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## Implementation of Art Education Theory in the World of Education

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### **Abstract:**

*Education in the future plays a fundamental role where the ideals can be achieved, this fundamental role includes intellectual intelligence, spiritual intelligence, and emotional intelligence. Bendara Raden Tumenggung Harya Suwardi Soerjaningrat known as Ki Hadjar Dewantara said that educational efforts are aimed at (a) refined mind, (b) intelligent brain and (c) healthy. These three efforts are efforts to form a complete human being physically and mentally, that is intelligent, healthy and noble character.*

*Art education as an integral part of the education system tries to maintain the cultural characteristics of the nation in the midst of globalization that is symptomatic in Indonesia. Moreover, students who are the main actors in the world of education are the millennial generation. Various educational problems arise when faced with modernity. One of them is social media. They prefer to see and read social media than books. Education needs a new breakthrough so that the educational process can hit the millennial generation.*

*The demands of development force us to balance needs and quality so that we are able to face the challenges. The flow of globalization that offers convenience in various ways makes human become complacent in a life that is practical, fast and instant. Certainly this is a challenge for the world of education, especially art education.*

*For this reason, the use of concept maps in art education will support the occurrence of a meaningful learning process for students. Students will learn by connecting new paradigms that have been known previously, with concepts about art and the progress of the times that must be understood and mastered by students. In responding to the challenges of the times, creative and innovative (art) teachers are needed by utilizing all-digital technology media, so that the students can master the material quickly and optimally. The use of fun learning methods and extraordinary technological developments can create a conducive and enjoyable learning atmosphere.*

**Keywords:** Art, education, digital, millennial

### **1. Introduction**

Humans cannot be separated from education (Rini, 2019). Education in the future plays a very fundamental role in which the ideals of a nation and state can be achieved. This fundamental role has the aim of educating the nation's life which includes intellectual intelligence, spiritual intelligence, and emotional intelligence. Education is an effort to promote the growth of character (inner strength, character), mind (intellect), and the child's body (Endah, 2019). The importance of morals, morals and nobility is the focus for educating the nation. Education in general is a strong and authoritative social institution to empower all Indonesian citizens to develop into quality human beings so that they are able and proactively respond to the challenges of an ever-changing era (Purwati, 2019). The curriculum is a very important tool in ensuring the success of the educational process, meaning that without a good and appropriate curriculum it will be difficult to achieve the educational goals and objectives that are aspired to. Curriculum and Learning is an integral part of the Education system (Fuja Siti Fukiawati, 2016). Every educator and professional education staff must have competencies that include pedagogic, personality, social and professional competencies. Mastery of pedagogic competence basically cannot be separated from understanding the concept of curriculum and learning. Every educator and education staff in addition to mastering technical skills relevant to their duties, must have a conceptual understanding of curriculum and learning, including the ability to develop curriculum, said Dr. James Ang Jit (1997), stated that 'curriculum' which comes from the Latin word 'curricula' refers to the race track used in the chariot races of Gaius Julius Caesar in the First Century. Today, the term refers to courses offered by an educational institution or courses (Basiron, 2012).

Bendara Raden Tumenggung Harya Suwardi Soerjaningrat, better known as Ki Hadjar Dewantara (Rini, 2019) said that educational efforts are aimed at (a) refined mind, (b) intelligent brain and (c) healthy body. These three efforts will make it complete and suitable for humans. Thus education is an attempt to form a complete human being physically and mentally, namely intelligent, healthy, and virtuous. Ki Hadjar Dewantara also emphasized that educators must have the

concept of 3 unified attitudes, namely *ing ngarsa sung tuladha*, *ing madya mangun karsa*, and *tut wuri handayani*. The purpose of education, including art education (Purwati, 2019): first, preparing students to become members of the community who have academic-professional abilities. Second, develop, create and apply science, science and technology and art. Third, disseminate knowledge, science and technology and the arts. Fourth, seek to use science, science and technology and the arts to improve the quality of people's lives. To realize these educational goals, there are several things that are put forward by education. First, seek to expand and equalize opportunities to obtain quality education for all Indonesian people. Second, helping and facilitating the development of the nation's full potential from an early age to the end of life in order to create a learning society. Third, improve the readiness of inputs and the quality of the educational process to optimize the formation of a moral personality. Fourth, improve the professionalism and accountability of educational institutions as centers of civilizing knowledge, skills, experience, attitudes, and values based on national and global standards. Art education is an integral part of the national education system trying to maintain the cultural characteristics of the nation in the midst of globalization that is symptomatic in Indonesia. Moreover, students who are the main actors in the world of education today are the millennial generation. Various educational social problems arise when faced with modernity. One of them is social media. They prefer to see and read social media than books.

