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## The Values of Character Education in Learning the Kayie Dance

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NILAM PERMATA SARI<sup>1</sup> AND BUDIWIRMAN<sup>2\*</sup>

### Abstract

This research used a qualitative with a descriptive approach. Observation and interview were used to collect the data. The data analysis technique in this research described movement motifs, floor patterns, accompaniment, fashion, and make-up, then analyzing the values of character education. The character values in *Kayie* dance are to teach teenagers to be good all the time, to always be patient, and to fight to survive. Meanwhile, in society, the educational values taught to teenagers through the *Kayie* dance are tolerance, respect, maintaining good manners, and being responsible for the surrounding environment. Finally, the value of character education is related to national values. By instilling this value, teenagers can have a sense of love for their regional culture. Character formation through learning values in the *Kayie* dance aims to know and implement these character values into everyday life. The character values in the *Kayie* dance make a person tough and strong.

### Keywords

character education,  
formation, implementation,  
*Kayie* dance, values

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<sup>1</sup> Universitas Negeri Padang, Padang, Indonesia

<sup>2</sup> Universitas Negeri Padang, Padang, Indonesia, Corresponding author: [budiwirman1959@fbs.unp.ac.id](mailto:budiwirman1959@fbs.unp.ac.id)

## Introduction

Education is a conscious effort to prepare students through guidance, teaching, and training activities for their roles in the future (Aspi & Syahrani, 2022). The education role is very influential from environmental factors and training to create a conditioned atmosphere and provide the necessary training related to problems in life. Therefore, education also requires creative learning to produce people with skills and character. According to Lickona (2009), the character is a person's natural nature in responding to situations morally. In this case, character education is paramount for everyone, especially students or teenagers. The development of this increasingly modern era can cause negative behavior in society, especially teenagers, to frequently occur (Althof & Berkowitz, 2006). Therefore, it needs to instill positive education in teenagers, for example, character education. Character education is not just teaching what is right and what is wrong. More than that, character education instills habits (habituation) about what is good so that students become understanding (cognitive) about what is right and wrong and able to feel good (affective) values and usually do it (psychomotor) (Aqib & Amrullah, 2017). Character education can be done through various media activities (Singh, 2019). Not only in activities within the family and formal education at school but in the arts, character education can be instilled, such as the art of dance. Dance is also a learning medium that can instill character in children (Azis, 2021).

The art of dance in each region of Indonesia has its own characteristics in terms of style and attitude, such as West Sumatra Province, which has a traditional dance, namely the *Kayie Nagari Laban Lumpo* Dance, *Pesisir Selatan* Regency. *Kayie* Dance is a dance that depicts the activities of the people on the *Pesisir Selatan*. The *Kayie* dance is danced by male dancers with at least one person. *Kayie* in Indonesian means hook or can be interpreted as the dance of fishing with a hook. The *Kayie* Dance was created by *CakGun* (Informant) as an artist, choreographer, or creator of this traditional dance, which he has taught for generations. The *Kayie* dance was created for the first time in 1984 (Interview with joint deliberation between artists and the local community, artists and traditional leaders of *Nagari Laban Lumpo, Pesisir Selatan* Regency) as a traditional dance of the people of *Pesisir Selatan* Regency. In connection with this, it needs to study the values of character education in the *Kayie* dance to help teenagers' character building.

According to Wahidin (2017), education is a preventive alternative because education builds a new generation of the nation to be better. Education is the paramount thing in every human's life. Education can also be referred to as all situations in life that influence a person's growth and learning experiences. Therefore, education can be the entire learning experience of each person throughout his life. In a broad sense, education does not happen within a definite age limit but lasts throughout life (lifelong) from birth to death (Riyanto, 2020).

