



## Cultural Literacy of Angguk Dance: Traditional Creation Art Group 'Karya Remaja

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### Abstrak

Peningkatan Literasi Budaya dapat menjadi faktor penting dalam memperkuat identitas dan menjaga kelestarian warisan seni budaya lokal, termasuk Tari Grobogan Angguk yang dibawakan oleh Kelompok Seni Kreasi Tradisional 'Karya Remaja'. Tujuan dari penelitian ini adalah untuk memberikan edukasi tentang Literasi Budaya Tari Grobogan Angguk dari Kelompok Seni Kreasi Tradisional 'Karya Remaja' dalam menjaga dan melestarikan kesenian Tari Grobogan Angguk. Metode dalam penelitian ini menggunakan penelitian kualitatif deskriptif dengan menggunakan tiga teori, yaitu teori Literasi Budaya, Literasi Teknologi Digital dan Teori Pendidikan dan Identitas Budaya. Hasil penelitian ini adalah 1) peningkatan Literasi Budaya Tari Angguk Grobogan dari Kelompok Seni Kreasi Tradisional dalam memperkuat identitas dan menjaga kelestarian warisan budaya, 2) Menjadi sarana yang efektif dalam budaya lokal khususnya Tari Grobogan Angguk dengan mengakses informasi dan mendistribusikan materi budaya secara mudah dan cepat, 3) Peran penting Kelompok Seni Kreasi Tradisional 'Karya Remaja' dalam menjaga, memperkuat, memperluas pemahaman dan keberlanjutan Tari Angguk Grobogan, 4) Pengaruh Literasi Budaya dapat meningkatkan kesadaran tentang budaya di era digital saat ini.

**Keywords:** Literasi Budaya, Tari Angguk Grobogan, Kelompok Seni Kreasi Tradisional 'Karya Remaja'

### Abstract

*Increasing Cultural Literacy can be an important factor in strengthening identity and maintaining the sustainability of local cultural arts heritage, including the Grobogan Angguk Dance carried out by the Traditional Creation Art Group 'Karya Remaja' 'Karya Remaja'. The purpose of this study is to provide education about the Cultural Literacy of Angguk Grobogan Dance from the Traditional Creation Art Group 'Karya Remaja' in maintaining and preserving the art of Angguk Grobogan Dance. The method in this study uses descriptive qualitative research using three theories, namely Cultural Literacy theory, Digital Technology Literacy and Education and Cultural Identity Theory. The results of this study are 1) increasing Cultural Literacy of Angguk Grobogan Dance from the Traditional Creation Art Group in strengthening identity and maintaining the sustainability of cultural heritage, 2) Being an effective means in local culture, especially Angguk Grobogan Dance by accessing information and distributing cultural materials easily and quickly, 3) The important role of the Traditional Creation Art Group 'Karya Remaja' in maintaining, strengthening, expanding understanding and sustainability of Angguk Grobogan Dance, 4) The influence of Cultural Literacy can increase awareness about culture in today's digital era.*

**Keywords:** Cultural Literacy, Angguk Grobogan Dance, Traditional Creation Art Group 'Karya Remaja

## Introduction

Culture in a nation that has distinctiveness and uniqueness will make the nation the spotlight and attention of the world. In this millennial era, many young people do not pay attention to the culture and arts of the region. As a result of the lack of concern for the culture and arts of the region, there are currently many news claims of art and culture property rights owned by Indonesia by several neighboring countries and several parties.

With the furor that often occurs if there is news of claims to Indonesian art and culture by several neighbors of the country for example or several parties, making the Indonesian government issue several forms of anticipation against this, especially by the Ministry of Education and Culture. Since 2016 the Ministry of Education and Culture has intensified the National Literacy Movement (GLN) as part of the implementation of the Minister of Education and Culture Regulation No. 23 of 2015 concerning the growth of ethics.

Basically, culture is very closely related to language because culture is a representation of the language of its speakers. In communicating the use of language contained three important things, namely ideas (values), feelings, and attitudes. Language in human life has three functions, namely symbolic, emotive, and affective functions (Jujun S. Suriyasumantri, 2001).

Nudiati & Sudiapermana (2020) said that it is necessary to uphold the noble values and social life of the Indonesian nation and be instilled as an identity and fortress so that the nation's culture is not corroded. Therefore, cultural literacy is very important for every citizen, especially for children, as a prerequisite to foster a sense of responsibility, tolerance towards others, and love for the motherland.

