

Art and Religious Education through The Tourist Art Classes in Ubud, Bali

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ARTICLE HISTORY	ABSTRACT
Accepted: Oct 16 th , 2018 Revised: Oct 30 th , 2018 Published: Nov 5 th , 2018	This study aims to explore the preoccupation and intensity of art and Hindu religion learning by tourists in Ubud, Bali. It was investigation with phenomenology and ethnopaedagogy theory which implies that citizens observe the meaning of Balinese religion and culture. Through in-depth interview techniques that reflect the meaning of the search for artistic and Hindu religious creativity. Research findings indicate that tourists who learn art could open themselves, focus, psychic tranquility and enjoyment. While the results of Hindu religious learning could know the meaning of rituality, happiness and spiritual path.
KEYWORDS art education, religious education, phenomenology	

INTRODUCTION

Learning is an individual's effort to link new knowledge that has been previously owned, even in its cognitive structure, as well as the knowledge needed for his life. As a process, there is an internal or mental process of a person to develop self-ability. Learning takes time and could not happen instantly. As an internal or mental process, the learning process cannot be observed directly by others. Who knows exactly and feels the results is the culprit, the students.

Nadler (1982) Moedzakir (2004) states, "Learning is the acquisition of new skills, attitudes, and knowledge. We learn through two different modes. One is incidental and is happening to us all the time. We watch television for entertainment and read books for pleasure. Newspapers and magazines are read in most households. We engage in discussions, sometimes heated ones, with friends and neighbours about a wide variety of issues ... For our purposes, we are concerned with intentional learning, that is, an experience where these individuals will learn, where there are identified objectives, where time is dedicated to the learning, and some kind of evaluation is

planned ". Nadler revealed that there are three aspects of learning, namely effort, process, and event.

Learning is also considered a unique, dynamic, and at the same time complex event that involves all aspects of the body and the soul, especially the elements of creativity, taste, and intention. The process and results are different between individual students and one another, even though the material learned is the same, the learning resources are the same, and the time and place are the same. These events take place on an ongoing basis, even occurring throughout one's life is not limited by time and place. The event also has features that are often not easily understood by others.

All people could get an education. Education does not mean learning in school, sitting, and listening to the instructor or teacher's explanation. But there are many other ways that are accidentally done in everyday life which include educating.

Involving and reflecting art, the art activities of students can develop skills and abilities to use processes that play a role in physical, cognitive, emotional, aesthetic, cultural, social, moral and spiritual development. Through art education, students learn to broaden their insight and understanding, respecting both suspected and unpredictable discoveries and appreciating ideas for a moment (intuitive) such as only recognition of standard theories and postulates (see: Gardner, 1991; Vygotsky, 1962).

In every art discipline, students are encouraged to focus on using their thinking skills. Students develop broadly and profoundly their learning styles and thinking styles, perceptual, cognitive domains through unique and challenging paths (Gardner 1991). This trait allows students to explore and build various meanings. They also learn to convey ideas and feelings using formatting, system symbols and appropriate processes (Wright, 1997).

To become knowledgeable people and with deep understanding, through art education, students are given to acquire and apply knowledge, skills and practices that are specific to each art discipline. As per their ability, they use system symbols through visual, kinesthetic and auditory languages, forms and processes to express ideas and feelings. Through art, students are encouraged to learn to recognize and appreciate the variety of cultural perspectives contained in society. Students use their common sense as a means of understanding and answering the problems encountered in artwork and art experience. The process of acquiring theoretical and conceptual knowledge, learning with art places certain importance on students to develop processes and skills.

"Knowing how" is as important as knowing about "knowing about". By inculcating reflective art practices, students can know the right moment (where and why) to use and is the understanding and knowledge gained.

As complex thinkers, students develop an ability to think inductively, deductively, inductively, and intuitively by using and reflecting through experience (work or appreciation) of art. Learners learn to filter their conceptual understanding, solve problems, make judgments, discuss and assess opinions with mutual respect (see Dorn, 2002).

In Pekak Library, Ubud-Bali is seen by tourists as they learn the art and make Hindu religious rituals. Like the description of phenomenology, Patton (1990: 71) "... a phenomenological study ... is one that is focused on the description of what people experience and how they experience what they experience. Methods that capture the experience of sharing the experience of shared experience. The orientation is to reduce yourself from busyness, stress from work in the modern era today. Tourists look for something to fill themselves learning to learn painting, dancing, percussion, making masks, Hindu religious rituals such as canang sari, kwangen, sesantun daksina and others.

