

Temple Reliefs: The Potential for Character Education in Art Education based on the Local Wisdom

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Abstract: There are many temple reliefs in Java. The temple reliefs have an aesthetic form and consist of good values. But, art learning practice do not utilize the potential. This study aims to explain the good values in manifestation of temple relief for learning art. This paper used descriptive qualitative approach. The technique of collecting the data would use observation, interviews, and documentation. The technique of analyzing the data would use data reduction, data presentation, and data verification. The results of this study show that reliefs on the temple have good values. They are good, sacrifice, love, affection and religious value as well. In addition to the interesting visual, the relief contain implicit values that function as a means of maintaining and developing a good showing in the group of societies. Therefore, the group of character education in art education through learning art based on local wisdom of the temple, the learners can recognize character values. So that art learning is able to use local potential of temple reliefs in practicing art.

1 INTRODUCTION

Technology and information are developing quickly nowadays. This is a disruption era which impacts the emergence of some new matters in a society. There is no local cultural values and also the identity in a society. That is one of the matters which is faced by people in this country. So many children do not understand local culture as the identity of this nation.

Indonesia as a country of archipelago, possess the variety of local art. The local art consists of full sublime values which are embraced by the society. The existence of unique cultural form contain values and local wisdom which function as means to maintain and develop a good life in a group of society (Triyanto, 2018). So, the understanding about local culture can help someone in establishing the cultural identity.

Art education is one of solution in elaborating the issues. It is a media education capable of providing a series of aesthetic experience for the development of the individual soul (Jazuli, 2008). Art education contains functions of learners. This function is instrumental in developing various potential in the individual (Soehardjo, 2011). It includes the forming of cultured human character.

By implication, the implementation of arts education, referring to the potential of local art-art

environment of the learners. Of the many local wisdom that exists in Indonesia, the author offers relief of temple. The relief of the temple is the famous local cultural products to foreign countries. Its existence is identity for the country. While the potential for the development of art education. Primarily, in shaping the character of learners.

This paper will discuss about character education in art education-based local wisdom. This is a great offer for Praxis art education in formal and non-formal educational scope. Particularly in instilling the values of goodness through a local wisdom in the form of reliefs of the temple.

This paper used descriptive qualitative approach. The technique of collecting the data would use observation, interviews, and documentation (Rohidi, 2011). The technique of analyzing the data would use data reduction, data presentation, and data verification (B. Milles & Humberman, 2007).

2 ART EDUCATION

2.1 Character of Art Education

The core activities of art encapsulated in the creation and appreciation of works (Triyanto, 2017) (Soehardjo, 2011). To reach the educational

objectives through art, however, a person must make and appreciate art (Lansing, 1969). The function of art education is to instil awareness and aesthetic sensitivity, to develop creativity or creativeness, and it became a means of expressing the self-expression and the environment. Including the creation of the character of learners.

Linderman and Linderman (Linderman & Linderman, 1984) describes that aesthetic experience includes perceptual, cultural and artistic experiences. Perceptual experiences can be grown through creative activities (creating), imagination, and intellectual. Cultural experience can be instilled through an understanding of the cultural forms of the past and present, while the artistic experience can be embedded through creative activities and appreciation. Culture is automatically integrated in art education. It contained charges the awareness and appreciation capability towards diverse culture of the archipelago and Abroad. So local art is the potential for art teaching practice.

The character is a typical value, nature or character of a person. Formed from the results of the internalization of various activities. It is believed to be used as a way of looking, thinking, behaving, speaking, and behaving in daily life (Jelantik, 2016). For a nation, character is the primacy of the values inherent in each individual in the community and then embodies the personality and identity as a group of society (Jelantik, 2016). Through arts education this can be established when utilizing local art. For example the temple reliefs which have sublime values.