Cultural Literacy is the "Heart" and key to success to prepare present and future generations who are increasingly evolving. Basically, culture is very closely related to

language because culture is a representation of the language of its speakers. According to Nababan (in Sibarani, 2004) said the four functions of language are cultural, social, individual, and educational functions. In communicating the use of language contained three important things, namely ideas (values), feelings, and attitudes. Language in human life has three functions, namely symbolic, emotive, and affective functions Kneller through (Suriyasumanthi, 1993).

In the midst of the phenomenon that occurs above, the erosion of moral values and national character requires a strengthening, rediscovery, and preservation of national values and character (*nation and character building*) which tends to fade amid the current of globalization and the progress of the times.

Strengthening cultural literacy skills needs to be done to improve the quality of our society which will ultimately help in the development process of the country itself. Some studies that examine the importance of Angguk Dance and cultural literacy include research from Puziano (2021) about Student Cultural Literacy in the 4.0 Era which contains the form of cultural literacy in students of the Faculty of Language and Arts, Semarang State University.

Anggara & Primary (2022) on Networking, Social Media, and the Transformation of Public Space: reflections on the Arab Spring and "Friends of Ahok" where the transformation of public space at the political level has caused an external crisis that swept almost all politics at that time. Then there is the Strategy for Instilling Cultural Literacy and Creativity for Early Childhood through Dance Learning, which contains how through early childhood dance learning in tanakan to love their own culture by (Hartono et al., 2022).

Then there is Weningsari (2019) Character Education Values in Angguk Putri Sripanglaras Dance Pripih Village, Hargomulyo, Kokap, Kulon Progo, where this study contains about Character

education that must be instilled from an early age to overcome the influence of the times with all its impacts. Character education can be applied through various media, one of which is dance in particular. And the dance that is used as the basis of character education in this study is the Princess Angguk Dance.

Utami & Utina (2019) in his research on Angguk Rodat Dance as the cultural identity of the people of Seboto Village, Ampel District, Boyolali Regency which contains about describing the form of Angguk Rodat dance performance as the cultural identity of the people of Seboto Village. It contains the cultural identity of Seboto Village through Angguk Rodat Dance can be seen from biological, social, cultural, religious, and economic factors of the Seboto community. Angguk Rodat Dance performance consists of themes, actors, movements, accompaniment, dress and makeup, stage layout, floor patterns and props. The Angguk Rodat dance is known to the people of Seboto as one of the artistic identities of Seboto Village.

The Hand (2020) wrote about the study of the holistic approach of legal anthropology in the culture of Angguk Dance, Kayen Village, Pati Regency. It contains about how The holistic approach of legal anthropology views that the culture of angguk dance is a sacred culture in Javanese civilization as a medium of da'wah and syiar Islam and angguk dance as sources of oral tradition manifested in sacred dance as a manifestation of the respect of its ancestors in accordance with the teachings of Islam, so that in the holistic approach of legal anthropology it can be concluded that Angguk dance was created as a social dance among adolescents.

Khairunissa (2015) wrote about the Aesthetics of Angguk Putri Dance in Pripih Hamlet, Hargomulyo Village, Kokap District, Kulon Progo Regency. The aesthetics of Angguk Putri dance lies in the value system and choreography that grows and develops in Kulon Progo Regency. Dance choreography includes

space, time, dancers, music, fashion, and floor patterns. The value system includes the source of the story communicated, the symbols expressed, the function and meaning of Angguk dance for the supporting community.

Efforts to improve cultural literacy of Angguk Sanggar Angguk Karya Remaja Dance in today's digital society, especially in Grobogan Regency, currently need to be done. Due to the current development, many young people and the current generation in Grobogan Regency especially do not know and pay attention to local arts and culture, including: 1) The shift in culture and lifestyle of adolescents in the digital era can affect interest and awareness of local culture, including Traditional Creation Art Group 'Karya Remaja' in Grobogan Regency, 2) Although Traditional Creation Art Group 'Karya Remaja' is an important part of local cultural heritage in the Regency Grobogan, but people's literacy and understanding of the culture is still minimal. 3) Lack of access and use of digital technology to improve literacy and understanding of Traditional Creation Art Group 'Karya Remaja' in Grobogan Regency. 4) The potential for the development and utilization of digital technology can expand the range of literacy and understanding of Traditional Creation Art Group 'Karya Remaja', especially for the younger generation in Grobogan Regency.

This study aims to provide education about the Cultural Literacy of Angguk Grobogan Dance from the Traditional Creation Art Group 'Karya Remaja' in maintaining and preserving the art of Angguk Grobogan Dance.