Modern life describes an uncertainty so that people seek authentic experience as a means of revitalizing parts of personal identity or existential authenticity (Steiner & Reisinger, 2006). Actually, the Andragogy theory also becomes an important theory in art learning like this. Tourists who come to a tourist destination have a self-concept, role of experience, readiness to learn, and learning orientation, (Malcolm Knowles 1984). The excitement of this learning by tourists must be explored and preserved the truth so that humans are able to achieve the feasibility of their lives.

METHOD

This study uses in-depth interview techniques. In-depth interviews basically contain several questions in the form of hypothetical, interpretative, argumentative, and directive of the findings in the previous step. In order that the findings are not biased, the arguments discussed by the research subjects are valid links between previous findings.

In this study using eleven informants from various countries. 4 informants came from America, 1 informant from Italy, 1 informant from the Netherlands, 4 people from

Australia and 1 informant from Japan. Locus research is located in Pondok Pekak Library which is very representative of the data obtained. Fatchan (2013: 151) "Researchers bring records of the results of the analysis of participatory observation, persistent observation, observation of the conversation among the research subjects which are usually in the form of hypothetical sentences (sentences of causality), inter-substantive links". Furthermore, it was discussed about the learning of Hindu art and religion. Discussion together with the subject of the various findings that exist, in the form of statements of input, process, and learning outcomes.

Understanding and confirming the interview data is true or there are things that need to be added or subtracted comprehensively in understanding the meanings of learning Hindu art and religion. Determination and making a collective agreement that the statement "proposition" is the actual acquisition.

Implementation in this step is carried out individually not in group form. Even it must be in direct form. The main goal is to find the consistency of candidates for "new propositions". In the form of this directive, researchers with research subjects can know the forms or scope explicitly, the prospective "new propositions" that will be found.

Understanding in the previous step will be continuous with the propositions that will be found. The product of the phenomenological approach to qualitative research in this step is in the form of a new prospective proposition, and certainly in accordance with the form of the period used in the previous analysis. According to the roadmap research, using phenomenology, Scheler, Husserl, Weber, Schutz, Berger and Luckmann or combining them.

Next, conduct a substantial / theme/coding analysis and check the validity of the field data. Fatchan (2013) mentions the steps of substantial analysis of researchers actually making an effort to combine, connect, relate between themes, substances, or between categories that have been dialogized in the previous step (in-depth interview step) with the research subjects. In this case, the links between art educations carried out by informants on religious education, the beneficial relation, and relevance or related to daily activities.

Including Creswell (1998) explains when conducting a substantive analysis, also conducted an effort to examine the validity of the data or the validity of the information. So it is expected to find a new proposition or substantive theory or a model that really originates from data that is truly valid or valid because an attempt has been made to

check the validity of the data. Products at this stage are then called minor propositions, and major propositions. In this study, it relates or connects for example dance posture, how to hold a knife, how to hold a brush, how to make a ritual from the coconut milk, its relation to Hindu arts and religious education.

Finally you can find understanding of tourists. In this step, it is a condition where researchers try to understand what is bound, and stated, and addressed by each tourist. This is the main ingredient for research reports in the form of data descriptions and new propositions in the form of causality sentences (analysis of sub-chapters, analysis and or research findings). Furthermore, as the main material, discussed with the phenomenology theory, discussed with existing research, and discussed with Hindu art and religious experts, when researchers discussed the results of the study.

RESULT AND DISCUSSIONS

Result

1. Art Education

The informant identifies in art learning the process of opening up, and being able to become focused psychic, and enjoyment.

1.1 Open yourself

Heidegger (1927) analysed "the situation of humans is not an isolated individual and then must relate to others, this is the beginning of human existence. What is needed by individuals is precisely how to find authentic self-existence "Magee (2001: 212). The main need is learning and researching inwardly to meet that authenticity. Learning conditions are very important for individuals in the present moments. Openness is a happy state. Tolle (1998) explains in *The Power of Now*, "As soon as you honour the present moment, all unhappiness and struggle dissolve, and life begins to flow with joy and ease. When you act out the present-moment awareness, whatever you do becomes imbued with a sense of quality, care, and love - even the simplest action". Starting learning and opening up, inspired by the aspects of being at the present time, here, not in the past, is also not in the mystery of the future.

