

The Education of Art Archipelago (Testimony about the Linkage of Culture, Education and Art)

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Abstract: Education and culture always shows its dynamic side. On the other hand, the environmental resources are also constantly changing; and the change felt faster. This paper aim is to explain and understand the Art Education Archipelago in the changing's context in the inside and around; a testimony about the correlation between culture, education and art. The discussion is carried out conceptually with an interdisciplinary approach, through linking the whole concepts, as to understand the position and strategic potency of art education in the context of archipelago and its problematic changing. The discussion emphasize on cultural diversities and archipelago's societies that became a unifying medium – identity and integrity – of its Indonesian. Art education has a strategic potency to strengthen and develop the attitude, authority, and values of its Archipelago.

Keywords: *Culture, Archipelago, Cultural Change, Art Education*

Introduction

There are three most important things to start this article. First, it is correlated with this article's title which is about Art Archipelago Education. This article is intended as the testimony of its presence which requires the linking of culture, education and art. From this point of view, the awareness to understand various Archipelagic arts as a comprehensive system – that is about human being (their behaviors and values) and their needs, social status (education), and nature and physical resources and its socio-cultural, becomes the main requirements. This understanding becomes the starting point to do activities or praxis to overcome the happening changes. Secondly, the inherit efforts as a form of preservation and cultural development refers to the diversity awareness which need to be maintained as a systems that gives freedom in unity. Third, arts is the cultural elements which sensitive toward differences, as well as being a flexible medium to bridge the differences; it becomes the appreciation medium of the subtle inner space to overcome violence, hatred, pride, and greed.

This article will discuss: (1) the Indonesian's art in context of cultural archipelago, (2) the socio-cultural changes and its implication on the Indonesian art's development, and (3) the inherit efforts as an education that necessarily needed. These problems will be thoroughly discussed in eco-cultural perspective, by placing the parts of the problem as a whole system interrelated with humans, values, and its micro and macro environments scope.

Indonesian Art in the Cultural Archipelago Context

Archipelago is the expansion of culture marked physically by spreading islands and also between continents. It becomes a place of various interests (politics, economics, ideology, and religions) to interact.

Archipelago is a large cultural area, which range presupposes the existence of stable sea related and coincidence with the emergence of bronze and iron techniques in this region, such as *nekara* and *mokko* found in various places for example in Java, Sumatra, Malaya Peninsula, Bali, Sumbawa, Nusa Tenggara, and Indonesian islands in the eastern part (Lombart, 1996). The important thing in this article that need to emphasis are Archipelago is a cultural fields with its

own cultural diversity stretch geographically and rooted and also historically developed. In addition, it is also a cultural area which characterizes the form of synchronous and diachronic.

It is often stated in the anthropology repertoire that archipelago is a plural society; those pluralism not only transverse horizontally but also vertically layered. It is recorded that there are no less than 700 ethnics and which languages still used in the archipelago. If this linguistic form used as indicators to identify ethnicities and cultures, as well as its cultural expression uniqueness, and accordingly thousands of artistic expression emerge and may appear in this archipelago. Without further discusses the exact number, this information qualitatively provides an overview of the arts varieties in this regions; which is now politically geographical of Republic of Indonesia's area. It is a place where its cultures, arts, which have an extraordinary cultural wealth and spreads and intertwines, namely "Emerald Equatorial". In addition, *Bhinneka Tunggal Ika* means the unity of diversity in Indonesian.

Thus, it can be concluded that this diversities that maintains the whole life balance. The networks of life exist in the relation of cultural and environmental diversity. Rhetorically it can be stated that the diversity obliteration has an impact to the human life fragility. On the contrary, maintaining the diversities, caring and fostering the diversity of national culture is actually an effort for the national and cultural unity.

Cultural Changes and Challenges

There is nothing that is not changing in this world, except its change it self, as well as the culture. There are cultures that tend to quickly change and survive and suffer slower changes. Culture can be a system of values, knowledge, and beliefs that tend to be traditional. It tends to be a tradition that is not easy to change. Therefore, this traditional tendency is caused by the cultural functions as whole life guidance for the supportive societies. However, the phenomena appear in the form of energy resources that tends to changes in terms of types, qualities, and quantities, thus the culture also tend to changes and become dynamic following the present changes in the environments element.

Culture in this article considered as the whole knowledge, beliefs, and values possessed by human as the social beings. Culture serves as the life guideline, in form of blueprint or whole design for the lives of its supporting societies. In addition, culture can also be considered as a symbol system transmitted through symbolic codes and have a function of adaptive strategies for perseverance and life development as an effort to adjust and absorbed the environmental resources (Geertz, 1972; Suparlan, 1984; Rohidi, 2001).

Culture can be likened to a coin, one of its functions are as a life guide and the other as the adaptive strategies which always adapts to changes that occur. Thus, there are societies that tends to quickly change and there are societies that slower to change because they tends to preserve or hold on to their cultural traditions. However, it is clearly visible that quickly or slowly, less or more of cultures will changes.

