Introduction of Cosmetology Values and Clothing for Solo Puteri Style Weddings in Vocational Learning in Surakarta City

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Abstract. The introducing of wedding cosmetology and dress values of Solo Puteri style is a positive form of cultural preservation in enhancing education character values. This analytic descriptive study aims to provide a factual and accurate description of the learning values of wedding cosmetology and fashion of Solo Puteri style for Vocational Schools in Surakarta City. The subject were students of class of X SMK Negeri 4 Surakarta. The data were obtained by interview, observation, documentation study and library study, then being analyzed using qualitative descriptive method. Results showed that the introducing of wedding cosmetology and fashion values of Solo Puteri style was in accordance with the vocational learning standards, including the planning, implementation and evaluation of learning. The wedding cosmetology and fashion values of Solo Puteri style for vocational schools in Surakarta are introduced through methods that can support the learning process so that it can run well, be enjoyable, and be an advantage of Surakarta State Vocational High School 4.

Keywords: learning, wedding cosmetology, wedding dress, Solo Puteri style.

1 Introduction

Indonesia is a country that has a diverse cultural wealth. All of these cultural diversity grows and develops in society and forms a prelude society. Culture is a personal characteristic of human beings in which it contains norms and values for the supporting community. Communities on Java are known to have a variety of traditional traditional ceremonies. Inherited from generation to generation for centuries, some of these traditions have become entrenched in the lives of people across all social strata, among diverse livelihoods and religious believers. The tradition is still supported and preserved by traditional local communities, both in urban and rural areas, among nobles and ordinary people (Koentjaraningrat, 1984: 25).

One of the features of Javanese culture can be found at the wedding ceremony. Marriage is one of the important sacred and sacred events in the history of human life. In each region has its own majesty, distinctiveness, uniqueness and beauty that contains noble cultural values of ancestors. One of the distinctive make-up and wedding attire is the make-up and fashion of the wedding style for the Solo Princess in Surakarta.

The make-up and dress for the wedding style of the Solo Princess in Surakarta is a traditional make-up and dress in Indonesia, especially in Surakarta, Central Java.
Because each makeup and fashion shows certain stages and shows who the wearer is (Harmaka, 1999: 50). Initially the make-up and wedding attire in Surakarta is a type of make-up and wedding attire that is in the Surakarta Palace environment. However, nowadays there are many ordinary people who wear it. The make-up and fashion of the Solo Puteri wedding in Surakarta is a style of make-up and clothing inspired by nobility and kings in the Surakarta Kasunanan Palace and Mangkunegaraan Palace, Central Java.

The make-up and dress for the Solo Princess style wedding in Surakarta means each in terms of makeup, hair styling, and fashion. In this case, the message and experience in the form of symbols embodied in the make-up and bridal clothes of the Solo Princess style in Surakarta need to be passed on to the younger generation in order to know the cultural roots of their own nation that are equally equal to other national cultures.

The make-up and wedding attire are still often told by the teacher when introducing cultural arts material in the learning process of local art content. When examined more deeply, the make-up and wedding attire of the solo style tells the story of human life. Also implied are special messages and values of character education that can be imitated in everyday life. The values of character education with the nuances of local wisdom implied in the make-up and wedding attire can be used as a means to instill character education while introducing the heritage of positive values of culture and local wisdom to the learners, so that the competencies obtained are more comprehensive. As stated by Desyandri (2016: 40) that education as a civilizing process is not only a knowledge transformation process focused on mastering intellectual abilities alone, but also plays a role in passing on the positive values of culture and local wisdom as guidance in giving birth to actions and behaviors. This is in line with UNESCO's recommendations as quoted by Wibowo and Gunawan (2015: 15) that extracting local wisdom values as a basis for character education and other general education will encourage mutual respect between ethnicities, ethnicities, nations, and religions, so diversity can awake. Thus, character education is an effort to realize comprehensive intelligence so that students have intellectual intelligence, behave well, and respect the local wisdom of their culture. The make-up and wedding attire of the female solo style as one of the local wisdom products can contribute as an effort to cultivate character education if excavations are made on the contents of the character education values contained in it.

Based on the background above, the introduction of the values of women’s solo makeup and wedding character education values is needed so that the values of character education can be known to students and audiences, so that the Solo Puteri-style wedding makeup and clothing are inherited from the ancestors. meaning, message, and value of character education. Thus, Solo Puteri’s style of dress and wedding attire can be used as a means to instill character education, especially at the formal education level through learning the local content of Cultural Arts in regional Art materials in accordance with the demands of the current 2013 curriculum.
2 Method

This research is a research using descriptive analytic research, namely research refers to the collection of data that is shown to find answers to research related to current circumstances and events. The data sources used are informants, places and events, documents and archives. Data collection techniques used were interviews, observation, and documentation. The results of the analysis are described so as to obtain a complete picture of the introduction of character education values found in the make-up and fashion of the wedding style of the Solo Princess.