1.2. Focused

There is also learning the art of following the strains, and the body can directly theorize. Because when dancing, for example, you don't need to think, the body automatically runs its own theory. The following is the description of the informant:

Kal : I don't really know much, and how the setting of the choreography,

Ste : yes, because before you learn in the mind, you need to stop thinking,

Ste : when you learn, as I learn from choreography, so you need put your concentration in the mind, is like, you to do this like all you are dancing but you not really dancing! Because dancing you don't think! It's like your body lets you go, and then you can be the channel of this energy! Is like your mind in the theory,

Ste : the more you know the dance, the more you don't know the dance,

The process of learning art can only be carried out full of concentration. The dancers continue to lull just because they focus on learning. The informant below also shows that the focus in learning art can learn more optimally. "Beats, patterns, rhythms, all the pressure on the percussion art I do with focus, so that I can catch what is taught" (W / GIN / 130518). Next the picture below also shows how serious it is in fun of learning.

1.3 Tranquillity of Soul and Enjoyment

The art of talking about human works related to his life. While meaning is a fundamental question about life. The question of meaning is identified with philosophical questions, as one asks what the meaning of my life. All of them will be condensed in what human life means. Britton (2002), Artadi (2006) states "the meaning of life is love and contemplation of beautiful objects". All individuals and the universal meaning of cultured humanity long for love and civilization. Regarding learning Hindu art and religion, the meaning gained during learning takes place. Of course, the meanings obtained in learning of art and Hindu religion are revealed with variations of meaning.

The information implemented has the effect of being able to learn to the depths of the self. The informant explained that Balinese dancing can lead him to connect with God, nor does it explain just to get money or other forms of appreciation. He only mentioned that psychology is an important thing from learning art, especially dance that he enjoys.

Kal : also in Balinese Dance you don't want about money, but you want about your soul?

Ste : yam...so there people like the competition, I not really enjoying it... but I train in train in secret dance...for God, more connection like...instead for God, for

performance, ...that I want to pursue not performance, but the connection with the God....

Foreigners who come to Bali (interpret art) are not for the sake of money alone, but for the benefit of their souls. An important connection is the connection about mentality. Psychological speaking is speaking happiness, harmony and peace. The informant also acknowledged the connection to be better at the God worshipped.

Others explained that with Balinese dancing found more in its contents. The dance is done like a dance inside. "It's like a song in yourself". A graceful dance brings to every flow of energy in the body.

Ste : Balinese dance very different from our dance, is more like contain, is not like outside, is more like inside, kind like the dance more inside,.....

Ste : yes, inside, because is not like big movement, lot of detail, what good for study detail, more like a little movement instead of quick thing, depend on the dance, ...so kind of study different, so it different language, to move your body but it different energy, but Bali with the interior,....yes it contains energy, (W/STE/100518).

Citing the opinion of Artadi (2004: 54) the meaning of culture is explained "(1) peace of mind/happiness, (2) enjoyment/happiness; (3) security/satisfaction; (4) comfort; (5) health". Including people learning arts and Hindu religion, humans can feel the five meanings of this culture. Psychological tranquillity is the desire of every individual. A situation if someone has sufficient property and objects, he wants a state of psychic emptiness and filled it with various activities including learning art and religious activities.

Dance, literary art, fine arts, sound art, and other forms, singing and radiating beauty that can touch the heart, feel like making life feel good and happy. Enjoyment is not only related to lust but is close to inner satisfaction, until this inner satisfaction spreads in the heart, soul, including the body and feels pleasure and happiness. Artadi (2004: 58) describes "the pleasure of happiness is the meaning of value so that to be able individuals should experience".

2. Hindu Religious Education

While the second finding in Hindu religious education is classified into the meaning of rituality, a spiritual path and happiness.

2.1. Ritual meaning

Ritualistic brings more ways or symbols to express. The rest in studying Hindu religious rituals of tourists are involved in the details of the achievement of the meaning of the ritual. Like what our teacher conveyed "all the tools that give rise to Gods, such as betel veneration of Brahma, betel nut for Lord Vishnu, and Shiva's whiting". While creativity automatically performs cults. From the hustle and bustle in the midst of modernization, the informant said: "we are in the middle of being able to directly practice our basic remembering, namely water, fire and wind".

