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**Local Entities in Music Learning:
Between Culture and Education**

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ABSTRACT

Tujuan: Penelitian ini bertujuan untuk mendeskripsikan pentingnya nilai-nilai yang terkandung dalam entitas lokal dan upaya pelestarian sebagai bentuk manifestasi budaya berdasarkan pengetahuan, nilai, kepercayaan yang dapat bermanfaat bagi masyarakat. **Metode penelitian:** Artikel ini merupakan penelitian konseptual yang membahas tentang proses pendidikan yang dapat terjadi melalui beberapa konsep dan pertukaran informasi antara subjektif, intersubjektif, dan intrasubjektif serta mewarisi sifat nilai, pengetahuan, dan keyakinan yang berfungsi sebagai pedoman untuk bertemu kebutuhan manusia dalam konteks entitas lokal. **Hasil dan pembahasan:** Memanusiakan dan membudayakan masyarakat merupakan salah satu wujud dari pendidikan sebagai proses budaya. **Implikasi:** Dalam kajian yang lebih mendalam, diharapkan dapat memberikan wacana tentang pendidikan musik sebagai proses pembudayaan yang memanfaatkan musik sebagai media yang memiliki peran strategis dalam melestarikan dan memperkuat entitas lokal suatu budaya.

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INTRODUCTION

Every society develops its own culture (value system) as a guide to regulate and fulfill various needs of life. Individuals can respond to and interact with one another in expressing and accommodating the various needs that they collectively desire using their culture (Rohidi, 1994, 2014a; Suparlan, 2014). The sign system that exists in

society can be identified as follows: values concerning the way of life, world view, belief, morality, aesthetics, and ethics.

Change is a necessity that will be experienced by every human being. One of the efforts to adapt to any changes is education. The process from not knowing to knowing is a conscious effort to anticipate change. The embodiment of culture in society can be in the form of habits or styles (way) of life, and unique events or traditions. The presence of a unique cultural form, which contains local values or wisdom, serves as a means of maintaining and developing a good life in a collective group. Thus, local values or what is commonly called local wisdom become very valuable and serve as social guides in social conventions for living and meeting human needs.

Previous research on local wisdom and education has been done a lot, but not many have linked how to read local entities as a material in music learning that is more humane to human. Music materially has a very flexible nature to convey messages and values that develop in a culture (Maestro & Sinaga, 2018; Parmadie, 2016; Putra et al., 2020; Sartini, 2004; Sinaga et al., 2019).

Local entities are very important in the formation of cultural identities, therefore local entities need to be maintained (by maintaining, protecting, inheriting, and cultivating them) from generation to generation. It is important to discuss the strategic and vital role of education in safeguarding local entities. This article specifically explores how education, more specifically music education, can play a role in preserving local entities across generations. By addressing this problem, this article aims to formulate, at least, a theoretical discourse that can be useful for alternative thinking in an effort to develop a strategy for the preservation of local entities which currently seems to receive less attention from related parties.

RESEARCH METHOD

This study aims to identify and explore the values of local entities that are used as materials in music learning. This research is based on a qualitative approach with the main study being social phenomena related to human civilization (Rohidi, 2000). Various data in this study were obtained by literature study through internet media and related journals.

The researcher reveals that several previous studies provide a strong introduction in studying a human civilization through three perspectives: education, music, and culture (Julia, 2017; Mumfangati, 2007; Sartini, 2004; Sinaga, 2020a, 2020b).

RESULT AND DISCUSSION

Education in Cultural Perspective

Humans as social and cultural beings have carried out the educational process as a way to maintain, preserve, and develop their existence to adapt to the ever-changing environment and to get a better life. Through the educational process, individuals in society recognize, absorb, inherit, enter, and develop the cultural elements, values, beliefs, knowledge and technology that are essential to survive and thrive in their environment (Rohidi, 1994). Through education, individuals are expected to learn social conventions and cultural symbols. They also need to use the values learned as a guide for meaningful behavior in their social life. This means that by learning and absorbing what is learned, individuals are prepared to become citizens who are aware and able to play their status and role in accordance with the socio-cultural values in their community (P.Raharjo, 2002; Sampurno et al., 2020). For a long time, Parsons (1964) has reminded that one of the functions of education is as a medium of cultural transfer and development. In this function, education becomes an institution (social institution) in charge of preserving, inheriting, maintaining continuity, and developing cultural traditions from one generation to the next. This is in accordance with what was stated by Margareth Mead (in Budhisantoso, 1987) that one of the main functions of education is as a means to preserve and cultivate culture that is considered meaningful for people's lives (Verulitasari & Cahyono, 2016).