3 Results and Discussion

3.1 Profile of SMK Negeri 4 Surakarta

Surakarta 4 State Vocational High School (SMK). This vocational school cares for several fields of expertise / majors, one of which is the Department of Beauty and Fashion. Procedure for Beauty for Hair Beauty and Skin Beauty, such as the specific purpose of vocational secondary education is to prepare students to become productive human beings, able to work independently, fill existing job vacancies as middle-level workforce in accordance with the competencies in the expertise program chosen. SMK Negeri 4 Surakarta The Beauty and Fashion Management Skills Program equips students to be able to develop the culture of the archipelago and open employment opportunities for themselves or others in the field of beauty and fashion. One provision of knowledge provided is the subject of Local Content in the make-up and dress of the Surakarta bridal style of the Princess.

3.2 Learning Process

Learning activities involve several interactions between the learning and the learning environment. The characteristics of learning relate to several components in the learning itself, where in learning there will be components as follows: goals, material, strategies / methods, media, evaluation of students and teachers. Components that exist in learning activities interact with each other which are interconnected actively and influence each other. The introduction of the wedding makeup and fashion values of the female solo style in learning at the Vocational High School uses the 2013 curriculum which emphasizes the scientific approach to learning which includes observing, asking, gathering information, associating and communicating results. The aim of the introduction of the makeup and wedding values of the female solo style in learning at the Vocational High School is as a form of positive cultural recognition in increasing the content of character education values implied in it. Solo-style wedding makeup and dress material for women is included in the local syllabus subject matter.

The Learning Implementation Plan (RPP) is made by the teacher at the beginning of learning to plan learning so that it can take place systematically and directed. In the learning process, there are theories about the Solo Puteri-style wedding makeup and
clothing material relating to the history, understanding, function, elements and meaning in Solo Puteri-style wedding makeup and fashion artwork.

The learning process for the introduction of the cosmetology and fashion values of the Solo Puteri wedding was divided into five meetings. The first meeting of delivery and theory delivery. The meeting of the two students formed a group and made the power point material to be presented. The third daily repetition meeting to find out the extent to which students' knowledge of learning theory has been conveyed. The fourth meeting of the assignment was to apply character education values in the school environment in accordance with students' understanding. The fifth meeting of the observation process and the assessment process carried out by the teacher and students. To achieve the learning outcomes the teacher uses several methods in the learning process which include the lecture method, demonstration method, question and answer method, method of giving assignments and discussion methods.

Determination of teacher learning evaluation has referred to the learning objectives, which include three aspects in the form of cognitive aspects, psychomotor aspects and affective aspects. Cognitive aspects based on understanding of the Solo Puter style wedding makeup and clothing material were assessed by written tests. Psychomotor aspects are based on the ability of students to practice the values of character education in the Solo Puteri-style wedding makeup and clothing. The affective aspects of student attitudes during learning are assessed by the observation sheet of students' attitudes. Evaluation is carried out by the teacher during the learning process (formative evaluation) and at the end of the learning (summative evaluation). Formative evaluation is carried out by the teacher by correcting the tasks students have gathered. The teacher evaluates the work of students by giving measurements of the results of each student's work to find out the character of the students. Summative evaluation is carried out by the teacher by giving written tests. The written question in the form of a description covers the Solo Puter style wedding makeup and clothing material.

3.3 Values of Character Education in Cosmetology and Clothing for a Solo Princess Style Wedding

The results of the study show that the character values of education on the symbolic meaning of the Solo Puter style wedding make-up and fashion include the values of educational characters: (1) religious, (2) hard work, (3) peace-loving, (4) caring social, and (5) responsibility.

First, the value of religious character education. Religious value is the most important value that underlies human morals because it relates to God, the teachings adopted, and tolerance between religious people. The value of religious character education is found in Cunduk Mentul which means to get something to believe in God's help. Roncean Bunga Melati Tibo Dodo which means light given by God must be infused and felt. The meaning contained in the chaste Mentul and tibo dodo jasmine flower
shows a reflection of the value of religious character education. Someone who is religious and holds firm to religious norms tends to be more calm in living life. Second, the value of the education of the character of hard work. Hard work is shown by unyielding behavior in completing tasks or jobs in order to get maximum results. The value of character education is hard work aimed at the form of prayer which means that knowledgeable human beings must be able to face the world.

Third, the value of peace-loving character. Peace love is a behavior that likes harmony so that others feel comfortable and safe in their presence. The value of peace-loving character education is in the mad and comb.

Fourth, the value of social caring character education. The value of social caring character education is an attitude and action that always wants to give assistance to other people and the people in need. The value of socially caring character education is found in the batik motifs of sido asih motifs which have the meaning of loving each other.

Fifth, the value of education is the character of responsibility. Responsibility is a person’s behavior that shows his awareness to carry out his duties and obligations to himself, society, environment voluntarily. The value of character education responsibility lies in the fashion of sido mulyo batik motifs for family welfare.

Based on the findings of the character education values contained in the Solo Princess's style of wedding makeup and clothing in the form of religious values, hard work, peace of mind, social care, and responsibility. That is relevant to the values of character education applied by the Ministry of National Education. Therefore, the introduction, the value of character education in the Solo Puteri-style wedding makeup and clothing can be used as local content learning material in schools, especially in Vocational High Schools.

4 Conclusion

The wedding makeup and fashion values of a female solo style for a vocational school in Surakarta are introduced through methods that can support the learning process so that it can run well and be enjoyable. Through the introduction of the values of the Solo Princess's style of wedding makeup and clothing in learning at the Vocational High School, the values of character education can be identified, namely religious values, hard work, peace of mind, social care, and responsibility.

References