Education is also carried out by every human being consciously and planned to receive the directions that have been given. Education is carried out formally and non-formally as a learning experience and to increase knowledge and insight. In this regard, education can be the activity of every individual in receiving or imparting beneficial knowledge. Education is also a requirement in a child's growth. It means it guides all the potential in the child, so the

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child must receive the requirement to have good character (Dewantara, 1977). In this case, a good character is to mature oneself so they can be responsible for all his actions. Characters can refer to actions as a manifestation of the results of an individual's thoughts. Characteristics can also shape a person's character in positive ways. According to Kosim (2011), a character is a person's character, morals, or personality formed from the internalization of various virtues that are believed to be the basis for how they view, think, behave, and act.

A character can be formed from the social environment and family environment, which is the first and primary education for a person and cannot be replaced by any educational institution. Putri (2018) stated that character is a person's characteristic. It cannot be separated from the socio-cultural context because character is formed in a particular socio-cultural environment. A character can be formed from anywhere, such as family, social, and cultural environments that can make someone better. It is also from the habits a person has adopted to respond to circumstances and the words spoken to other people.

This habit eventually sticks with a person and becomes the character. However, sometimes a person does not realize it, and it is easier to judge other people's character than their own. In this regard, character can be formed through education that occurs in life, both formal and non-formal. Character education is a planned effort through cultivating an attitude of intelligence and calling aspects of personality with knowledge (cognitive) and acceptance (affective) through coaching and habituation to positive values in individuals towards themselves, other people, the school environment, and the social environment which is then manifested through actions both vertically and horizontally (Aditya et al., 2023). Character cultivation can be done through a learning process by using various media, one of which is through dance because dance is a culture that can provide good character education values. By providing knowledge and instilling character education values through a dance, a person can train thoughts and feelings, which in the younger generation will always be embedded in their souls.

Dance can be passed down from generation to generation. The art of dance is differentiated by style and character traits in each region of Indonesia, seen by different ethnicities and races. These dances reflect the rich culture that exists in Indonesia. Dance is feelings and expressions about something through beautiful rhythmic movements that have undergone stylization or distortion (Soedarsono, 1992). There are three types according to its development, which consist of folk dance, noble (classical) dance, and modern dance. According to Soedarsono (1992), folk dances are six dances that have experienced development since the era of primitive society until now. These dances are quite simple and do not pay much attention to the norms of beauty and standard forms. Modern dance, or new creative dance, is developed from traditional dance elements (Mikaresti & Mansyur, 2022). Meanwhile, according to Soedarsono (1992), classical dance is a dance maintained in the palaces of kings and nobles, which has received excellent maintenance to the point of standardization in the choreography. In this case, the art of dance did not only develop in the palace but among the people according to their efforts and needs. According to Soedarsono (1992), the function of dance in Indonesia is divided into three main functions, which are ritual dance, ceremonial dance as a welcoming dance (welcoming dance), and dance as a performance.

In connection with the explanation above, the function of dance as a performance is presented to preserve, remember, and cultivate the existing arts. *Kayie* dance is a traditional dance from the *Pesisir Selatan* community that is packaged into a performing art and taught to young people in the local area. The meaning and learning contained in the *Kayie* dance are superb for helping to shape young people's character for the better. *Kayie's* dance is taught at the target or location of the choreographer's own home. *Kayie* dance is not only a dance, but it contains many messages. [Khaironi \(2017\)](#) grouped 18-character education values into five values, which are the value of character education about God, the value of character education about oneself, the value of character education about others, the value of character education about the natural surroundings or the environment, and the value of character education about nationality.

### Methodology

This research used a qualitative with a descriptive approach method because this research aimed to describe the form of *Kayie* dance and the values of character education in *Kayie* dance. The data collection techniques were observation and interviews with the artists who created the *Kayie* dance, the Education and Culture Office of *Pesisir Selatan* Regency. Data were in the form of descriptions of *Kayie's* dance movement motifs and literature studies related to education, dance art, and *Kayie's* dance.