2.2 The Values on the Reliefs of the Temple

The kind of relief that adorned the walls of temples in general according to Jordan is the various forms of iconic, decorative, and narrative reliefs (Jordan, 2009). The diversity of the story contained in relief, as follows: the story of Ramayana, Krisnayana, Mahabharata, Garudeya, Sudamala, Syaimbara Drupadi, Sri Tanjung, as well as Kunjara Karna. The source of these reliefs is the Hindu/buddha religious texts (Adams, 1996). This research took three samples of the reliefs of the temple namely temple with the story of Ramayana reliefs at Prambanan, Borobudur Temple in the Jataka stories, and the story of Sudamala in Suku temple. The temples are scattered in Central Java, Indonesia. Prambanan Temple is in the town of Klaten, the Borobudur temple is in the town of Magelang, and Suku Temple is in the town of Karanganyar.

Prambanan temple is the largest Hindu temple in Indonesia. This temple has a towering architectural shape. Besides relief and ornaments attached to the walls of the temple is amazing. Narrative reliefs found in the Prambanan Temple is the story of Ramayana and the story of Krisnayana. The Borobudur Temple is the biggest Buddhist temple in the world. The beauty of this temple is not only in the form of its architecture but also reliefs and the ornament is on the wall of the temple. While the Suku is an erotic Temple in Indonesia. Ornaments and relief is a uniqueness in the temple. The selection of three reliefs considered by the author is a religious background, history, architecture, and the three main relief is carved mostly on the temples in Indonesia. Note the following matrix.

Table 1: Character values of manifestation of temple relief in learning art.




1. Character Values of Ramayana Reliefs
 <p>Hanoman headed to Alengka (above) and releasing Sinta (below). Source: Writer Documentation</p>
<ul style="list-style-type: none"> • Topic of the Story: The sacrifice of Rama to save sinta from Rahwana • Figure Characteristic: (1) Rama: responsible, patient, merciful, noble, and brave; (2) Hanoman: noble, brave, responsible; (3) Sinta: patient, merciful; (4) Rahwana: evil, haughty, arrogant • Character Values: Patience, truth, sacrifice, love, and faith

Table 1: Character values of manifestation of temple relief in learning art (cont.).

<p>2. Character Values of Jataka Reliefs Reliefs</p>  <p>The story of the buffalo dan the monkey (above) and the story of the woodpecker and the lion (below). Source: Writer Documentation</p> <ul style="list-style-type: none"> • Topic of the Story: The story order of the Budha birth before becoming the Sidharta • Figure Characteristic: (1) The Buffalo: patient, kindly; (2) Monkey: nosy, unpolite; (3) Nomadic Hutan: provocative; (4) The woodpecker: helpful, not vengeful; (5) The lion: haughty, arrogant • Character Values: Patience, truth, sacrifice, love, and faith
<p>3. Character Values of Sudamala Reliefs</p>  <p>Durga and Sadewa goddess. Source: Sumaryo, 2009.</p> <ul style="list-style-type: none"> • Topic of the Story: releasing the curse of Dewi Durga by Sadewa • Figure Characteristic: (1) Sadewa: obedient, responsible, brave; (2) Dewi Durga: crabby, impatient; (3) Dewi Kunti: merciful • Character Values: kind, spirituality, merciful

The above matrix is the embodiment of the reliefs of the temple containing the story. His story reflects the values of populist, justice, truth, knowledge, patience, sacrifice, love, and devotion, compassion, peace, and spirituality (Harto, 1999). In addition to the great value that is contained in the story. The reliefs of the temple show the interesting aesthetic form due to the arrangement of visual elements. The

placement of the figures form the harmonious and dynamic patterns. This proves that the temple reliefs also consider the question of the aesthetic taste in the creation. The technique of making the temple reliefs also show the greatness of the artist at the past.

Relief at Borobudur and Prambanan Temple is made with high sculptures. Figures shown seem proportionate and naturalist. They are so recognizable depicted figures. While in Suku temple relief was sculpted not too high. The relief looks primitive, decorative, and resembles 'wayang'(traditional performance of Javanese). However, overall the reliefs on Temple in Indonesia arranged with consideration of visual elements. The visual form of relief seemed to consideration of visual elements of line, texture, surface, and space.

2.3 Temple Reliefs: The Potential for Character Education in Art Education based on the Local Wisdom

In terms of word, local wisdom consists of two words, namely the local and wisdom. Wisdom has the meaning the body of knowledge that develops in a certain society or period and local means belonging to particular area (Triyanto, 2018). From those two meanings of the words, Triyanto explains the notion of "local wisdom" as knowledge or views, values, belief in a limited environment (applicable in the specified area) (Triyanto, 2018).

