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The Perspective of Aesthetic Habitus in Local Arts and Culture Learning at SD 1 Girimulyo, Lampung Timur, Indonesia

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ABSTRACT

The background of the research is the learning of local arts and culture in elementary schools, which continues to be encouraged because its existence is starting to be less popular with the next generation. The purpose of this study is to describe the analysis of local arts and culture learning at SD 1 Girimulyo, Lampung Timur, using the ABL approach, along with its supporting and inhibiting factors. The contribution of this research is to provide information and insight into the process of learning local arts and culture in elementary schools through the selection of appropriate learning models. The research method is qualitative through observation, interviews, and documentation. Data analysis uses the Miles & Huberman model. The results show that local arts and culture learning in elementary schools uses the ABL approach and aesthetic habitus with work procedures, practical steps, assessment rubrics, and equipment/media arrangement. Supporting factors include the availability of sufficient materials and equipment, the presence of good teachers in facilitating, and clear practical steps. In addition, praise from teachers increases student motivation. However, there are inhibiting factors such as the lack of teacher experience and skills regarding local arts and culture, as well as parental support.

Keywords
Aesthetics Habitus
Art-based Learning
Lampung Timur
Learning Perspective
Local Arts and Culture

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Introduction

Education is a fundamental right crucial for solving life's problems. Its implementation must be adaptive to social conditions in order to develop socio-cultural values. This is crucial for improving the quality of life and well-being. In Indonesia, this development is rooted in the diversity of local arts and culture, which constitutes the nation's identity and a valuable heritage reflecting the richness of the community [1]–[3].

Local culture is a valuable identity that strengthens students' character. Through local wisdom-based learning, students are encouraged to appreciate their ancestral heritage while honing their contextual creativity. This integration has proven effective in motivating them to be active and think innovatively in the learning process [4]. Local culture is a heritage unique to a specific society or region, representing the traditions of a group. It can contribute to a national cultural identity but may be threatened by foreign influences. To maintain local culture, efforts include researching through books and media, engaging in cultural activities, promoting products globally, expressing pride in local identity, and advertising culture through exportable art [5]. Indicators of understanding local culture itself and participation in activities within local culture and making local culture an identity are a form of education regarding local arts and culture for students, especially at the elementary school level.

Arts and culture play a vital role in urban life by improving quality of life and fostering social connections. They encourage community involvement and serve as platforms for social protest, which strengthens community ties. Arts and culture also provide diverse perspectives on reality and offer experiences that resonate emotionally, promoting personal and collective liberation. Additionally, they create spaces for communication and expression of the various social and cultural elements in communities. Incorporating local culture, especially in Indonesia, remains essential amid globalization, as it helps shape individual identities and reflects the surrounding environment [6]–[7]. Traditional culture and arts are reflections of identity, playing a vital role in conveying a community's history, beliefs, and moral values. More than mere entertainment, these arts strengthen collective pride and serve as bridges between generations. As an educational medium, traditional arts are an effective means of passing on noble values, *folklore*, and the community's outlook on life to the younger generation, while ensuring the preservation of cultural identity in the future [8].

Art is a basic human need that exists in every culture, regardless of time or social status. Each culture has a history of aesthetic expression through various forms. Art reflects and conveys emotions, experiences, and beliefs, showing the essence of a culture's identity through symbols shaped by its environment [9]. This shows that local arts and culture are related to cultural identity. The types of local arts and culture believed to exist in Indonesia consist of folk tales, dance, music, fine arts, performing arts, history, language, technology, and tourism (religious tourism and cultural tourism), traditional children's games, food, customs, dances, songs, and regional ceremonies [10]–[11]. One strategy that can be implemented to strengthen local Indonesian culture amidst the onslaught of globalisation is to utilise access to advances in information and communication technology to preserve and develop local cultural values. Distinctive local culture can become a product with high added value if adapted to developments in communication and information media [12].

