

Religious Values in the Offering Dance (Hati Kudus Tuhan Yesus Catholic Church, Ganjuran Yogyakarta)

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Abstract- The offering dance is called the standard dance of a religious ceremony or religious ritual which is special in nature as a religious dance, in which there is freedom in creation. The purpose of this research is to identify the offering dance that contains religious values in the Catholic Church, Ganjuran, Yogyakarta. This study used an art of anthropology approach using qualitative research methods. Data collection techniques using observation, interviews and document data collection. Data analysis procedures were carried out through data reduction, presentation and verification. The data validity used triangulation of data sources, methods and theories. The analysis of the values of religiosity in the offering dance uses Bouman's analysis, namely, the value of religiosity means the concept of a high appreciation given by the community or community members to several issues related to religious life that are considered or are sacred, this is used as a guideline for religious foundation. The results of this study indicate that the offering dance contains religious values. In particular, the findings in this study are that dance offerings have always been passed down from time to time which contain religious values since ancient times. This offering dance also has symbols, all of which can indirectly affect the condition of the congregation and society.

Keyword- *Values, Religiosity, Education and Dance Offerings*

I. INTRODUCTION

Changes in the arts are also influenced by various factors, such as; education, economy, politics, religion, culture and social. The influence that resulted in the occurrence of culture, cultural treasures on the island of Java, namely at the time of the arrival of various nations such as India, Arabia, Africa and Europe (Suciningsih, 2012: 22). One of the new dance creations created in the process of religiosity in the Ganjuran Catholic Church in Yogyakarta is very interesting to research, this dance is the "Sacrifice Dance", in which this dance has undergone many changes, from elements of motion, costumes, make-up to patterns floor.

The offerings dance is a new creation dance which is the basic concept of classical Javanese dance which is then developed with particular importance, in accordance with the conditions of the times from time to time, in which the dance movements are given new Indonesian elements and a

more modern style. The form of offering dance that comes from dance forms that are present in the 1950s and above, is the result of dance work that is still relatively young, born after traditional dance has developed, and there are various forms of change (Nalan, 1996: 11). This offering dance can be called a field of art, in which there is freedom in creation, which means that this dance is not a standard dance, a religious ritual that has a special character as a religious dance.

The offerings dance has been around since 1992, this dance was created at the request of Pastor Romo Utomo (1929-2020), who at that time wanted a traditional dance that was intended as a dance that gave the meaning of gratitude, from which a dance called Dance was created. The offerings are then included in the Liturgy of the Kirab Agung Procession of the Most Holy Sacrament, with a function as a religious ceremonial dance or religious ritual. Until now, the presentation of the Persembahan Dance is part of a series of procedures that have been standardized in the Liturgy of the Kirab Agung Procession for the Most Holy Sacrament of the Catholic Church in Ganjuran village, to be precise in Sumbermulyo Village, Bambanglipuro, Bantul, Yogyakarta Special Region.

II. METHODOLOGY

This study uses a qualitative research method with an interdisciplinary approach. Another approach used in this research is the anthropological approach. By using an anthropological dance approach, researchers can reveal and analyze the culture and dance movements, especially the dance movements, at the Sacred Heart of the Lord Jesus Church, Ganjuran Yogyakarta. The qualitative method is built based on several scientific disciplines starting from the main approach, namely dance in a cultural event. The anthropological approach to art is carried out to see culture, religiosity and dance that occur in the environment and in society. So, the form of culture that houses a form of dance work can be related to belief and spirituality.

Data collection techniques are carried out through observation, interviews and documentation. Observations in this writing are carried out to obtain information through the processes held in liturgical activities both in the training process and in the performance process as well as seeing the offering dance as a medium in instilling religious values. Interviews were conducted with the head of the Huati Kudus Jesus Ganjuran Church in Yogyakarta, as well as community leaders who are directly related to the Church. Through the documentation, photographs, videos and documents related to the dance offerings are obtained as a medium for instilling religious values.

The data validity technique in this study used triangulation techniques. There are three forms of triangulation to maintain data credibility, namely (1) data triangulation, (2) source triangulation, and (3) method triangulation. In this paper, to test the validity of the data used triangulation of sources, namely testing the data by checking the data that has been obtained through several sources. In this study, the source validity research test was carried out by: comparing the observed data with the interview data, comparing the results of the interview with the contents of the related documents. Then the triangulation method is carried out by utilizing various theories, methods and techniques to analyze the same problem. The data analysis technique of this research refers to Miles and Huberman's analysis, namely data reduction, data presentation, and data verification.

III. RESULT AND DISCUSSION

Indonesia, with its cultural diversity has so many dances, with forms and varieties from each region. Dance in its context has several elements of movement that appear as symbols, including differences in the principles of beauty from art, and are influenced by the presence of wirama, wiraga and wirasa techniques (I Wayan Dibia, 1996: 125).

The offerings dance can be said to be a traditional Javanese dance that is very basic and is still inherent in people's lives. In the dance offerings, there are elements that must be considered, both in terms of movement, place of performance, musical accompaniment, make-up, fashion, and lighting and sound system. So, in a show it will look harmonious because it is in accordance with local wisdom on the existence of this dance. The offerings dance is also a dance that is religious in nature, where this dance functions to accompany the entire process of a series of religious activities. The offerings are considered as a means of interacting with the Creator and being able to directly socialize in people's lives and have religious values.

