



CATHARSIS 10 (3) 2021
220-230

p-ISSN 2252-6900 I e-ISSN 2502-4531

Catharsis: Journal of Arts Education

<http://journal.unnes.ac.id/sju/index.php/chatarsis>



Character Values Through The Learning Media of Kupu-Kupu Manis Dance

Evi Dwi Lestari Raharjo[✉], Hartono Hartono, Syakir Syakir
Email: evidwilestari@gmail.com

Universitas Negeri Semarang, Indonesia

Received 18 July 2021, Accepted 10 September 2021, Published 23 December 2021

Abstrack

The Kupu-Kupu Manis Dance (Cute Butterfly Dance) is a creative dance that comes from the Cute Butterfly song with the characteristic variety of butterfly movements when flying in the garden. This dance is used as one of the dances given in the era of the covid-19 pandemic. This study aims to provide an overview of the psychological and sociocultural character values given through learning the Kupu-Kupu Manis Dance in intracurricular activities. The research was conducted using qualitative analysis research methods with the research location in RA Aisyiyah Pudukpayung Semarang. Instruments and data collection techniques used observation, interviews, and document studies. The data validity technique uses data triangulation techniques. Meanwhile, data analysis and processing techniques were carried out by collecting, reducing, clarifying, and verifying data. The character values given by the teacher through the Sweet Butterfly Dance to students are expected to instill values in everyday life. The value given is also an added value for students because they have been given the values given earlier by the family (parents) and the surrounding environment. The value instilled in students from an early age is a good effort because it makes students know the values of character education, especially through learning Kupu-Kupu Manis Dance in schools, namely RA Aisyiyah Pudukpayung Semarang.

Keywords: Character Education, Character Values, *Kupu-Kupu Manis Dance*

DOI : <https://doi.org/10.15294/catharsis.v10i3.54069>

INTRODUCTION

The implementation of online learning since mid-March 2020 is still covered with the atmosphere of Covid-19 so that online learning is still being pursued for the sake of upholding education. Implementing learning in education from kindergarten to university levels, both public and private, requires large funds. Since the shift from face-to-face learning to Distance Learning (PJJ), there have been many complaints from the public, especially in online practices, which are very draining, especially in matters of internet quotas. As most parents in Indonesia at the current situation, especially the father and mother, have a share of responsibility for assisting their children to study at home. Many parents have to admit that explaining various subjects and accompanying their children with schoolwork is not as easy as one might think.

Learning is an educational process that brings educators and students together to achieve a goal: increasing knowledge. As explained above, the learning system has changed due to the Covid-19 virus that was originally offline; namely, the students coming to school become staying at home by getting materials and assignments from teachers given online.

Raudhatul Athfal (RA) is important because it includes early childhood education through formal education. One of the RA or Radhatul Atfhfal that becomes the researcher's focus is RA Aisyah, located in Pudukpayung Semarang. The reason is that the dance lessons are in intracurricular activities instead of extracurricular activities. RA only makes the dance an extracurricular activity when they are going to do additional performances for year-end events to practice intensively. In contrast, this dance material is given alternately when the students come to school because they are in the era of the covid-19 pandemic. They are also grouped according to their nearest home or place of residence. In turn, the teacher goes to one student's house while the group members are 3-5 students.

The dance teaching at RA Aisyah in intracurricular activities aims to provide aspects of cultural introduction and character education during the learning process. The dance taught is Kupu-kupu Manis Dance (Cute Butterfly Dance) as one media for character education given in the current pandemic era. This dance is given to foster character education values in students from an early age. The teacher chose this dance by paying attention to the procedures for students in dancing by working together and being responsible for the tasks given by the teacher. This dance is also a dance that describes the beauty of butterflies flying in the garden so that they are beautiful to look at. The teacher gives the dance movements also do not make it difficult for the children to be easily accepted. According to the teacher's imagination, it can be seen from the parable of the butterflies flying in the garden.

Dance lessons are generally taught by teachers successively at school. However, because of the covid-19 virus, the teacher makes an alternative to getting dance material by visiting their homes and making them into small groups.