Basically, the cultural changes is in the form of modification that occur the set of ideas, approved by the concerned societies, which is reflected on socials, economics, politics, religions, arts, and others phenomenon in that societies. Therefore, the location of cultural change occurs in the mind of the concerned communities.

Now, in an increasingly saturated world – with various stacks of problems which more complicated, life (and its implication on education) whether conceptual or empirical – seems need to be wiser to face it. Most of the problems can not linearly face, fragmented, or separated from one another. At the present time, problems that need to be overcome are considered as

complex phenomena. One problem is part of a series other problems which globally challenge and even threatening human living space and life. "*Kepak sayap kupu – kupu di satu wilayah bentangan utara bisa menimbulkan badai di salah satu pantai bagian selatan dunia*", this rhetoric expression shows the butterfly effect which tells about the complexity of phenomena related to the other phenomena, as stated by Capra (1996).

To understand these problems as systemic problems, it needs a basic change in our perception, minds, and values. This point of view change – from linear to holistic, and later to culture – is a process towards a new paradigm, cultural paradigm. Cultural paradigm is a holistic and systemic point of view which considered the world as an integrated whole, not only a scattered group. The cultural paradigm, broaden humans point of view through inserting a widely natural environment and socio-cultural environment. The cultural awareness is the religious or spiritual awareness. It is a form of awareness which individuals possess and associated with as a whole cosmic.

In the context of society's life, especially in the education area, communities or the developed countries are faced with major challenges which need to be taken care carefully. The first important challenge that needs to be taken care is the globalization of various products or even its souls, such as knowledge, technology, information, media, economic, and political powers which penetrates tightly in communities' life. The industrial revolution entered a new phase, with a faster change. The happened changes are in the form of inventions and computer technology development, nano, artificial intelligence, robotic are already around us. These challenge more likely an external challenge. The second important challenge for communities who have a long historical record, which consist of various ethnics and nations, and various cultural heritages and also basic strategy to developing their life, is to find and shape its own identity as a means to achieve and obtained future goals. This second challenge is more likely come from the inside. These both challenge are in the real world, intertwined with each others, which has an impact for preservation, enhancement and environment quantity and quality declining.

Education is now faced with these challenges. These challenges will stimulate the new paradigm, which will become the soul of education itself. Therefore, first it needs an effort to develop and broader and more creative insight to overcome them. Second, it needs a basic strong mental or character in achieving goals which have implications to meet the education's need and communities real needs. In addition, the role of Art Education to overcome various emergence of cultural and educations are questioned.

Education

In the cultural context there are always three important aspects: such as (1) culture is transferred from one generations to another, (2) culture is learnt, not diverted from the genetic of human physical conditions, and (3) culture is internalized and owned by the supportive societies members. It is implied that cultural transfer always occurs through education processes.

Education is a cultural process. In this context, education is considered as an effort to transfer, develop, and create values, and beliefs, through a tradition that is mutually agreed by the supportive society's members. The aims for to do so is the educated communities can play a role (as an individuals within the structure of socio-cultural system) in life and real world.

Education is one department considered as an effort to maintain the cultural traditional nature, which is a conservative process. Meanwhile on the other department, in education there

is a means of cultural development which connected with the dynamic society's and culture's changes. Education also carries the mission of cultural renewal, which is a creative process. Strictly speaking, education shows two important functions: which is preserving and developing the culture in accordance with the needs of (individual, social, and culture) of its societies that realized in their way of thinking, acting, speaking and serve from those educated participants.

Education is carried out or done through a traditions which is through its networks or matrixes that can be shown its present's conditions and the clear human life in the future era. As a traditions, education contains human nature values that can distinguish passion with anger, and also capable linking the learning and teaching and carefully identifying them, integrating between thinking and doing, and also understanding the values of giving and receiving.

Education as a tradition can take place anywhere and anytime. Education can take place at home, within family group, between parents and their children, brothers and sisters, or even between grandfathers and grandchildren, or even between the other family relatives. In addition, education can also take place in the societies, among the citizens and peers. Moreover, it can also take place in the institutions, which called schools – a place or institutions trusted, authorized, and truth by parents, communities, and government to carried more organized and structured education.

Education also takes place on its characters. Education can apply formally, carried out regularly, structured, and designed in certain period of time stages. Formal education generally happens in schools, even can be done at home and in the societies. However, education can be done through non – formal occasions. Non – formal education usually held in the communities, it take place for various achievement of certain skills, and also usually designed in a short period of time. Non – formal education usually carried out in the communities, although it may happens at schools or even in the family. Other types of education which is determined by its characters is in – formal education. In – formal education is any kind of activities which involves two or more individuals that are not well prepare but instead has an impact toward behavior change. Informal education acts as an events, whether consciously or unconsciously create certain behaviors. Exemplary is an events that can be a good example of formal education.

Thus it can be understood that education can happens in various places and its various characters. Education takes place as an integral part of people's lives and culture as a whole. Therefore, it should be understood that education is a reflection of its societies or nations which is expressed and implied in the held of education design and implementation.