The offerings dance as a ritual art has unique characteristics, this ritual art has characteristics such as; a). the venue chosen must be clean and sacred, b). in the show the time and day are determinants, c). program supporters must be truly pure and clean (have experienced self-purification), d). offerings are a major factor in every show, e). and other supporting factors are clothing that characterizes the local area (Soedarsono, 2002: 126).

Dance as an educational medium serves to develop aesthetic sensitivity through appreciative activities and creative work experiences. Appreciative activities direct the interpretation of a dance work so that it has the ability to enjoy, appreciate the types of dance works well and positively. Religiosity is considered formal and institutional because it can reflect a commitment to belief in practices according to a particular religion. Multazam (2005: 4) explains that religiosity is a form of human relationship with its creator through religious teachings that have been internalized in a person and are reflected in their daily attitudes and behavior. Religiosity values are values that can invite someone to do good. Both human relations with God, human relations, human relations with nature or the environment as well as those related to religious education. Religious value is felt in the attitude of the depth of the soul which is not very visible, but has a deep meaning. Such as sincerity in appreciating differences and a big sense of responsibility. Religious attitudes are also described and expressed when praying, surrendering to the Divine in asking for forgiveness and always forgiving others. The religious attitude speaks of conscience, a strong human taste and the two cannot be separated.

Humaidi and Fatmawati (2019: 210) argue that religion is the appreciation and implementation of religious teachings in everyday life. In line with this, Kuliyatun (2019: 183) states that religion is the highest spiritual value, is absolute and eternal, and is rooted in human beliefs and beliefs. Religious values which are cultural elements are very much inherent in people's lives both through traditional activities and as a means of religious ceremonies as well as the highest and absolute spiritual values and originating from human beliefs or beliefs. Mulyadi (2018: 5) argues that religious values are values that come from religion, namely values that come from the highest truth that comes from God which has a very broad scope and regulates all aspects of human life. Religious values become a life guideline that influences one's behavior in everyday life.

Religious values in the offering dance at the Ganjuran Church have several values in it which are reflected in it, one of which is the meaning of a dance movement that symbolizes praying and praising God and there is a process of activity that prioritizes religious values in promoting the values

of love in one another. The religious values visualized in motion and the meaning contained in the offering dance are also seen as an attitude of thanking God for all the gifts God has given to his people. This is because there is a soul that always prioritizes virtue by giving thanks to God Almighty. The religious values in the offerings traditional dance are also danced by female dancers with a calmer feeling atmosphere, making them more aware of everything that is given by God, not arrogant and not proud of themselves in everyday life. Basically, dance offerings as a ritual art have unique characteristics and contain many religious values such as tolerance values, moral values, aesthetic values (the beauty of the dance itself) and cultural education values in the community.

IV. CONCLUSION

Based on the above discussion, it can be concluded as follows: religious values contained in the offering dance, which consist of the values of love, joy, peace, patience, kindness, loyalty, gentleness, and self-control. The value of religiosity in the offering dance at the Ganjuran Church also contains several values in it which are reflected in the process related to traditional dance. One of them is the meaning, namely in the dance movement which symbolizes praying and praising God and there is an activity process that prioritizes religious values in promoting the values of love in one another. The religious values visualized in motion and there are meanings contained in the offering dance such as the attitude of giving thanks to God for all the gifts that God has given to his people. This is because there is a soul that always prioritizes virtue by giving thanks to God Almighty. The value of tolerance, the value of tolerance in there are three aspects, namely peace, respect for differences and individuals, and awareness. Peace will also be formed if local residents have the behavior of mutual help, respect among fellow congregations, and respect differences in opinion. The tolerance that is formed begins with the awareness of the individual in his / her life environment and makes between groups peaceful by respecting differences in each other's self-awareness. The value of moral education, moral value poses in dance offerings requires consideration, like any noble artistic values in traditional dance if there is no moral order that involves humans as God's creatures.

The value of cultural education in the offering dance, there are three things related to cultural values, namely attitudes or behavior, beliefs that are embedded in acting and behaving. The symbols in the offering dance are manifested in the dancer's movements and have meaning in these movements. Attitudes or behavior in cultural values can be reflected in the attitude of everyday life in the environment at the Ganjuran Church. The Javanese attitude symbolized in the dance movement reflects their polite behavior towards their parents and elders. Activities that contain values in daily behavior in the community, reflect that the social and norms among community members behave well through joint activities, namely art, especially dance offerings that do not leave cultural education value.

The value of aesthetic education, activities related to art in the process of aesthetic education in dance offerings are exemplified in dance works that help the appreciation of faith in the meaning of self-offerings of the people. The aesthetic value of traditional dance offerings is contained in Javanese dance where there is harmony between the faith and piety of the people. Art can be seen based on who is the connoisseur of the performing arts by paying attention to the values contained in the art itself. Therefore dance offerings contain many values of Religiosity which can be seen from the dance movements and the culture of the community itself.

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