The dance teaching for children, according to Bird in Hartono (2012, p. 25), is 1) to guide the students in various variations of physical activities and introduce them consciously through the functions and relationships of the parts in students' bodies, 2) to introduce the concept of space-time and the energy concerning the student's body movements both individually and with others, 3) to encourage the pride in efforts to develop control and movement skills, 4) to develop imagination concerning friends, and the students can feel and react, 5) to encourage students' creativity in exploring and discussing ideas, and at the same time increasing the value of self-control and appreciation of other people's ideas or achievements, 6) to stimulate the emergence of a critical attitude and self-control.

Hartono (2012a, p. 214) explained that the purpose of implementing learning in

Kindergarten (TK) could be divided into two things, namely (1) Behavior formation through habituation which is manifested in daily activities; and (2) Development of basic abilities, which include: creativity, language, thinking power, skills, and body. Learning the art of dance is included in developing basic abilities in the physical field, which aims to develop students' gross motor skills. The activities refer to the learning themes in Kindergarten (TK), which are contained in physical development, including imitating animals, plants, and nature by moving their hands, feet, and head according to the rhythm of the music. Learning the Kupu-kupu Manis Dance is one of the researchers focused on analyzing the process and implementation of teaching the dance material. The school is chosen; namely, RA Pudak Payung Semarang, is one way for researchers to research the era of the covid-19 pandemic.

Art learning in Kindergarten (TK) is more focused on motor skills because there is a cognitive phase where the children are required to know their skills in the form of body movements. There are three phases involved in learning to dance. After the cognitive phase, there is a fixation phase in which the child is required to perform exercises according to the applicable procedures. The next phase, the automation phase, means a phase that requires continuous training (Hartono, 2012b, p. 23).

The kindergarten (TK) students still need guidance from teachers or parents in dancing when the children are out of school. The guidance is needed as it can repeat the material given and remind the dance movement given at school to move smoothly and regularly according to one of the phases, namely fixation, which is carried out according to procedures without burdening the child. Teachers and parents play an important role in developing children's motor skills during dance learning.

Dance is also one of the most basic and oldest human expressions through their bodies as humans think and feel the tensions and rhythms in their surroundings, and then they use the body as an instrument (Hadi, 1999, p.

1). Dance (Syafii, Djatmiko, 2003, p. 8) is a beautiful movement by the parts of the human body that has a purpose and follows the accompaniment of musical accompaniment. The scope of dance subjects includes knowledge of dance, wiraga (the dance movement appearance), wirama (dance rhythm), wirasa (dance movement expressions).

The elements of dance (Sugiyarto, 1992, pp. 3–5) are (1) Movement becomes dominant that can change an attitude of the body parts. The aspects of motion act as a basic element, and they cannot be separated from the aspects of energy, space, and time; (2) dancers use musical accompaniment; (3) The theme of the dance can be identified through the form of movement that is arranged from the beginning to the end of the performance; (4) The makeup and clothing in the art of dance are supporters that must exist, and it beautifies the character; (5) The performance space is carried out in a closed building and a performance space/ open space.

Adshead (1988, p. 24) suggested that,

"...Performing arts can also have a function of fulfilling needs. Each has a beautiful dance that is characteristic of the dance itself. That's what makes them different from each other. The specific characteristics of the dance itself are usually found in the choreography which consists of visual and auditive aspects..."

Based on the explanation above, it can be concluded that dances have their characteristics. Those differences distinguish each dance in terms of visual and auditive aspects.

The Covid-19 pandemic has affected all human life activities, including in education. The educational activities usually carried out face-to-face in class have been stopped to avoid the spread of the Covid-19 pandemic. The restriction of face-to-face learning activities is shifted to online-based learning (distance) by utilizing technology connected to the internet. This distance learning system applies to all levels of education, including early childhood (Ismawati & Prasetyo, 2020, p. 666)..

The early childhood education institutions, which are usually very intense in carrying out the learning to stimulate early childhood development through play activities and learning, are replaced with the learning-at-home program accompanied by parental assistance. This distance learning is carried out following circular letters No. 3 of 2020 and No. 4 of 2020. These Minister of Education and Culture policies are related to preventing the spread of the Covid-19 pandemic in education units and the implementation of education policies during the emergency period of the Covid-19 pandemic. The policies related to the learning and assessment mechanism of madrasas during the emergency period of preventing the Covid-19 pandemic by utilizing distance learning were also issued by the Ministry of Religion based on the letter number: S-543/Kk.22.12/1/KS0.02/04/2020 concerning Adjustments Work and Learning System Belajar (Ismawati & Prasetyo, 2020, p. 666).