## Method

In this study, the author uses a qualitative approach with the object of this study is the Grobogan Angguk Dance under the title "Cultural Literacy of Angguk Dance: Traditional Creation Art Group 'Karya Remaja' ". As for the subjects of this study are the Traditional Creative Art Group 'Karya Remaja' and several layers, namely

teenagers, parents and communities in Grobogan Regency. The data collected includes 2 stages of data, namely primary data obtained through observation and interviews. Secondary data derived from regional profiles, journals, as well as some supporting documents related to research.

Data analysis in qualitative research, carried out at the time of data collection and after completion of data collection, so that the data obtained is really valid. Husaini Osman (2006, pp. 86–87) suggests that data analysis can be analyzed in several steps, including: Data reduction, *Display* data, Conclusions are taken at the time of the study and after the research is completed, because the data obtained is more and more supportive.

This research will be carried out in Grobogan Regency and focus on the people of Purwodadi and its surroundings. This location was chosen because of the high level of activity for the Grobogan Regency area so that it is considered to represent the diversity of the digital community.

Data is obtained through document studies, observations and documentation. Study documents are taken from journal studies or previous studies related to this research. Data obtained from several teenagers, parents and the community of Purwodadi city, Grobogan regency.

In this study using three theories, namely Cultural Literacy Theory, Digital Technology and Education Theory, and Cultural Identity Theory.

## Results and Discussion

### *Cultural Literacy*

The term "culture" comes from the Sanskrit word *buddhayah* which is the plural form of *buddhi* which means mind or reason, so culture can be interpreted as things related to mind and reason (Koentjaraningrat, 1992). (Koentjaraningrat, 1992, p. 5) mentions that there are several elements of culture in three forms, namely 1) As an idea, idea, values, regulatory norms and so on (Idea), 2) As a patterned behavior activity of

humans in a community (Activity), 3) Objects created by humans (Artifacts). The term "literacy" according to UNESCO (Mauludi, 2018) It was originally defined as the ability to read and write text as well as the ability to interpret. Over time development continues to occur and several types of literacy are formed, one of which is cultural literacy.

Cultural literacy is the ability to understand and behave towards Indonesian culture as a national identity (and Culture, 2017, p. 3). In the ability to understand, cultural literacy is needed in an effort to adapt and be wise to the diversity of art and culture. When development continues to occur, one of the literacy raises problems and setbacks that need to be considered, namely about Cultural Literacy. There are 6 basic foundations of cultural literacy, namely: (1) Culture as nature through language and behavior; (2) Art is a cultural product; (3) Multicultural and Participative; (4) Nationalism; (5) Inclusivity; (6) Hands-on Experience. Cultural Literacy Indicators are also further divided into 3, namely schools, families and communities.

### *Literacy and the Digital Age*

Life starts from the simple things in everyday life, at the level of fulfillment of satisfaction as individuals and social beings involving technological developments in it. Today's technological advances continue to grow, starting from the era of agricultural technology, industrial technology, information technology, and communication and information technology (Danuri, 2019, p. 117). This development brings various impacts in the life of society, nation and state, each individual is interested in using and utilizing each of these developments. Eva & Rum rum rum (2019, p. 102) argues that the digital age in general makes the human lifestyle all electronic. Digital technology systems make human life more practical, more helpful, so the role of technology brings signs of change entering the digital era. The Digital Age is a time when information is very easily accessible

and disseminated using digital technology. At this time the ease of accessing all information is almost without any restrictions, especially technological developments are currently entering the era of disruption (Darwanto et al., 2021, p. 26).

From the above manifestation of today's society through digitalization, it is therefore important to overcome the challenges of today through the involvement of various stakeholders at various levels to share a common vision for the future. Japan launched Society 5.0, with basic concepts and activities typical for Society 5.0 in Japan including Digital Transformation with a new era, where globalization and rapid evolution of digital technologies such as *the Internet of Things* (IoT), artificial intelligence (AI) and robotics bring significant changes to society, the environment and values in society are becoming increasingly diverse and complex.

#### *Tari Angguk*

Art can be used as a medium of character education. In the performing arts, for example, acting, music, dance, and others (Pakerti, 2014). Dance is one of the learning media that can instill character in children and society because physical and mind development in children can especially also be honed when dancing.

Positive values that exist in movement, accompaniment, and dance clothing used can teach children and society to think and behave positively in the environment (Putri & Kusnadi, 2018). Someone with good character will be more appreciated than a smart person but does not have a good character.