Local wisdom can be either custom, habit of living, lifestyle, as well as various cultural traditions such as traditional art. This local wisdom develops on each generation through the education process, as a means to maintain and develop a good life in community groups, as well as the collective identity of certain community groups.

Indonesia is an archipelago, which has a range of local wisdom in each of the regions. As a mechanism of culture, local wisdom has several functions. Triyanto (Triyanto, 2018) mentioned there are three functions of local wisdom as a mechanism of culture. As governing media behaviour of citizens 1), the media to maintain the values that are not appropriate 2), and the strategies of adaptation to accommodate the influence of external culture values and integrate in the native culture.

Character education with arts education truly have a good relation. The basic culture of the society that has personality, including local wisdom. The existence of local wisdom which brings in the local area can be introduced through formal and informal education. So, a person will form the character of the

individual who is aware of the local culture of his/her country.

The constitution of the Republic of Indonesia Number 20 in 2003 regarding the national education system, article 37 paragraph (Triyanto, 2018) States that the study of art and culture to form the character of learners in order to become a man who has a sense of art and cultural understanding (Jelantik, 2016). This is characteristic of art education. Art education contains functions of learners. This function is useful for a wide range of growth and development for every potential of each learners (Soehardjo, 2011). Including a humane balance between education, logical-rational, ethical-moral, by emphasizing aesthetic education-emotional (Rohidi, 2014).

The identity of a cultural community groups can be seen through learning art. The art learning in this case, based on local wisdom of temple reliefs. The values inherent in the temple reliefs are the embodiment of the good values. A potential role is in cultivating a certain character. Values that reflect on the temple reliefs is the value of the populist, simplicity, fairness, patience, truth, knowledge, fertility, fighting for ideals, love and mercy, peace, and spirituality (Harto, 1999).

The art of learning activities including the activities of expression, work, and appreciation. The scope of creative experience in learning the art lies in the activity of the creation or the making of the work. The experience related to the expressing of the idea, mastery and the utilization of media, as well as the mastery of techniques by learners. These activities aim to instil aesthetic value. Other roles in an effort is to encourage the entire potential learners. While the appreciation of the activities related to a person's response to the works of others. Through the activities of appreciation, one can appreciate the work of others and gain an understanding of the issues that are recorded on a piece of art.

Track of the creation of artwork and expression, students or learners are conditioned to create works of art with the contents of the local wisdom of temple reliefs. Learners are conditioned to understand and appreciate the content of the reliefs of the temple as a source of ideas in creating the work. Learners are given the opportunity to convey and explores the idea of the temple relief through the medium of art. Whereas activities in appreciation, the students are introduced to the phenomenon of a certain Temple relief through group work. The working groups provide the opportunity for children to discuss the phenomenon of temple reliefs, to understand and appreciate the values in it. Especially, the associated value of *intra* aesthetic and extra aesthetics.

The art of learning by integrating character education, emphasized the development of creativity, appreciate and live the honest, discipline, responsible,

care (tolerance, mutual help), polite, confident behaviour. In relation to an active interaction towards the social and natural environment in the association. Its existence involved all forms of physical activity and sense of beauty (Jelantik, 2016). The role of teachers is important in establishing a conducive and fun learning. Teacher creativity in choosing the method and developing the learning determined the direction of learning. Therefore, all components of the learning has to be prepared to the maximum. So, the goal of learning art by utilizing temple reliefs can be achieved optimally.

In *intra* aesthetic, visual form of the temple reliefs show the aesthetic forms. There are the visual elements of points, lines, texture, space, surface, shape, and the look inside. These elements are arranged with a proportional consideration, forming the rhythm and unity, so that it looks lovely. Appreciation of the arrangement of visual elements enhance the aesthetic sensibilities of the learners. Especially at a time when such relief in the form is raised again by the learners in the form of works of art. The students do not only understand aesthetically, but also great value contained in it. It is understood and absorbed by students deeply. So that the students aware and apply the values into their behaviour.