Education is a conscious and systematic effort carried out by people entrusted with the responsibility to influence students to have nature and character following the ideals of education. It is the assistance given to students during their physical and spiritual growth to reach the adult level. Education is a process of assistance and guidance provided by educators to students for optimal physical growth and spiritual development (Munib, Achmad, 2011, p. 34).

The Ministry of National Education has established a character education program. Article I of the 2003 National Education System Law stated that one of the goals of national education is to develop students' potential to have intelligence, personality, and noble character. The law's mandate is intended to make education form intelligent people and have personality or character so that later generations of the nations are born with characters that follow the noble values of the nation's culture. There are nine pillars of character derived from universal noble values, namely: first, the character of loving God and

all of His creations; second, independence and responsibility; third, honesty/trust, diplomatic character; fourth, respect and courtesy; fifth, generous, like to help and cooperation; sixth, confidence, and hardworking character; seventh, leadership and justice; eighth, kind and humble, and; ninth, the character of tolerance, peace, and unity (Suyanto Perika Widodo, 2010, p. 174).

Character formation should be instilled in children as early as possible. It is considering the condition of children in the development and growth phase both psychologically and physically. Another term is that Kindergarten (TK) students are known as the golden age and a very sensitive period for the growth and development of all the potential for multiple intelligences. Learning to dance makes them learn to form attitudes following the cultural norms learned (Hartono, 2012b, p. 66).

According to (Soegeng, Gufron Abdullah, 2013, p. 2), character education cannot be separated from the discussion about values. Values are central in character education. Character education is value education. It is further explained that value is a trait or quality of something or someone, both objects, and humans. It is the nature or quality that makes something or someone (object or human) valuable, wanted or desired, aspired to, praised, respected, looked for, and sought by almost everyone. Concerning character education, the value has become a guide or director in human life to become a human with character.

Some personalities can be formed through character education regarding values central to character education. A character can be interpreted as the positive nature, characteristics, and traits of a person. Positive nature, characteristics, and traits include caring, being aware of community life, willing to cooperate, being fair, willing to forgive, honest, maintaining good relations with family and friends, respecting others, being responsible, and prioritizing safety (Lewis Periksa Soegeng, Gufron Abdullah, 2013, p. 119).

The formation of early childhood character can follow a certain pattern, namely an orderly, disciplined, and standard behavior (according to standards). It means that various types and behavior patterns can be developed through continuous scheduling until the expected behavior is firmly attached to the child and becomes part of their positive behavior. Continuous scheduling is often referred to as routine activities. The goal is to get used to certain behaviors that are considered basic and important for children's current and adult life patterns (Sudaryanti, 2012, p. 16).

The term character is closer to the psychological realm, which is highlighted in the realm of culture when its position and potential are seen as an important part of growing the nation's resilience, improving people's welfare, building orientation of cultural values to a superior direction (Rohidi, 2014, pp. 162–163).

There are 18 values in the development of cultural education and national character, along with the indicators compiled by the National Education Office. In the 2011 academic year, all levels of education in Indonesia are required to include character education in the educational process; the details are as follows : (1) Be Religious, (2) Be Honest, (3) Tolerance, (4) Be Discipline, (5) Be Hard-working, (6) Be Creative, (7) Independence, (8) Be Democratic, (9) Curiosity, (10) National Spirit, (11) Love for the Homeland, (12) Appreciating Achievements, (13) Friendly/Communicative, (14) Love Peace, (15) Love to Read, (16) Care for the environment, (17) Care for Social, and (18) Be Responsible.

Character education is essentially a struggle for every individual to live their freedom in their relationships with other people and their environment further to establish themselves as a unique and distinctive person and have moral integrity that can be accounted for (Koesoema, 2010, p. 162). It was further explained by (Sumiati Periksa Wahyudi et al., 2018, p. 136), who stated that the character or nature shows a visual identity and reflects the distinctive characteristics.

Character education (Samani,M, Hariyanto, 2011, p. 45) is the process of educating students to become human beings with character in the dimensions of heart, thought, body, taste, and intention. It can also be interpreted as a planned effort to make the students recognize, care, and internalize values is behaving. Instilling character values in students includes components of knowledge, awareness or willingness and actions to implement these values towards God Almighty, oneself, others, the environment, and nationality.