Local cultural development is carried out by instilling an understanding of the importance of local wisdom for life. This aims to foster a sense of pride and belonging in the community (a strong sense *of belonging*). The effectiveness of this step depends on public awareness to make culture an identity, a sense of self, and a means of expression. As a reflection of the nation's character, which is full of noble values, culture must continue to be developed collectively [13]. The benefits of local culture include enhancing children's self-identity and respect for heritage, building national pride from a young age, and encouraging active participation in preserving traditional arts like the gamelan community. In elementary education, local culture helps students recognize and value local wisdom, combating apathy caused by globalization [14]–[15]. Local arts and culture learning encompasses the study and appreciation of traditions, values, and community identity. Based on interviews with teachers at SD 1 Girimulyo, Lampung Timur, this is implemented through arts and culture subjects and cultural (SBdP) attribute familiarisation, such as the use of traditional clothing for students and Lampung “batik” for teachers [16]. Learning local arts and culture, known as SBdP, promotes appreciation for arts and culture, tolerance for diversity, and supports students with different intelligences. In early childhood, elementary, and secondary education under the Independent Curriculum, aesthetic aspects are not clearly defined, allowing varying interpretations. The emphasis is on creative thinking, collaboration, and innovation, rather than just outcomes [17]. Therefore, local arts and culture learning must be implemented for students in elementary schools to foster, preserve, and strengthen the values of local arts and culture, traditions, and local wisdom.

Previous research suggests that local culture and local wisdom mutually shape regional identity through ideas, values, and material elements. Teachers integrate these values into learning by inserting cultural materials, providing concrete examples, or using project

assignments to provide students with hands-on experience [18]. Integrating local arts and culture requires teachers to master materials and methods appropriate to the development of their students. Teachers act as facilitators, internalizing local wisdom through active learning from beginning to end. With the right approach, teachers can guide student participation while directly evaluating their character development [19]–[21].

Internalization of local wisdom or local culture can be done by implementing arts education, namely creative expression education that can develop aesthetic appreciation sensitivity and form a complete human personality, balanced between the physical and spiritual, body and soul, and noble in accordance with the environment and socio-cultural context of Indonesia [22]. Creative expression can be found in or through aesthetic experiences developed through art education, which is distinctive because it focuses on aesthetic creativity, which is indeed the uniqueness of art education. Therefore, art education aims to provide artistic and aesthetic experiences in learners, a means to achieve educational goals, and a means to develop one's own creativity [23].

In addition to knowledge, consistent learning habits are crucial for developing character and discipline, as students need them to. By cultivating attitudes of mutual respect, independence, and integrity, students can develop optimally. Furthermore, discussion methods also strengthen their conceptual understanding and problem-solving skills [24]–[25]. Based on this description, strengthening consistent learning habits is very necessary to achieve learning success in the realm of local arts and culture to achieve aesthetics.

Art is a medium for aesthetic and emotional expression that is crucial for character development in elementary school students. Context-based learning helps students connect material to real life, allowing them to deepen their understanding of human and aesthetic values in a practical way [26]. One way to implement the cooperative character is through integration with aesthetic subjects, namely SBdP. The arts learning environment is more open and enjoyable because, as an educational tool, art in elementary schools is focused on play. Arts and Culture is a group of aesthetic subjects that aims to shape the character of students into individuals who have a sense of art and cultural understanding [27]. Arts education serves a dual function as an aesthetic means to preserve traditional values and a creative means to develop cultural expression and creativity [28]. On the other hand, previous research shows that arts and culture facilitate self-expression while simultaneously honing students' aesthetic values. More than just practical skills, this learning fosters positive character traits such as discipline, responsibility, and cooperation through the creative process [29]. The aesthetic aspect plays an important role in assessing creativity, along with the functional aspect of the work [30].

Aesthetic education is a means of cultivating a child's sense of beauty through art. More than just a regular lesson, this education is the foundation for self-balance and a medium for interpreting the relationship between humans and social phenomena [31]. In general, aesthetics serves to broaden horizons while also training the ability to enjoy beauty. The observation process is divided into three stages: sensory (observing the physical qualities of materials, sounds, or movements); structural (arranging these physical elements into harmonious compositions); and emotional (observing the physical qualities of materials, colours, sounds, or movements). (connecting the perception of form with memory and feelings based on a person's level of sensitivity) [32]. Aesthetics in education is a means of balancing individuals to cultivate a sense of beauty through artistic practice. Its role is not just in the school curriculum but a basis for directing humans towards happiness, goodness, and understanding the phenomena of social life [33]. So, this strengthens the connection between aesthetics and the nature and phenomena that occur in social life.