Some symbols show in detail the human relationship with the universe. "Coconut is used as a human head symbol, meaning that humans must make sacrifices, from the head and in the heart". Symbols also show in detail the human relationship with the universe. "Coconut is used as a human head symbol, meaning that humans must make sacrifices, from the head and in the heart"

Spiritual and Happiness Paths

The informant further stated that the spiritual path can be opened in various Hindu religious learning. His experience became strong with spiritual paths. Surely the path of happiness which is the goal of his life is in line with expectations.

Kal : where is your experience? How does it come? And how become a dancer, or in art?

Ste : it is something coming from me, it comes from the God, before I race, I was Catholic, and I didn't understand, I didn't a good spiritual person, and then I go to South America, I was very important and open my spiritual thing and very strongly, and I come back, It was not rational, I was not logic, and then I have a strong feeling to dance, so it is together with my spiritual part, for I just follow.....

"I can be happy, study together with friends, joke, tell about Bali, all my life is very calm" explained an informant (W / BRI / 130518).

Discussion

It can be presented that learning art finds informants open up, focused, psychic and happy. While Hindu religious education is found in the meaning of rituality, spiritual path and happiness.

1. Art Learning

Art learning as a way that can reassure humankind. Humans can devote their activities, eliminate anxiety, activities that can be useful in their lives. Soetedja (2007) the basic goal of art education is one of self-fulfilment. Through art, students need to learn how their lives can be enriched by creating and responding to art forms. Students enjoy manipulating and engineering various art materials, in order to produce works and honesty of expression.

Open yourself

Art has the potential to make ideas and feelings come alive, but to function expressively, art forms must be created to resemble feelings and imagination of experiences that are useful for self-development. Hidden talent possessed, and can open the self.

Learning Focus

Ali (2007: 856) calls it appropriate the purpose of education related to self-preservation (maintaining survival including spiritual physical health; securing the necessities of life (all the necessities of life); rearing family; maintaining proper social and political relationship; enjoying leisure time. While, Kamil (2007: 304) calls it “openness to experience, maturity is related to being open to new experiences, being able to engage in learning activities, and setting goals. Having curiosity, tolerance of ambiguity, preference of complexity and even playfulness”. In the main focus of learning art, can keep students more focused on all activities.

Soul tranquillity

Several things in learning outcomes, Suyanta (2017) in his research found “in yoga learning individuals find psychic tranquillity” while, in art learning is similar to the perspective of forming spiritual personalities and self-awareness, as well as the ability of students' awareness of classification, and the value of internalizing spiritual subjectivity and self-awareness of tourists at Pondok Pekak Library. Flexibility, enthusiasm and strength occur in individuals. In progressive and contemporary communities, learning the art of distributing enthusiasm and flexibility, soul tranquillity. The competitive age must be traced to the spirit of building civilization rather than marginalization. Like Edward's (2001: 30) statement, “the focus on implementation assumes the necessity of increasing flexibility; it is a pre-given in the situation - a necessary feature of progressive change”.

2. Hindu Religious Educations

Hindu Religion Education is a conscious and planned effort to develop its potential in the field of Hindu Religion so that students become members of society who understand and practice the teachings of Hinduism. The path developed is formal or informal. As in this study, it is implied that education through non-formal channels produces learning citizens to become understandings developed in Hindu religious education.

Meaning of Rituals in Hinduism

Ginanjari (2001: vii) explains that "the process of finding the meaning of life is a process of travel about the search for identity, and the process of formation/education of a human being. Apparently, it is not enough to build humans with reason alone, but it requires a mentality or human ability. The meaning of rituality in Hinduism contains many meanings of the true quest for human beings in this universe. Including what was explained that how sincere individual devotion to Hyang Widhi with the symbol of coconut and the flowers in it. Including the kwangi conveyed, how the flowers of our hearts offer to God as the owner. Humans can do with Bhakti Marga through their rituality.

Spiritual and Happiness Paths

Learning outcomes of religious education culminate in forming a spiritual person and awareness. Its editors form flexibility, enthusiasm and strength, reduced attachment, open spiritual path and wisdom, the value of peace, the value of awareness and calm down, and silence. So that students internalize not only following a trendy lifestyle. Spiritually and psychologically, practical implications can be beneficial to physical health, mentality, and spirituality.

CONCLUSION

Hindu art education and diversity education conducted by tourists at Pondok Pekak Library shows several results. First, the art education activities carried out seemed to open up, focus and the peace of the soul of each individual. Second, religious education explains the meanings of rituality and spiritual paths. This learning result can be useful in the current era of globalization, can reconcile oneself, self-autonomy from the busyness and the spread of problems in this world.

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