Arts and Arts Education

Arts education is an education effort to use arts as its medium. Arts education is the important part of a whole education system. Art education is a strategic and functional element for humanity's breeding effort. It is all related to the characters attached on arts. Arts are imaginative. The imaginative properties stimulate the involved people to combine various existing feeling with an abstraction of realities in the communication that gives esthetic pleasure. Esthetic pleasure is structured and obtained in a very unexpected, conscious, and unconscious ways. Esthetic pleasure is not a subject to the "rule of absolute certainty", because pleasure is not a reality; arts are not reality. The world of art is an imaginative world, and imaginative world is the world of dreams of mental games which have no limitations.

Art is often compared to a game; indeed both activities are closely related. When we play, it is similar with if we enjoy an art. We live an imaginary life that a life will lose its appeal if it is

no different with the real life. It is an imagination that makes games very interesting. Games and arts allow us to live in a fantasy world. The combination of various fantasies formed the enjoyment of games and arts. Nature has never been imitated blindly. The consequences are its imaginations that transform the nature, and determine its beauty through particular impressions and emotions caused (*sui generis*)

Art is a game, both are part of life. Humans can not work all the time, because humans will not be able to do it. The energy concentration is solely to achieve a goal that is almost abnormal and can not last longer. Hard work must be in accordance with relaxation. Arts which are considered as a game have its own significance. Games in the form of arts are game promised high level characteristics, imply a selfless, independent attitude, keep a distance from roughly material interest, and give certain spiritual color to our feelings and desires.

From the above explanation, it can be seen the relevance of art as a medium of creativity development. The imaginative properties and the attached game in art emphasize a freedom of fantasy and on its expression forms. Art discipline is a discipline that "liberates", a discipline that is always better than no discipline and or strict discipline without consciousness. That is why art considered as a comprehensive part in the general education.

Art education is an education that will bring pride and physical and spiritual loftiness, and therefore art should be the basis of education as stated by Herbert Read (1970) citing from Plato's thesis, Classical Greek thinker centuries ago.

In the general education, such as education process held in schools (lower and middle), art education is a part that can not only exist but should be exist. Art education functioned as to maintain balance in efforts to achieve educational goals. Art education gives a humane balance for logic – rational, ethic – moral education, which emphasize on esthetic – emotional education. Art education offers activities that provide opportunities to sees problem from multiple perspectives. Through art activities, new dimensions of meaning are offered. Art provide another epistemology choice, which is a way to understand through transcends declarative forms of knowledge. Using art as a method, one is encouraged to see and hear, to break through the surface layer "what is seen and heard". With an art, we are awakened from the appearance of one dimension of life that binds our minds. Art will be transformative when applied in education.

Even so, art education also teaches that any creative person is not only a subject that knit meaning, but at the same time one is structured in cultural traditions networks or matrixes. In addition, the freedoms to create or express something are faced with society's conventional agreements of meaning. In other words, art or esthetic when communicating and interact with awareness also beautiful intuition among humans, intrinsically (from within) must obey symbolic codes that applicable in society's life and its culture. Arts and likewise art education can not be separated from the whole cultural problems, way of thinking, the taste atmosphere, welfare diaphragm point of view, and politics that taking care its society's life and nations.

Conclusions

Art education is an education using (through, about, and within) arts as its medium, holds the potential positive values as humanitarian education. Thus, it can be used to preserve and develop superior values system, as contained in culture, whether esthetic, symbolic, and even creative. Art education considered appropriate and strategic for application or implementation of these cultural expectancies. Therefore, the nation's hope can be developed or built as cultural assets.

Faced with the challenges presented above, there are several elaborations found to conclude this discussion part.

First, it is very important to change art education understanding – as a lesson or even as a part of education – to be a paradigmatic comprehension. This paradigmatic point of view occupied essential position, especially when considered as a cluster systems, concepts, theories, rules, and approaches that underlie to direct and guide the attitude to do or practicing something that is worth to be chosen with demeanor and commitment to the science and human development (Kuhn, 1970).

The appropriate and accordance paradigm with the art's characteristics and art education is culture. Cultural paradigm is a belief system as a point of view or the way to look and at the same time a way to analyze and audit the design, implementation process, and the succession of art education. In the cultural paradigm, art education is considered, analyzed, and audited as a comprehensive system, which its characters are intertwined with each other, humans (students and teachers) and its environment in the small and big universes. This point of view considered humans and its values as its center, in relation with the other elements which functionally shaped life's local network, but are related with the world network and universe. It means that the life's local network as a living system is a part of a whole human life network; and vice versa.

Art education should be directed to produce it self with a strong character content which also underlies the development of humanitarian aspects as a human agency. Educational implementers (teachers and students) act not only as a recipient but also as a source or center that increasingly show the dynamic of education's form. It can be said that the education implementers are step in a game, as players, observers, analysts, auditors, and here or something like that, art becomes functional toward an education. Education is not merely to inspire education but it is also necessary to "make an education as an art"; a delicate, esthetic, symbolic, and creative process of character development.

In the higher learning institutions, or responsible institutions for art education, it is necessarily needed to carry out continuous studies through using an openly approaches (but sided on cultural aspect) about art education using a multi-perspective point of view. Thus, it will allow the emergence of meanings, concepts, and new spaces which make art education relevance with the needs.

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