Based on that, the definition of culture can be said to contain three important aspects: (1) inherited from one generation to another, in this case culture is seen as a social heritage or tradition, (2) learning, in this case culture is not a manifestation, to a certain degree, human genetic conditions, and (3) shared and collectively owned by people (Rohidi, 1994). In that sense, it is implied that the process of cultural transfer, as a model of knowledge, values, beliefs or technology, always occurs through the educational process. There are efforts to transfer (by educators) and acceptance (by students) related to certain substances (culture) so that culture can become a

meaningful social heritage for society. In that view, the success of education is marked by the extent to which the transfer process is able to maintain and maintain culture from one generation to another. Education here is seen as a means of adaptation strategies in conservation efforts to maintain and develop traditional cultural characteristics (Rohidi, 1994, p. 6).

In accordance with its capacity as a social convention, education as mentioned above, can be interpreted as a process to civilize humans to their maturity so that they can live independently and contribute to building human life responsibly. As a cultural process, education has a mission, at least two sides, namely preserving culture and at the same time developing culture according to the dynamics of the times.

Based on its mission, education as a cultural process has two functions, namely as a means to preserve (preserve) and innovate (develop creativity to create innovation) culture. This is in line with what was stated by Unesco (2006) that education must be an instrument to shape cultural awareness in one way, and in another way build creative capacity to anticipate changing dynamics or developments in an ever-changing environment. The estuary of these two missions is to build the nation's civilization. Related to this, Soyomukti stated that education is a process of accommodating people with various situations with the aim of empowering themselves (Nurani, 2010).

Self-empowerment is done through a process of awareness and enlightenment that leads to the expected behavioral changes; namely the formation of noble human beings and able to build the nation's civilization. Operationally, education as a cultural process can be done through socialization, enculturation, and internalization (Delport & Cloete, 2015). In this case, education can be done in three ways: formal, non-formal, and informal.

The statement above means that education must be able to prepare human resources who can respect their cultural roots as the basis of national identity and can follow the rhythm of development or changing times. The firmness of education, from a cultural perspective, must be able to produce generational progress that is deeply rooted in its own culture.

Art and Educational Music

Art is always present with human life. Its presence is universal, anywhere, anytime, and by anyone. There is no culture of any society in the world that does not accommodate the presence of art as an integral part of life. This implies that art is one of the human needs that has no boundaries of place, time, and status. Cross-cultural and historical studies show evidence that the culture of any society always leaves room for the birth of aesthetic expression in the form of diverse works of art with various types, patterns, or styles. This diversity is caused by various factors, such as different aspirations, resources, and needs, both in type and nature as well as quantity and quality. In addition to these factors, diversity is caused by social strata in society which can result in various arts, such as pop art, peasant art, folk art, mass art, and bourgeois art (Rohidi 1993).

The presence of art, in fact, in a broader perspective is not only for the fulfillment of aesthetic needs, but also for the fulfillment of other primary or secondary needs. Through his field studies, Muensterberger (in Otten, 1971: 110-111) shows the close relationship between adat, economic demands, religious ceremonies, and artistic expression. This shows that the existence of art is an integral part of human life. Therefore, universally, art is an element of culture (Sartini, 2004; Soley & Spelke, 2016; Triyanto, 2014, 2016, 2017a, 2017b; Winangsit & Sinaga, 2020).

Art, as an element of culture, is manifested in various objects and events with aesthetic packaging. Such forms are created to express feelings, experiences, knowledge, beliefs, and other ideas through symbols controlled by the culture that surrounds them.