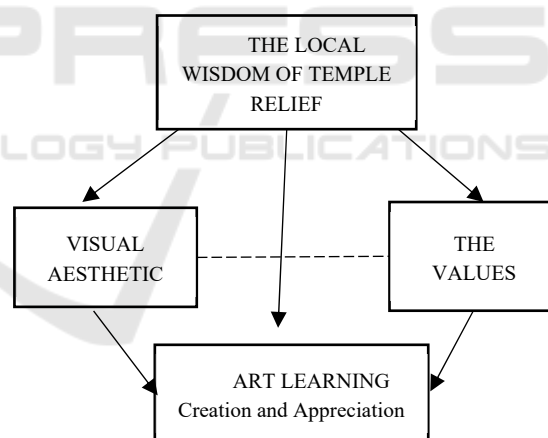


Figure 1: Model of character education based on local wisdom

The above diagram 1 is elaborated as follows; the relief of the temple is a local product of Indonesia culture. Its existence spreads across Java, with various types and shapes. In *intra* esthetic shows the arrangement of visual elements (points, lines, texture, space, surface, shape, and the look) which is coherent and dynamic as well. The sublime values contained on the relief is also important. The value is a virtue, struggle, love and compassion, as well as religious. These two potential things in art education (the value of *intra* esthetic and *extra* esthetic) the application

can be applied to the study of the creation and appreciation of art. On the creation of works of art, students are given the opportunity to express and explores the idea of the temple relief through the medium of art. Whereas in appreciation activities, the students were introduced to the phenomenon of a certain Temple relief through group work. The working groups provide the opportunity for children to discuss the phenomenon of temple reliefs in order to understand and appreciate the values in it. Especially, the associated value of *intra* aesthetic and *exstra* aesthetic.

Aesthetic phrasing with a different expression media embed creativity of learners. Students cultivate a form of temple reliefs originally from rock carvings into artistic expression with other types. a selection of works of painting, graphics, sculpture, drawings, and so forth will excite the imagination. Temple reliefs were taken as the theme of the work or show back in the other media materials. in processing the idea, learners are directed to conduct observations. They will find out the content of the story, the figures, and the characters in the story. This resulted in a good understanding of the values used in behave.

The following art creations, is one example of the art of learning by utilizing the local cultural resources (relief of the Temple).

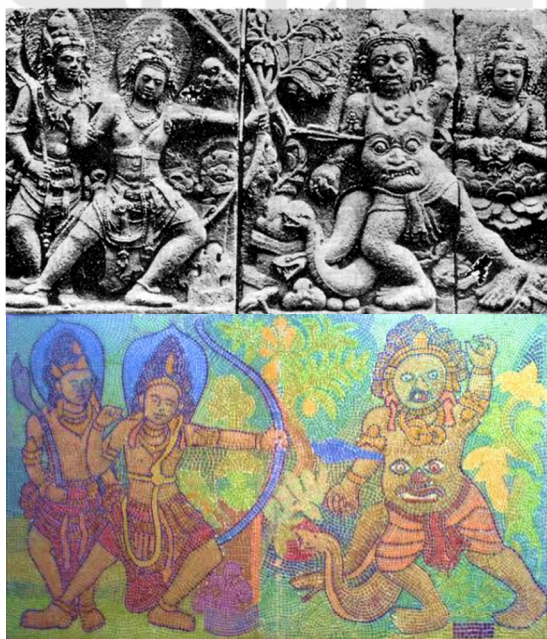


Figure 2. Ramayana Relief at Prambanan (above) dan mozaik work, inspired from one of Ramayana relief at Prambanan temple which the mozaik is Jadid Ridho's work in order to fulfill his bachelor degree. The work was created in 2011 (below). source: Aryo Sunaryo 2009 (above) and doument of fine art Universitas Negeri Semarang (below).

3 CONCLUSIONS

There are so many temples in Indonesia. The temples are decorated with reliefs stories filled with good values. In addition to the interesting visual, the relief contain implicit values that function as a means of maintaining and developing a good showing in the group of societies. Therefore, the group of character education in art education through learning art based on local wisdom of the temple, the learners can recognize character values.

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