Art education, so far, by many circles, especially practitioners, is seen as a praxis of theory or science education with the subject matter of art as the medium (Triyanto, 2018). Not surprisingly, the discussion about it, revolves around the practice of learning in the classroom. Curriculum, syllabus, objectives, methods or strategies, media, materials or text books, and evaluation techniques, as well as other operational technical matters are routine issues of art education practice in schools. Such understanding or vision is not wrong. However, understanding art education only as a praxis as above has the implication of not giving a more open space as a whole to study it holistically. Such art education praxis shows that art education is nothing more than a subject that has been regulated by the relevant ministries. This signal was once put forward by Rohidi (in Triyanto, 2017) which states that if art education is to develop into a field of study, it must break free from the old conceptual shackles. The shackles that bind art education, which view it solely as a subject taught from elementary school level (even kindergarten) to high school (even university) need to be given free space so that it can stand as a field of science. Art education, as a field of study or study program, needs to be given a wider space so that various disciplines can contribute in various levels of thought and practice; in short, it must show itself as a paradigmatic and open field of study. The shackles that bind art education, which view it solely as a subject taught from elementary school level (even kindergarten) to high school (even university) need to be given free space so that it can stand as a field of science. Art education, as a field of study or study program, needs to be given a wider space so that various disciplines can contribute in various levels of thought and practice; in short, it must show itself as a paradigmatic and open field of study. The shackles that bind art education, which view it solely as a subject taught from elementary school level (even kindergarten) to high school (even university) need to be given free space so that it can stand as a field of science. Art education, as a field of study or study program, needs to be given a wider space so that various disciplines can contribute in various levels of thought and practice; in short, it must show itself as a paradigmatic and open field of study. Who view solely as subjects taught from elementary school level (even kindergarten) to high school (even college) need to be given free space so that they can stand as a field of science. Art education, as a field of study or study program, needs to be given a wider space so that various disciplines can contribute in various levels of thought and practice; in short, it must show itself as a paradigmatic and open field of study. Who view solely as subjects taught from elementary school level (even kindergarten) to high school (even college) need to be given free space so that they can stand as a field of science. Art education, as a field of study or study program, needs to be given a wider space so that various disciplines can contribute in various levels of thought and practice; in short, it must show itself as a paradigmatic and open field of study.

What was stated by Rohidi, at least, shows the fact that there is something lacking in understanding art education as a scientific discipline. As a scientific discipline, art education actually has an open space to be studied from various perspectives, both interdisciplinary and multidisciplinary. Indeed, by placing it as a scientific discipline, art education is included in the scientific clump of humanities (humanity). Which is substantially a field that discusses the problem of values, behavior (events), and human products in a holistic unit. Therefore, education is essentially a humanizing process. Humanizing humans into humans with all their humanity is actually a cultural process (Rondi, 2017). Humanizing humans into humans with all their humanity is the true mission of educational culture. Jean Piaget's theory explains how a person's knowledge process in the theory of intellectual development so that children are able to adapt and organize the surrounding environment. Piaget himself stated that the theory of knowledge is basically a theory of adaptation into a reality, just as organisms adapt to their environment (Saragi, 2012). According to Piaget, there is a stage to explain the process of someone reaching understanding, the child's mind has a structure or schema that is always changing to adapt and coordinate with the natural surroundings. Schemata are not real objects that can be seen, but rather a series of processes in people's consciousness systems, so schemata are the result of conclusions or mental formations of the intellect, creativity and the ability and instinct of children to translate the nature around them into impressions that can tell stories back in time.