Art as an element of culture is, in fact, a symbol that reflects or expresses culture itself (see: Kayam 1981). Therefore, we can also call art as a repository of cultural meaning (Wolff, 1989: 4). The difference with other cultural elements, in embodiment, is that art is always contained in the packaging of aesthetic form. The packaging of this particular aesthetic form is built in a composition that is in tune with the tastes of the creator or owner's community. In other words, art is an expressive aesthetic symbol that expresses knowledge, beliefs, and cultural values. This is because the process of behaving and behaving in art is always culturally influenced, directed, and/or controlled (Geertz, 1973).

The scope of art includes meanings related to its forms as an ideal culture, social systems in the form of patterned behavioral activities, and objects of human work (Rohidi, 2014b, 2014a). As an ideal culture, art contains important ideas, knowledge, values, and beliefs that serve as guidelines for people in the performing arts. It also comes in the form of patterned activities when humans interact or communicate with respect to beauty, which in principle includes creative activities and appreciative activities. Art in this case can be seen as an activity with creative and appreciative motives that occurs through aesthetic communication. Art also manifests as a work, which shows its style, form, and structure, or as a symbol, either implying its aesthetic value or implying its expressive meaning.

Meanwhile, educational music is a form of learning that uses music as a medium. When music is positioned as an educational medium, it must be able to serve as a way to teach students to develop their individual, social, and cultural potential (Hidayatullah, 2020; Respati, 2015). Therefore, the vision and mission of education by using art as a medium must be placed in order to shape all human potential towards the creation of cultured humans. The Roadmap for Art Education (UNESCO, 2006) emphasizes that art (music) education should be directed at building creative capacity and cultural awareness (capacity of appreciation) in students who will then live their lives in society. The presence or existence of art as a means of education at least reflects the urgency in shaping the personality of students as a whole. Through art, students are taught to have social sensitivity or awareness as members of society who respect and appreciate the cultural values of their society.

The statement implies that if art is used as a medium of education, then it must be a means that can thoroughly nurture and develop the potential of people as individuals, social beings, and cultures. Thus, educational music is a form or educational system that uses music as a tool or means to achieve educational goals. Thus, in short it can be said that educational music is education that uses art to cultivate knowledge, values, beliefs, and cultural skills. Through using music as a tool or means of learning, students can be conditioned to know, live, absorb, and instill in themselves culture.

Local Entities in Music Learning

Local entity is a phrase consisting of two words: Entity and locale. These two words combine into a term that contains a certain meaning or understanding. Simply put, the word 'wisdom' in English comes from the word 'wise' which can be interpreted as the quality of having knowledge and good judgment.

Entities here contain knowledge or views, values, beliefs that have goodness and are believed to be honest to produce something wise (bringing good benefits). Meanwhile, the word 'local' implies a limited environment (applies to local areas). So, simply local wisdom is knowledge or views, values, beliefs of a limited environment (local area) that are believed to really bring benefits to social life. Its existence is hereditary among several generations.

Local entities or what we usually know as local wisdom have several functions, (1) local entities function as media to control people's behavior; (2) local entities become media to resist inappropriate external influences; (3) local entities can be used as adaptation strategies to integrate foreign cultural values into indigenous cultures. The existence of local wisdom can be manifested in the behavior, habits, lifestyle, and ritual cycles of the community which are passed down from one generation to the next towards living together.

Local entities are one of the cultural products that are believed to contain noble values and bring goodness to a certain area, so their existence must be maintained. As an effort to maintain the sustainability of local wisdom entities, education is one of the processes towards that goal, both formal, non-formal, and informal.

In that context, music learning has a role in preserving local wisdom. By making local wisdom the basis for art education, operationally local wisdom must be used as a source or subject matter in the learning process, both in the realm of creative activities and appreciative activities.

CONCLUSION

Education is seen as a social convention that functions as a medium to transfer or inherit cultural continuity. Through education, the traditional traits of culture can be maintained, preserved, preserved and developed from generation to generation. In that process, art education as a form of education that uses art as a medium has an important role in realizing the process of inheriting local wisdom. Through socialization,

enculturation, and internalization in the fields of creative and appreciative activities, both in formal, non-formal and informal education, local wisdom can be preserved and developed. In short, if art education is used as a means to achieve that goal, local wisdom must be the basis of its operational level. Efforts in realizing this interest, awareness and participation of all stakeholders are needed where they can synergistically support and facilitate the process. The parties in question are schools, studios, cultural communities, community leaders, and bureaucratic elements.

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