hard work can be seen from the habituation of students when performing the movements of Ireng mask dance. Students are required to perform dance movements seriously. Students are prohibited from joking, let alone doing other things that interfere with extracurricular activities. This character of hard work is accustomed to students so that students quickly memorize dance movements. Students who are serious and good at dancing will be included in the selection to become the core team of the art of Ireng mask dance, which will appear in various school activities and invitations from outside the school.
- d. The value of being friendly/communicative can be seen from the habituation of implementing activities to students when participating in extracurricular activities, which can be seen from the cohesiveness of students. One of them is in working together to prepare the training ground. Students together organize the room, clean the room, and *set up the* equipment. The teacher can also see the grouping of students when performing dance movements. Then, during breaks or breaks, students go to the mosque together to pray, continue to sit together, tell each other stories while sharing snacks, and return the equipment (training facilities/infrastructure).
- e. The character value of social care can be seen from the habituation of implementing activities for students when participating in extracurricular activities to remind each other, direct friends who do not understand the movements and materials, and appreciate when there are mistakes in making movements. Students are taught to care about other students' mistakes, then asked to give directions, and correct mistakes so that the wrong student can immediately adjust and follow the movements again.
- f. The value of self-confidence is seen in the habituation of the implementation of activities to students when participating in extracurricular activities, including the courage of students to open and close activities (leading prayers), leading other students in performing movements, performing dance movements seriously without hesitation (full of enthusiasm and happy expressions), daring to remind other students when movement errors occur, and the courage of students to provide suggestions or corrections when reflecting on activities.
- g. The value of love for the country can be seen in students studying this Ireng mask dance art, which is a form of preserving native Indonesian culture; students are also allowed to continue to introduce local culture to the community through the performance of the Ireng mask dance on Monday. The art of Ireng mask dance at MIS Al Islam has received appreciation from various parties, so it is often invited to fill various events, both inside and outside the school.
- h. The value of responsibility can be seen from the habituation of the implementation of activities to students when participating in extracurricular activities, including the seriousness of students when participating in extracurricular dance-topeng ring. Students are required to actively prepare all

equipment until after finishing the activity. Students return to tidy up the training ground, return the tools, and clean the training ground.

- i. The value of caring for the environment is seen from the habituation of implementing activities for students when participating in extracurricular activities, including cleaning the room or training ground and the surrounding environment. Before training, students must clean the room where the training is held. Likewise, after completing the exercise, students are also asked to clean the room again and rearrange the room as before the exercise was used.

The explanation above is the result of a discussion of the data that has been obtained in the field and has been adjusted to the theory, which explains that schools are very helpful in developing student attitudes and characters, including discipline, patriotism, tolerance, and beauty. Previous research (Arisyanto et al., 2018), which discusses character values in extracurricular activities, explains that various basic human abilities, such as physical, perceptual, thinking, emotional, creativity, social, and aesthetic, can be developed through art education. Meanwhile, the above research results suggest that art education, especially mask ireng dance, can embed Islamic character values, including discipline, responsibility, religion, friendly, environmental care, and communication. Based on Thomas Lickona's dalam (Yaniardianto, 2021) character theory, there are three parts that are interconnected with each other in implementing character, namely moral knowledge, moral feelings, and moral actions. The results of the discussion on the description of the movements and contents of topeng ireng dance, show that students gain knowledge about ethics and the rules symbolized in dance movements. An example is the worship motion, which shows the meaning that in a social environment, we must respect each other have a religious attitude that shows worship activities to the creator. For moral feelings, it can be realized how the process of implementing dance must involve a sense of animating from songs that contain messages and *sholawat*. The character values that can represent these moral feelings are mutual respect, self-confidence, helping each other, communicative, as shown in paired movements. The character value of this moral action can be described by hard work, environmental care, and friendship shown by students in the process of dancing topeng ireng dance. This study will provide an overview and differences in the character values that exist in extracurricular activities through Islamic mask ireng dance by describing the activities shown in the process of mask ireng dance activities and the Islamic character values created in mask ireng dance.

## CONCLUSIONS

Based on the results of the research and discussion described above, it can be concluded as follows:

1. Ireng mask dance extracurricular art at MIS Al Islam Tempel has become an identity for the school. In the extracurricular activities of topeng ireng dance, students are given an understanding of how habituation, preparation, process and closing are in dance training activities. The process of implementing character values inherent in extracurricular activities of mask ireng dance includes several stages, namely first, providing knowledge (moral knowing) about the character values that appear in the mask ireng. Second, instilling character values (moral feeling) through student activeness in activities. Third (moral action) instills a direct practical attitude with full awareness, students to implement character values into a social or social environment.
2. The values of Islamic character education contained in the extracurricular activities of the mask ireng dance at MIS Al-Islam, including the value of character education developed and practiced in the mask ireng dance include religion, responsibility, hard work, friendly or communicative, discipline, love for the country, social care and environmental care. Extracurricular activities will become an identity for the school if it can preserve culture by instilling character values that are beneficial to students.

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