## 2. Discussion

### 2.1. Art Education

Art education in schools, among others, aims to provide students with various competencies in the fields of creation and appreciation (Rondi, 2017). Education is a process of self-control that can always increase an understanding of culture as a citizen who is aware of the culture he has. Personality, intelligence, skills, maintaining good relations between human

beings and their environment, and being able to develop aesthetic power are the goals of national education (Kapoyos, 2020). Goals The development of the times certainly requires us as humans to continue to be able to balance our needs and qualities so that we are able to face the challenges. The flow of globalization that offers convenience in various ways makes humans complacent in a life that is all practical, fast, instant, and digital. This is certainly a challenge in the world of education, especially art education in responding to rapid technological developments. Art education is an integral part of a comprehensive education system that is included in formal education. Therefore, art education can be understood as a conscious and planned effort to instill and form knowledge role models that become world views and guidelines for fulfilling the beauty needs of individuals or community groups. Art education always considers the physical and psychological development of students, so that their behavior changes so that they are able to think, appreciate, interpret, and utilize existing resources in their environment to improve the standard of personal, community, and national life. In line with the above understanding, art education can be understood not only as a process of transferring culture (transfer of culture) and cultural preservation (engaging culture). more than that, art education is a process of cultural development 'development culture process' and is associated with the dynamics of change in community groups and their culture appreciate, interpret, and utilize the existing resources in the environment to improve the standard of personal life, society, and nation. In line with the above understanding, art education can be understood not only as a process of transferring culture (transfer of culture) and cultural preservation (engaging culture). more than that, art education is a process of cultural development 'development culture process' and is associated with the dynamics of change in community groups and their culture appreciate, interpret, and utilize the existing resources in the environment to improve the standard of personal life, society, and nation. In line with the above understanding, art education can be understood not only as a process of transferring culture (transfer of culture) and cultural preservation (engaging culture). more than that, art education is a process of cultural development 'development culture process' and is associated with the dynamics of change in community groups and their culture Art education can be understood not only as a process of transferring culture (transfer of culture) and cultural preservation (engaging culture). more than that, art education is a process of cultural development 'development culture process' and is associated with the dynamics of change in community groups and their culture Art education can be understood not only as a process of transferring culture (transfer of culture) and cultural preservation (engaging culture). more than that, art education is a process of cultural development 'development culture process' and is associated with the dynamics of change in community groups and their culture (Rosala, 2016). Moreover, if art education is associated with the era of globalization, where all aspects of human life are connected, monoculture is prioritized, and the world is becoming a small 'global village,' of course, it is not enough for us to only put forward a one-way view (one perspective), but instead need multiple approaches to photographing the reality of art education in order to get a complete understanding. Various directions are interrelated and attract each other into a separate understanding in a phenomenon of life.

Globalization is defined as an influence that cannot be prevented and then accepted; something that is actually a mystification of cultural awareness into ideology. The important and main challenge faced is globalization which includes science, including art education, technology, information, economics and so on. The emergence of this era of globalization implies that there is an unlimited electronic space for the human side of life in exploring their intelligence, and it causes the loss of the process of verbal social interaction of the community. The hope is that art education can provide understanding so that it allows the community, especially students, to be able to maintain the characteristics and identity of the Indonesian people. The flow of globalization has penetrated in various lines of human life, including in the implementation of art education in the field. In fact, the use of technology in the implementation of art education in schools or formal education is very helpful in understanding and delivering material quickly and efficiently with various examples and applications. Improving the quality of art education with the use of technology, both electronic and social media, is expected to improve the art learning process in schools without compromising the characteristics of students, both individually and in community groups. the use of technology in the implementation of art education in schools or formal education is very helpful in understanding and delivering material quickly and efficiently with various examples and applications. Improving the quality of art education with the use of technology, both electronic and social media, is expected to improve the art learning process in schools without compromising the characteristics of students, both individually and in community groups. the use of technology in the implementation of art education in schools or formal education is very helpful in understanding and delivering material quickly and efficiently with various examples and applications. Improving the quality of art education with the use of technology, both electronic and social media, is expected to improve the art learning process in schools without compromising the characteristics of students, both individually and in community groups.