Arts learning plays a significant role in shaping students' social and emotional skills. Through collective work, students learn to collaborate, communicate effectively, and foster empathy and tolerance for others [34]. The aesthetic aspects and benefits of aesthetics in local arts and culture education in elementary schools can be achieved by strengthening the aesthetic habitus of each student. The aesthetic habitus of local art is formed through habituation that influences perspectives and behaviour. This process is effective through contextual, reflective, and participatory learning that positions students as active subjects [35]. This reinforces the need for teachers to incorporate the three dimensions of habitus—contextual, reflective, and participatory—to guide students in learning and experiencing local arts and culture.

Local arts and culture are crucial for learning in elementary schools. Students learn about local arts, including fine arts, performing arts, and recorded media arts [36]. This education helps shape their character and talents. Research shows that local arts education positively impacts student creativity at this level. In today's digital age, integrating local culture in fine arts can boost student interest and creativity while fostering respect for cultural heritage [37]. Education in local arts includes cultural appreciation, creative activities, and character development. Students face challenges from global cultures, but understanding diverse Indonesian cultures can foster pride and improve interactions with others. Engaging with local arts promotes critical thinking, collaboration, and empathy among students [38]–[40].

Learning activities that highlight local culture help students explore different cultural expressions and promote creativity, teamwork, and awareness of community values. By enhancing skills in local arts, students learn art techniques and apply aesthetic elements. Real-

life projects can motivate students, improve their understanding, and deepen their cultural insights. Integrating different subjects into projects makes learning more relevant. Activities aimed at preserving local culture foster student character and encourage pride in diversity. Supporting local arts allows students to understand, appreciate, and engage with their cultural identity and ancestral heritage [41]–[42]. The preservation of local arts and culture is carried out in order to teach character to students. This is reinforced by the narrative that the system within local culture is a strong social capital and is important for re-institutionalising local wisdom for environmental conservation [43]. Furthermore, the importance of integrating local cultural values into the curriculum is emphasised to strengthen student identity and respect diversity. The Indonesian curriculum offers a great opportunity to improve the quality of local arts and culture education through collaboration between various parties [44].

The uniqueness of this research lies in the teaching of local arts and culture in elementary schools, which incorporates the concept of students' aesthetic habitus. This approach focuses not only on the final product, but also on how students can develop their creative processes and write down ideas contextually and appropriately, in line with the social, artistic, and cultural contexts surrounding them. This approach allows local arts and culture to be applied and integrated into students' lives, not only in terms of learning but also in their aesthetic behavior and aesthetic reasoning.

Material and Methods

This study uses qualitative research and is located at SD 1 Girimulyo, Lampung Timur. Primary data comes from the principal, class teachers, and students in grades 5 and 6, obtained through unstructured interviews [45]. Interviews were conducted with class teachers, students, and the principal during the local arts and culture learning process, as well as participatory observation of the local arts and culture learning process at the designated school [46]. Observations were conducted while teachers assisted students in creating works according to instructions. Document review included teaching materials, media, and related physical/digital documentation [47]–[48]. The research instruments used were interview sheets, observation sheets, and documentation review sheets.

The data analysis technique used the Miles & Huberman model, namely data reduction, data presentation, and concluding [49]. Data were reduced into tables based on interviews and observations to map the answers. The data were presented systematically to identify patterns and relationships. Finally, conclusions were drawn based on the analysis findings and verified to ensure their validity and reliability [50]–[51]. After all data were reduced, a data comparison process was carried out from data sources to obtain the essence or common thread. This process is usually called data validity, which is carried out using source triangulation and technique triangulation [52]. Data sources from students, teachers, and school principals were

compared with data collection techniques in the form of interviews, observations, and documentation reviews. The results of the data collection are as follows:

Table 1. Data Reduction Results from Teachers, Students, and Documentation

Number	Aspect	Indicator	Result
1	Learning Planning and Approach	Habitus & Dicipline	Teachers create fun learning to form habits of discipline, responsibility, and work compliance.
		Creative Approach	ABL approach: free space for students to explore, imagine, and create.
2	Internalization of Social Values and Attitudes	Character Values	Focus on diligence, creativity, cooperation, and appreciation.
		Social Interaction	Cooperation trains students to be united and speeds up the completion of tasks.
3	Technique and Aesthetics	Elements of Art	Students apply elements of fine art to regional motif drawings.
		The Concept of Beauty	Students emphasise beauty through colour harmony, neatness, and balance of work.
4	Utilization of Local Environment and Culture	Source of Ideas	Themes and motifs are inspired by local socio-culture.
		Natural Media	Active learning utilises natural materials and waste such as seeds, leaves, sand, and used paper.
5	Development of Cognitive and Expressive Abilities	Analytical Skills	Students are trained to think critically from the observation stage to the evaluation of work.
		Presentation & Expression	Students are encouraged to present their ideas and colour details in front of the class.

The research followed qualitative methods, including the description stage for collecting information and understanding the context. The goal was to gain a complete initial understanding of the environment and events being studied [53]. The author conducted initial observations of local arts and culture learning as a form of pre-research at SD Girimulyo 1, Lampung Timur. Then, the author conducted a literature review stage first related to local arts and culture learning in elementary schools to strengthen the results of the initial observations. The reduction stage is carried out by simplifying information by reducing all data obtained in the description or orientation phase to focus on a specific problem [54]. The author created a research tool after pre-research. This tool gathered data from interviews, observations, and documents. The author sorted and analyzed the data. The selection stage explains the chosen focus before starting a detailed study on the issue. This leads to a theme that develops into new information and theories based on collected data. The author uses source and technique triangulation to confirm results and discusses them in relation to relevant research articles [55].

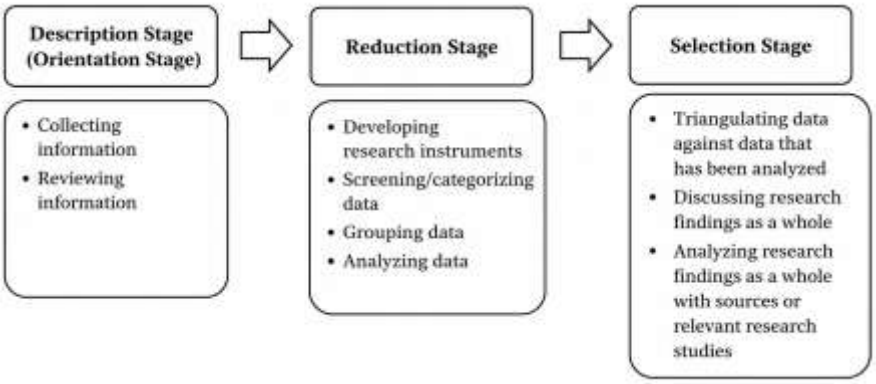


Fig. 1. Qualitative Research Procedures

Results and Discussions

A. Results

The results of the data analysis include indicators from the concept of aesthetic habitus and the Art-based Learning (ABL) learning model. These results are presented in Table 2.

Table 2. Data Analysis

Number	Aspect	Indicator	Result
1	Learning Planning and Approach	Habitus & Dicipline	Seen
		Creative Approach	Seen
2	Internalization of Social Values and Attitudes	Character Values	Seen
		Social Interaction	Seen
3	Technique and Aesthetics	Elements of Art	Seen
		The Concept of Beauty	Seen
4	Utilization of Local Environment and Culture	Source of Ideas	Integrated
		Natural Media	Integrated
5	Development of Cognitive and Expressive Abilities	Analytical Skills	There is
		Presentation & Expression	There is

Interviews and observations at SD 1 Girimulyo, Lampung Timur indicate that ABL-based arts and culture learning in grades 5 and 6 focuses on strengthening creativity, critical thinking, and emotional intelligence. Teachers design structured and enjoyable practices to build student discipline and responsibility. Students' creativity is honed through the use of natural materials and waste materials, such as leaves, seeds, and used paper [56]–[58]. The creativity that is fostered in students is depicted in Fig. 2.