These character-forming values can be seen in the Scope of Character Education, which is based on psychological totality (cognitive, affective, psychomotor) and sociocultural totality (family, academic unit, community), namely: spiritual and emotional development; intellectual development; physical and kinesthetic development; and effective and creative development. The following is the explanation of each character value scopes (Soegeng, Abdullah, and Kasihadi 2013: 262-263):

Spiritual & emotional development include the values of faith and piety, honesty, trustworthiness, fairness, responsibility, empathy, willingness to take risks, never give up, willingness to sacrifice, and having a patriotic spirit.

Intellectual development includes the values of intelligence, critical, creativity, innovation, curious, open-minded, productive, science and technology-oriented, and reflection.

Physical & kinesthetic development include values of clean and healthy, disciplined, sporty, tough, reliable, resilient, friendly, cooperative, determination, competitive, cheerful, and persistent.

Affective and creativity development include values of friendly, respectful, tolerant, caring, helpful, cooperation, nationalist, cosmopolitan, prioritizing public interest, proud to use Indonesian language and products, dynamic, hardworking, and work ethic.

The character values used as the current research focus are Kupu-kupu Manis dance movements. It is giving dance movement based on children's imagination in demonstrating themselves as butterflies flying in the garden. The character values are taken from learning outcomes through character-forming values in the psychological and sociocultural elements of totality: spiritual and emotional development, intellectual development, physical and kinesthetic development, and effective and creative development. Even though it is still in the pandemic era, the teacher tries to provide dance material according to face-to-face learning but is limited to referring to the values forming the character.

METHODS

The research method used in this study was qualitative because it aims to describe, analyze and interpret narratively about Learning the Kupu-kupu Manis Dance during the Pandemic Era (Covid-19) through Character Education at RA Aisyah Pudukpayung Semarang. The learning of the Kupu-kupu Manis Dance could be seen from the learning process and the value by using an interdisciplinary approach.

An interdisciplinary approach was used to understand a research problem by combining several disciplines, namely phenomenology, and education. The phenomenological approach was used to examine the learning process of the Kupu-kupu Manis Dance, while the educational approach was used to examine the value of character education.

The research was conducted at RA Aisyah Pudukpayung Semarang. It is located at 5A, IV Muteran Street, Pudukpayung, Banyumanik District, Semarang City. The research location was chosen because it was the address of RA Aisyah that implemented dance learning during the pandemic era (Covid- 19) through character education.

The subject of this research was on learning the Kupu-kupu Manis Dance,

especially looking at the learning process and the value of character education contained in it.

The data collection techniques used observation, interview, and document study. The observations carried out by researchers were observations about the general condition of RA Aisyah Pudukpayung Semarang, which consisted of learning the art of dance in instilling creative character values and learning media for dance using a digital camera. The results of this observation describe the cultivation of character values in learning the Kupu-kupu Manis Dance.

The researchers applied an in-depth interview method to interview the informants by bringing guidelines that outline the questions being asked. The interview was conducted by asking questions to the informant, namely Mrs. Rini as the Kupu-Kupu Manis Dance lesson teacher.

Document study techniques were used to obtain data about learning the Kupu-Kupu Manis Dance. Documentation data in the cultivation of character values in learning the Kupu-Kupu Manis Dance was used as a component of consideration in making data analysis combined with the results of field observations and interviews. Documentation data used in data collection include books about learning the Kupu-Kupu Manis Dance from previous studies and documentation of learning the Kupu-Kupu Manis Dance.

The data validity technique used source triangulation. The triangulation technique means that the testing process is carried out by examining and comparing the data that has been obtained through various related sources. Various data from the sources obtained are then described, categorized, and analyzed to produce a comprehensive data conclusion.

The data analysis used the analysis by Miles and Huberman translated by Rohidi (2011, h. 238). The analysis process was carried out with a cyclical model: collecting data, reducing data, clarifying, concluding, and interpreting all information selectively.

RESULTS AND DISCUSSION

Psychological and Sociocultural Character Values

The character values in Kupu-kupu Manis Dance learning are expected to be one way to provide character values, especially for early childhood at RA Aisyiyah Pudukpayung Semarang during the pandemic era (Covid- 19). Learning the Kupu-kupu Manis dance is one of the ways for educators to introduce the beauty of flying butterflies and then make the dance moves for the students.