## 2.2. *The Implementation of Art Education in the World of Education*

The implementation of art education in the era of globalization has formed educators to be creative and always think innovatively in class learning, this is expected to facilitate the delivery of material to students. With the advancement of science and technology, especially social media, educators can use social media for educational purposes. This will further facilitate the process of communication between humans which has undergone a significant revolution with the presence of the internet as a new form of media. This phenomenon for the world of education has formed a new pattern of communication between educators and students. McQuail (2011) states that one of the most important changes in people's lives is the increased interactivity and connectivity between humans. The presence of this new media was assessed by Lister et al. (2009) have offered activities that traditional media cannot provide. The element of interactivity becomes and becomes the main character for new media.

Social media as a new form of media has become a phenomenon in the world of education in Indonesia with a fantastic increase in the number of users. Art education can use social media for the benefit of the educational process, for example by taking videos then providing guidelines and sharing them on social media such as Facebook, Instagram, Youtube, Line, and others. Several studies on the motives for using social media show that there are variations in the interests conveyed by users when connected to the internet. These motives include seeking alternative information, communicating with distant colleagues, or as a space for self-existence. Conceptually, the basic role of social media is to share information, virtual communities, and discussion forums. This role can be achieved because of its participatory nature, open, encouraging conversation, community, and connectedness between users. From an educational point of view, including art education, social media has affect the way humans socialize, make friends, and interact. Based on the sociological concept that views society as a human group that produces culture, if the problem of hate speech on social media cannot be controlled, one day it will become toxic to the development of civilized society. Society will experience a moral decline that endangers the future of the younger generation. What future will children and teenagers have who have witnessed and/or even experienced hate speech on social media since childhood. Therefore, we need to save the younger generation from the impact of hate speech on social media.

Mass media and social media should be returned to their original purpose, namely to provide information, education, and entertainment for the community, as well as to become a means of social control for the administration of the state. A harmonious society will only be created if every Indonesian is willing to build good communication with each other without wasting energy to launch hate speech that can scatter the nation's children. Indonesia will be strong with positive communication among its citizens. Mass media and social media must become strong institutions and work professionally while the public needs to continue to learn to think logically and not be easily provoked by hate speech in the mass media and social media. Social media such as FB is a public space that has no owner. news that doesn't have a reporter, because everyone has the right and can become a journalist by posting something they deem important, even though it has a negative impact on other FB users. This communication pattern using the FB social media model can be called a 'quasi communication' which is a pseudo-space, obsessive, and full of deceit. This can be seen from posts on FB that do not pay attention to speech/expressions, people always consider whether the speech is classified as polite speech or not polite speech, especially if posting hate speech. Thus, it can happen if the speech used is less polite and can become more polite when the speech is rearranged. This means that people who do hate speech on social media such as FB experience 'split personality' personality splits, they even experience a 'sick soul' psychological disorder so that without thinking they deliver news to the communicant without considering the broad impact. Therefore, to express certain intentions, people when speaking usually change the order of their speech so that it becomes firm, harsh, and even becomes rude speech. This fact does not deviate from what Hymes said with the concept of 'speaking' in his ethnographic theory of communication that the order of speech (acts) to determine the meaning of an utterance they even experience a 'sick soul' psychic disorder, so without thinking they deliver the news to the communicant without considering the broad impact. Therefore, to express certain intentions, people when speaking usually change the order of their speech so that it becomes firm, harsh, and even becomes rude speech. This fact does not deviate from what Hymes said with the concept of 'speaking' in his ethnographic theory of communication that the order of speech (acts) to determine the meaning of an utterance they even experience a 'sick soul' psychic disorder, so without thinking they deliver the news to the communicant without considering the broad impact. Therefore, to express certain intentions, people when speaking usually change the order of their speech so that it becomes firm, harsh, and even becomes rude speech. This fact does not deviate from what Hymes said with the concept of 'speaking' in his ethnographic theory of communication that the order of speech (acts) to determine the meaning of an utterance (Fuja Siti Fukiawati, 2016). Art education emphasizes politeness in language, which is politeness in using language when communicating orally and in writing, including when using social media. The language that is usually used to speak is full of politeness values, most humans can imitate the language spoken, heard and seen, therefore one of the things that can affect one's language politeness is Instagram social media. Social media greatly affects one's language politeness, as heaters do by making rude comments on videos or photos uploaded by account owners, causing violations of the principles of politeness and politeness. FB is a social network that aims to help users share or upload photos to other FB users. Social media such as FB as the object of study because social media is the most popular today. Regarding the case of religious politics that led to 'blasphemy of religion,' many heaters hurled harsh words in the comments column and uploaded photos on their FB account. In the context of the art learning process in the classroom,