There are three types of triangulations, which are (1) source triangulation, (2) technical triangulation, and (3) time triangulation. Source triangulation is by checking data that had been obtained from the field through several sources. Additionally, technical triangulation was used by checking data from the same source by using different techniques, and time triangulation was used by checking data that could be done using interview techniques, observation, documents, or other techniques at different times ([Moleong, 2004](#)). Triangulation with sources comparing data and checking back the degree of information obtained through different times and tools in qualitative research. The research triangulated the sources by checking the data that had been obtained from *Cakgun* regarding the meaning that could be analyzed regarding the value of character education and descriptions of the *Kayie* dance.

With the data obtained from sources, the research results were by the problem formulation regarding the description of *Kayie's* dance and the value of character education. Triangulation with the method of checking the degree of findings of research by using several data collection techniques. Data checking that had been carried out was from the observations results by observing *Kayie's* dance and interviews were conducted with informants who participated in the creation of *Kayie's* dance. The qualitative data analysis technique in this research indicated the movement motifs, floor patterns, accompaniment, fashion, and make-up, then analyzes the value of character education.

## Results and Discussion

West Sumatra Province is an area that has many cultures, one of which is *Pesisir Selatan* Regency in *Nagari Lumbo Laban Salido, IV Jurai Painan* District. *Pesisir Selatan* is called the land of a million charms because there are many tourist attractions, especially natural and cultural tourism. The culture is overwhelming and feels very dynamic, mixed with beautiful and friendly people. According to [Pakalessy \(2021\)](#), culture is the totality of human thoughts, works, and results that are not rooted in instinct and can only be created by humans after a learning process. The culture of *Pesisir Selatan* is not only natural tourism, but cultural tourism, such as dance, traditional houses, culinary tourism, and many other cultural destinations on *Pesisir Selatan*.

*Kayie* dance in Indonesian is called Kail dance (fishing). It is an activity often carried out by the *Pesisir Selatan* community because most communities work as fishermen. The *Kayie* dance was created by the artist *Cakgun*, one of the well-known artists and respected by the community. *Cakgun* is an artist and traditional leader in *Nagari Salido Laban, District IV Jurai Pesisir Selatan*.

The *Kayie* dance was created in 1984 and has become a traditional dance and has won many championships in traditional dance arts events. The origin of this dance is based on the true story of the life journey of the *Cakgun* artist family, which used to be very difficult and experienced many failures in life. To survive, informant and the local community carry out fishing in rivers and at sea. Fishing with minimal equipment to get fish, then the catch is sold and exchanged for money and rice. Fishing activities carried out jointly between the community and the choreographer informant gave rise to the informant's idea to create a dance art obtained from nature. The *Kayie* dance has rhythmic and beautiful movements, flowing movements as if making fishing movements, and contains the message to try and have a firm jolt in every movement of the *Kayie* dance all the time. This dance is performed by a minimum of one person and a maximum of infinite because this art is a depiction of the activities of the people who live on the *Pesisir Selatan* and have the responsibility to survive for the sake of their loved ones.

*Kayie's* dance movements contain the meaning of trying, making efforts, and being patient in living life all the time. Earning a living by fishing in rivers or at sea allows choreographers to be one with nature to create works of art. The music in this dance feels very traditional because it uses traditional Minangkabau musical instruments, such as *Gandang Katindiak, Gandang Tambua, Talempong Pacik, Pupuik Batang Padi, and Saluang*. The following are the names of the movements which consist of 11 that must be present (mandatory) in the *Kayie*.

- *Sambah Awal*
- *Lenggang Karayie*
- *Rantang Jalo*
- *Taban Antak Kayie*
- *Bukak Jalo*
- *Semba*
- *Kisai*
- *Dayuang Muko*
- *Dayuang Kalakang*
- *Tangkok Jarek Lapah*
- *Sambah Panutuik*

Below are the movements of the Kayie dance.

Figure 1. *The movement of Kayie dance*



The clothes used in this dance also only wear traditional dance clothes, such as *Galemong* and *Silek* clothes, and there is a sarong as a sign that the Kayie dance is performed by male dancers as a representation of the head of the family to support the family. Below are the clothes.