Those character-forming values can be seen in the Scope of Character Education, which is based on psychological totality (cognitive, affective, psychomotor) and sociocultural totality (family, academic unit, community), namely: spiritual and emotional development; intellectual development; physical and kinesthetic development; and effective and creative development. The following is the scope of each element described by (Soegeng, Abdullah, and Kasihadi 2013: 262-263): psyche, thought, feeling, and physique. The researcher focused on the character-forming values in the elements of character values in the psychological and sociocultural totality elements. The following explains the research result that has been obtained and described according to the reference values of the characters in the Kupu-kupu Manis Dance learning.

Spiritual and Emotional Development

Spiritual & emotional development include values: faith and piety, honest, trustworthiness, fairness, responsible, empathy, willingness to take risks, never give up, willingness to sacrifice, and having a patriotic spirit. (Soegeng, Gufron Abdullah, 2013, pp. 262–263).

The results of the analysis and observations of the researchers on the elements of spiritual & emotional development include the values of faith and piety, responsibility, and courage, especially in providing the Kupu-Kupu Manis Dance material. Dance learning

can be used as a medium for character education with faith and piety values because the learning always begins and ends with prayer before starting the lesson. Mrs. Rini started the prayer activity. The following is a quotation from the interview with Mrs. Rini about starting and ending the learning.

"...before doing the learning activities, we usually start with prayer. The children have been accustomed to praying, even in dance lessons which are carried out in their respective homes in groups. The teaching and habituation of prayer activities are expected to make them more faithful by practicing prayer readings at every activity they will do..." (Interview on November 2nd, 2021)

The results of the researchers' interview with the teacher show that the character values teaching, especially faith and piety, was not forgotten even though the Kupu-kupu Manis Dance learning was carried out in groups at each student's house. The teacher provides habituation during general learning in class or learning dance practices outside the general learning activities. Its function is not to make the children forget their good activities in practicing prayers early.



Figure 1. Children start praying led by teacher (Doc. Evi Dwi Lestari R., 2021)

The next character value is being responsible. Students can perform dance moves given by educators at school, and they can practice it by dancing at their respective homes in groups with their family or neighbors.

Educators give the value of responsible character by growing it from an early age. The

students are taught a high sense of responsibility that tasks or messages given by the teacher must be repeated at home even though they are not being supervised. They practice the dance material given by the teacher at home. The following is a quotation from the interview with Mrs. Rini about the provision of material for various dance movements.

"...the children are given material on the variety of movements of the Kupu-kupu Manis Dance at school which then the teacher gives a message to the students to be able to carry out their duties at home, namely practicing the material that has been given. The teacher also advised both parents to guide their children at home..." (Interview on November 2nd, 2021)

The results of the researcher's interview with the teacher show that giving character values, especially being responsible, is expected to grow children's sense of responsibility to practice the dance again at their houses. It is hoped that the students still remember the movements in the next meeting without the teacher repeating the material. In addition, it is also to make the children can be trustworthy individuals from an early age.

The next value is courage. The teacher familiarizes the students to be brave in moving and asking questions about dance material they do not understand. The following is a quotation from the interview with Mrs. Rini regarding the provision of material for the variety of movements of the Kupu-kupu Manis Dance.

"...the children were given the understanding that for the next activity after being given the material for the variety of movements of the Kupu-Kupu Manis Dance, they would later appear for a performance at the end of each semester. So the children must dare to show their courage and participate in groups. The value of courage is instilled so that one day you are chosen to dance from one of the groups, and they can be ready...."

The results of the researcher's interview with the teacher show that the teacher succeeded in making the students dare to dance the various movements of the Kupu-Kupu Manis Dance if it was later staged at the end of the semester without the help of the teacher.

Another courageous character value is that the teacher can make the students dare to lead their groups during performances.