According to Davis and Thomas (Triyanto, 2016), there are several things that can be done: first, have knowledge related to the learning climate in the classroom which includes: 1) interpersonal skills, especially the ability to show empathy, respect for students, and sincerity, 2) establish good relationships with students, 3) able to accept, acknowledge and pay attention to students sincerely, 4) show high interest and enthusiasm in teaching, 5) able to create an atmosphere for the growth of cooperation and cohesiveness within and between groups of students, 6) able to involve students in organizing and planning learning activities, 7) being able to listen to students and respecting their right to speak in every discussion, 8) being able to minimize frictions in class. Second, abilities related to learning management strategies, which include: 1) having the ability to deal with and respond to students who do not have attention, like to interrupt, divert attention, and are able to provide transitions to the substance of teaching materials in the learning process; 2) able to ask questions or give assignments that require different levels of thinking for all students. Third, having abilities related to providing feedback and reinforcement consisting of: 1) being able to provide positive feedback on student responses; 2) able to provide helpful responses to students who are slow in learning; 3) able to provide follow-up to students' answers that are not satisfactory; 4) able to provide professional assistance to students if needed. Fourth, have abilities related to

self-improvement which include: 1) being able to apply curriculum and teaching methods in an innovative way; 2) able to expand and increase knowledge about learning methods; 3) able to utilize teacher planning in groups to create and develop relevant learning methods. In line with the ideology of education, art education substantially has a vision and mission to humanize humans through artistic activities, namely developing the power of appreciation, creativity, and expression so that a critical, creative person is formed, and has awareness as a member of society who respects the cultural values of his community. 1) able to apply curriculum and teaching methods in an innovative way; 2) able to expand and increase knowledge about learning methods; 3) able to utilize teacher planning in groups to create and develop relevant learning methods. In line with the ideology of education, art education substantially has a vision and mission to humanize humans through artistic activities, namely developing the power of appreciation, creativity, and expression so that a critical, creative person is formed, and has awareness as a member of society who respects the cultural values of his community. 1) able to apply curriculum and teaching methods in an innovative way; 2) able to expand and increase knowledge about learning methods; 3) able to utilize teacher planning in groups to create and develop relevant learning methods. In line with the ideology of education, art education substantially has a vision and mission to humanize humans through artistic activities, namely developing the power of appreciation, creativity, and expression so that a critical, creative person is formed, and has awareness as a member of society who respects the cultural values of his community.

### 3. Conclusion

Art education is a system or pattern of cultural action to humanize humans in accordance with their human dignity by using art as a medium. This pattern of action is actually a cultural process, namely the event of introducing, inheriting, continuing, preserving, and developing intergenerational culture so that students have creative capacity and cultural awareness (appreciative) in order to prepare themselves to become citizens of the community where they are. This shows that art education is a very strategic means or cultural instrument in helping to shape and develop the nation's culture. Seeing this role, the position of art education cannot be underestimated. He, thus,

From the discussion above, it can be concluded that the use of art education concept maps will support a meaningful learning process for students. Students learn by connecting new paradigms that have been known previously about concepts that students must understand and master about art and the progress of the times. In responding to the challenges of the times for an increasingly advanced generation, creative and innovative (art) teachers are needed by utilizing all-digital technology media, so that children can master the material very quickly and optimally. The use of fun learning methods and extraordinary technological developments can create a conducive and enjoyable learning atmosphere.

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