According to Soedarsono, puppetry and dance are cultures full of educational philosophies (Condronogoro, 2010) Dancing requires high discipline, perseverance, patience, calmness, regularity, tenacity, and unyielding intentions. Learning dance seriously and high discipline can make a person learn to control himself from things that are not good.

According to pakem (ancient sanad), the name angguk is taken from the Javanese

language 'mangguk', which means sendiko, ndere'aken. In the teachings of thoriqoh, when wiridan laa ilaha illa allah, then the head is noded. Angguk dance is one of the arts that breathes Islam. Angguk dance as one of the dances that each region has different mentions of this type of dance. In Purworejo Regency there are several names that mention these 8 Islamic-themed dances such as Rodhat, Dolalak, and Sholawatan. According to Soedarsono:

*Angguk dance is one of the names of rodhat performances and especially also performances for brothers who are Muslim. The breath of Islam in Angguk Dance can be seen in terms of verses sung by musicians. These poems contain words that show the greatness of the Supreme Creator as well as admonitions that concern aspects of life in society (Soedarsono, 2002).*

The Grobogan Angguk Dance is told that seeing the history that Nyi Ageng Serang whose real name is Raden Ajeng Kustiyah Wulaningsih Retno Edi was born in Serang (Grobogan-Sragen-Boyolali border), the daughter of panembahan Notoprojo (Serang adipat, Grobogan-Sragen border), is one of the commanders of Prince Diponegoro in Serang and surrounding areas (Grobogan, Sragen, Boyolali), it is natural that the nod is "grounded" in the Grobogan community. Many rural youths in Grobogan are eager and brave to become Diponegoro soldiers. Many relatives of the Mataram Palace were assigned to guerrilla warfare in the countryside. This assumption can be seen by the tombs of Mataram relatives such as Raden Surojenggolo (Kuwu Village), Raden Honggokusumo and Raden Djarot (Kradenan Krajan hamlet), Raden Sumowijoyo (Belan hamlet Kradenan village). Or seen from the name of the village such as Kradenan (according to folklore, because there are many Raden), Tumenggungan Purwodadi Village (according to folklore, because there is a Tumenggung). This is also strengthened: a)

The existence of a river in the Penawangan area called Serang River, b) The mushrooming of group art nodding in Grobogan since pre-independence, independence era and post-independence (1945 to now), even nodding is very popular in the community. Entertainment In the eastern Grobogan region there is the Prayungan nod group (oldest / 1975), Kalisari Annual nod group, Panuggalan nod group, Tambakselo Wirosari nod group, Also the Western region such as Brati nod group, c) The song angguk 9 explains about the resistance against the Dutch, d) The type of dance that reflects the code of Diponegoro battle tactics.



Photo 1. Grobogan Angguk Dance dancers in commemoration of the 297th Anniversary of Grobogan Regency on March 8, 2023 in Purwodadi (Source: Bagus, March 8, 2023)

#### *Traditional Creation Art Group 'Karya Remaja'*

Traditional Creation Art Group 'Karya Remaja' was formed in 2005 at that time chaired by Ali Hidayat who also happened to be the Head of Sekaran Hamlet in Karangrejo Village, Grobogan Regency (Mulyono, 2023). Traditional Creation Art Group 'Karya Remaja' already has 65 members who are involved in this Angguk Dance art. In its development, Traditional Creation Art Group 'Karya Remaja' participated in many art activities or competitions that raised Angguk Dance as Grobogan art that needs to be maintained and preserved. In the 297th Grobogan Regency Cultural Kirab, for example, the youth nodding studio became one of the

performers in the relay (the video is on youtube from the youth angguk workshop).



Photo 2. Musicians from Traditional Creation Art Group 'Karya Remaja' (Source: Bagus, March 5, 2023)



Photo 3. Angguk Grobogan Dance Dancers, holding Rehearsals for the 297th Anniversary of Grobogan Regency, on March 8, 2023 in Purwodadi (Source: Bagus, March 6, 2023)

#### **Conclusion**

Cultural Literacy is the "Heart" and key to success to prepare present and future generations who are increasingly evolving. In the midst of the phenomenon that occurs above, the erosion of moral values and national character requires a strengthening, rediscovery, and preservation of national values and character (notion and character building) which tends to fade amid the current of globalization and the progress of the times.

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quickly, 3) The important role of the Traditional Creation Art Group 'Karya Remaja ' in maintaining, strengthening, expanding understanding and sustainability of Angguk Grobogan Dance, 4) The influence of Cultural Literacy can increase awareness about culture in today's digital era.

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