Intellectual Development

Intellectual development includes the values of intelligence, critical, creativity, innovation, curious, open-minded, productive, science and technology-oriented, and reflection (Soengeng, Gufron Abdullah, 2013, pp. 262–263)



Figure 2. The Children Start Dancing Kupu-kupu Manis Dance

(Doc. Evi Dwi Lestari R., 2021)

The results of the analysis and observations of researchers on intellectual development elements include the values of being intelligent, critical, creative, and curious during the Kupu-Kupu Manis Dance learning. Dance learning can be used as a medium for character education for the students. Figure 6.2 shows the student activities that are dancing with various movements of the Kupu-kupu Manis Dance with the musical accompaniment of Kupu-kupu Yang Lucu (The Cute Butterfly) song as an initial song introduction. The students dance with enthusiasm together with their friends and teachers. The dance moves were made well by the students. Each student performs dance moves according to the teacher's instruction, but some are still doing their creative movements. The character values instilled by the teacher are creative, responsiveness when listening to the teacher's explanation of movements and character values contained in dance, enthusiasm for dancing,

and teamwork when dancing in the classroom or groups at house independently.

The student activities begin by giving dance moves and time to ask questions. The following is a quotation from the interview with Mrs. Rini regarding the value of character in intellectual development.

"...the children are given a variety of dance moves in stages. Their response is also good. When they are given the movement, they ask about the next movement and coordinate with their friends. In this case, the children do not move independently but make the movement patterns they want without reducing the elements of the dance material given by the teacher. The students' questions are also about the movements that they have not understood yet. They are smart and also active when they were given the material about dance moves...."

The results of the interview above show that giving character values, especially regarding the speed and agility of the students in accepting the various movements of the Kupu-kupu Manis Dance. The students can understand the moves quickly in groups and when they practice them at their respective homes. The teacher gives the signal, "who wants to ask?" and some students raise their hands by asking to move the various movements.

The teacher instills the value of curiosity by providing the first reference so that children can find out about dance and its origins. The teacher then explains the origins and the movements given based on the Kupu-Kupu Yang Lucu song, which is used as a dance move. Its function is to make the students remember the rhythm of the accompaniment song with the various movements

Physical and Kinesthetic Development

The physical & kinesthetic development includes the values of clean and healthy, disciplined, sporty, tough, reliable, resilient, friendly, cooperative, determination, competitive, cheerful, and persistent (Soegeng, Gufron Abdullah, 2013, pp. 262–263).

The analysis and observations on the elements of physical development include the

values of healthy, disciplined, friendly, and cheerful in the Kupu-Kupu Manis Dance. The value of health is obtained from several teacher questions regarding the students' physical and spiritual health. The following is a quotation from the interview with Mrs. Rini.

"...before starting the Kupu-kupu Manis Dance learning and after praying activities, I always remind the children about their health, especially health protocols in this era of Covid-19 pandemic. The reminder is like "Have you eaten today?" because eating is an important part to start an activity. Or it could be "Have you cleaned yourself before entering the school area?", "Have you washed your hands before starting the activity?"..."

The teacher gives the value of health because the dance lesson was given during the covid-19 pandemic era. The teacher does not want the students to be sick because of the unfavorable weather. Therefore, the teacher asked about their health since the beginning of the lesson. The teacher did not forget to ask the students about the health protocols in the era of the covid-19 pandemic.



Figure 3. The Children are very Enthusiastic in Receiving Teacher's Questions
(Doc. Evi Dwi Lestari R., 2021)

Figure 3 shows that the teacher asks questions about the value of healthy that students must answer. Then, the students respond in turn by showing their hands together. The teacher starts to ask questions after doing the prayer activity. The health protocol provided by the teacher can make students find out and remember it every day before and after carrying out dance learning activities both at school and at home.



Figure 4. The Children in a Neat Straight Line
(Doc. Evi Dwi Lestari R 2021)

Figure 4 is the activity of the teacher tidying up the students according to the ranks of the students so that they are orderly and disciplined. The female students lined up neatly in a straight line. They must be neat before starting dance lessons and follow friends in front of them so that the line looks neat. The character values, namely discipline, and cooperation can be seen when the children want to line up neatly before learning. The movement of stretching their arms is the move of the students standing up straight and being ready to take part in the dance lessons.

The students' ready attitude in learning the Kupu-Kupu Manis dance looks neatly lined up with their friends and listen to the teacher's explanation. They seem ready to follow the lesson. Meanwhile, the value of character education is discipline and tolerance as they want to line up neatly with their friends.

Affective Development

The affective and creativity development includes: friendly, respectful, tolerant, caring, helpful, cooperation, nationalist, cosmopolitan, prioritizing public interest, proud to use Indonesian language and products, dynamic, hardworking, and work ethic. (Soegeng, Gufron Abdullah, 2013, pp. 262–263).