Figure 2. Clothes for Kayie dance



The educational values contained in the Kayie dance are (1) teaching gratitude and always remember God when doing anything. *Kayie's* dance begins with the *Galombang* dance movement as a symbol for opening the dance and giving greetings to the Almighty and the people watching. *Kayie* dance teaches us to make efforts and always remember Allah SWT in any situation. (2) teaching to always be patient and strong in trying to get good and maximum results. *Kayie* is a fishing activity. To do this activity, people have to be patient because fishing is an activity that can train a person's patience to get the fish they catch. The patience taught in this art aims to provide teaching so that all humans can be patient and have a good attitude toward the struggles they face in life. (3) Teaching a responsible attitude towards life. Not all the bait given to the fish will be eaten. Likewise, with life, all the struggles undertaken do not necessarily get good results. Therefore, this dance teaches that what we give, we must be ready to accept and take responsibility for the life we live. Becoming a person who can socialize and freely accept situations.

- As social creatures living in society, people must be able to respect each other and socialize for the sake of the continuity of life in society. Fishing in the sea together allows us to understand and accept all human characteristics and establish good communication.
- Teaching love and care for God's creation.
- In the *Kayie* dance, many lessons can be taken and imitated from nature. In fishing, people are prohibited from destroying nature and being greedy for taking fish. People must be able to protect and preserve nature. When taking fish, people cannot be too greedy. They may take it according to their needs. It increases our awareness to protect nature and the existing environment and always pay attention to nature as a basis for gratitude for God's creation.

*Kayie* dance is a traditional dance based on the *Silek and Samba* movements. It is performed by male dancers and lasts 7-15 minutes. Character formation through learning values in the art of *Kayie* dance aims to know and implement these character values into everyday life. The character values in the *Kayie* dance make a person tough and overwhelming. *Kayie* dance has 11 main movements that must be present. All the movements in *Kayie's* dance have their own

meaning and message. The Kayie dance is only performed by one male dancer accompanied by traditional Minangkabau musical instruments, such as *Gandang*, *Talempong*, *Pupuik Batang Padi*, *Katindiak*, and *Saluang*. The clothes used in this dance are also the daily traditional clothes of men from earlier times, such as Palembang, long black Langan clothes, and stamping with batik details on the head.

### **Conclusion**

*Kayie* dance is a traditional dance that has become the identity of the *Pesisir Selatan* community, especially *Nagari Laban Salido, IV Jurai Painan* District, West Sumatra. The Kayie dance depicts the livelihood activities of the Pasisir Selatan communities who live close to the beach. From the research conducted on the values of character education in the Kayie dance, there is a relationship with God, oneself, humans, and national values, so this character education can be instilled in the next generation of teenagers so that they always want to maintain their culture and always try to get the best in survival in the world. In this case, teenagers can behave well and positively and be good at doing things through the traditional dance arts medium in their area. *Kayie* dance contains the value that humans should always connect with God and remember God in any situation. The value of character education towards God is worship, gratitude, and always praying to God to get everything. The character values for oneself in Kayie dance teach teenagers to always be good, patient, and fight to survive. Meanwhile, in society, the educational values taught to teenagers through the *Kayie* dance are tolerance, respect, maintaining good manners, and being responsible for the surrounding environment. Finally, the value of character education is related to national values, namely the love of the homeland, by instilling this value in teenagers to have a sense of love for their regional culture.

### **Declaration of Conflicting Interests**

The authors declared no potential conflicts of interest.

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### **Biographical Notes**

**NILAM PERMATA SARI** is a student at the School of Postgraduate, Universitas Negeri Padang, Padang, Indonesia; e-mail: [Np31nilampermata@gmail.com](mailto:Np31nilampermata@gmail.com)

**BUDIWIRMAN** is a lecturer at Universitas Negeri Padang, Padang, Indonesia; Corresponding e-mail: [budiwirman1959@fbs.unp.ac.id](mailto:budiwirman1959@fbs.unp.ac.id)