Figure 5. The Children Make Straight Line Side by Side
(Doc. Evi Dwi Lestari R 2021)

Figure 5 shows the RA Aisiyiah Pudakpayung Semarang students who are dancing the various movements of the Kupu-Kupu Manis Dance by performing downward movements simultaneously. They are enthusiastic and cheerful in dancing. The character values given by the teacher are the value of cooperation, tolerance of fellow partners in dancing or other friends, and friendship in the sense of being able to communicate with friends.

The Kupu-kupu Manis Dance for the early part of the movement has been given to the students. Then, the teacher gave a challenge to the female students to dance. They seem more enthusiastic about dancing because they have more desire and high tenacity than the male students. The dance danced by the students is finished, and then the male students are guided by the teacher. One student is persuaded to dance, and one of his friends also persuades him. The students grow the value of caring for their friends without direction from the teacher, and they show communicative value to persuade their friends who do not want to.

After finishing learning the Kupu-kupu Manis Dance, the students listen to the teacher's explanation about the dance moves. They listen carefully in front of the teacher with their friends without disturbing them, which shows the value of mutual respect for the teacher's presence.

The results of learning character values through learning activities for the Kupu-Kupu

Manis Dance have been described through simplification of the theory regarding the elements of the realm of values forming the character that can be seen in the Scope of Character Education, which is based on the totality of psychology (cognitive, affective, psychomotor) and the totality of sociocultural (family, education unit, community), namely: spiritual and emotional development; intellectual development; physical and kinesthetic development; and effective and creative development.

CONCLUSION

Based on the explanation of the character values contained in the learning process of the Kupu-kupu Manis Dance, it is found that the values are instilled by the teacher to students through dance learning, especially at RA Aisyiyah Pudukpayung Semarang. The values include cooperation, proactiveness, responsiveness, creativity, and accuracy given by the teacher through dance learning media. Children in providing dance material in learning are given character values through the Kupu-kupu Manis Dance through various movements, the meaning of the dance, and the character values contained in it.

The teacher gives character education values when the students practice the dance. The values include faith, piety, cooperation, responsibility, tolerance, habituation, honesty, self-confidence, health, creativity, independence, curiosity, the spirit of nationalism, friendship/communication, and loving friends.

The character values are expected to instill the children's values in their everyday lives. The value given is also an added value because they have been given the values given earlier by the family (parents) and the surrounding environment. The value instilled

in students from an early age is a good effort because it makes them understand the values of character education, especially through learning the Kupu-kupu Manis Dance in schools, namely in RA Aisyiyah Pudukpayung Semarang.

REFERENCES

- Adshead, J. (Editor). (1988). *Dance Analysis*.
 Hadi, Y. S. (1999). *Aspek-aspek Dasar Koreografi Kelompok*. Manthili.
 Hartono. (2012a). *Pengembangan Kecerdasan Jamak Dalam Kegiatan Pembelajaran Tari Gajah Melin di TK Negeri Pembina Kabupaten Kendal*. Mudra, 27(2), 214–223.
 Hartono, H. (2012b). *Pembelajaran Tari Anak Usia Dini*. Unnes Press.
 Ismawati, D., & Prasetyo, I. (2020). *Efektivitas Pembelajaran Menggunakan Video Zoom Cloud Meeting pada Anak Usia Dini Era Pandemi Covid-19*. Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini, 5(1), 665.
 Rohidi, T. R. (2011). *Metode Penelitian Seni*. CIPTA PRIMA NUSANTARA.
 Samani, M, Hariyanto, M. (2011). *Konsep dan Model Pendidikan Karakter*. PT Remaja Rosdakarya.
 Soegeng, Gufron Abdullah, K. (2013). *Landasan Pendidikan Karakter*. IKIP PGRI Semarang Press.
 Sugiyarto. (1992). *Pendidikan Seni Tari untuk SLTP Kelas I*. Media Wiyata.
 Syafii, Djatmiko, D. (2003). *Materi dan Pembelajaran Kertangk*. Pusat Penerbit UT.
 Widodo. (2010). *Lelagon Dolanan Anak Dan Pendidikan Karakter*. Harmonia: Journal Of Art Research and Education, 10(2).