Critical thinking ability is developed through balanced art practices and observation of works. By utilising local cultural elements as inspiration for themes and materials, teachers simultaneously build emotional intelligence through a pleasant learning atmosphere [59]. Aesthetic habitus at SD 1 Girimulyo, Lampung Timur, is implemented through visual arts learning that emphasises the harmony of basic elements such as lines, colours, and unity. Through regional motif-drawing activities, students are accustomed to following systematic

work procedures, obeying assessment rules, and maintaining neatness of tools to instil sensitivity of taste and cultural values.



Fig. 2. The class teacher is assisting students in practicing making mosaic works



Fig. 3. Students Practice Mosaic in Groups

The implementation is carried out in drawing and making regional motifs. In practice, sensitivity of taste and aesthetic habitus are instilled in students through habits in the form of following work steps, obeying rules by providing examples of practical work steps and practical assessment rubrics, and tidying up tools and/or media for making local cultural artworks [60]–[62]. The following is documentation from photos of the concept of aesthetic habitus when students are engaged in art activities or practices in class.

Whereas gender mainstreaming in local arts and culture learning at SD 1 Girimulyo, Lampung Timur, ensures that it can be accessed equally by all individuals, because in one class there are male and female students, and there are also male and female class teachers [63]–[64]. Gender content: In local arts and culture learning, we support the development of each individual's potential and capacity in accordance with their rights. This is evident in the presentation activities of local arts and culture works. Presentations are conducted to explain and describe local arts and culture works in front of the class, such as colour combinations, and are assisted by teachers. Where the teachers in question are class teachers (male and female) [65]–[66].

Local arts and culture learning that integrates gender aims to create a responsive and safe education that is free from gender-based violence. This is evident in the efforts of class teachers to divide group assignments that are randomly arranged and consist of male and female students [67]. Based on the results of interviews with students, group practice creates a happy mood, not a bored one; students can imagine, express ideas, and try new things; feel happy to be able to work together because it makes it faster to finish; learn to appreciate the local arts and culture of friends; share tasks; and help friends. The aesthetic habitus in local arts and culture learning through the ABL approach encourages creativity and inclusivity without

gender barriers. Through group practice, students not only hone aesthetic abilities in their work but also strengthen collaborative character and attitudes of mutual respect [68]–[70]. The following is a form of student work that utilises materials around them that are part of the local wealth of their region.



Fig. 4. Student Mosaic Work Results



Fig. 5. Making Weaving from Paper Materials



Fig. 6. Students Prepare to Present Their Work

Based on the description above, several factors support local arts and culture learning at SD 1 Girimulyo, East Lampung. These findings are consistent with previous studies, which highlight the importance of the availability of learning materials and tools, the active role of classroom teachers in facilitating and guiding learning activities, clear explanations of practical procedures at the beginning of assignments, students' attentiveness in following instructions to ensure the proper use of materials and equipment, teachers' praise in enhancing students' motivation and sense of achievement, teachers' knowledge and competence in delivering the material and supervising practical activities, and the accessibility of natural materials available in the surrounding school environment [71]. Conversely, the learning process is constrained by several factors, including the experience, competence, and practical skills of local arts and culture teachers, the level of parental involvement, and the adequacy of school facilities and infrastructure [72].

Discussion

Based on the results of the data analysis, it can be discussed with several previous references that are relevant to this research. According to Hulu, learning local arts and culture in elementary schools can also build students' critical thinking skills. In addition to functioning as a means of preserving tradition, the integration of local arts and culture in education also helps in the development of 21st-century skills such as creativity, cooperation, and critical thinking. Traditional arts used in learning activities can trigger students' imaginations and broaden students' learning experiences [73].

Subsequent research conducted by Kusnanto found that implementing gender mainstreaming in arts education offers many benefits, but also significant challenges, including resistance from educational institutions, teachers, and students. Men and women must have equal access. Awareness of gender equality is growing, and policy support is expected to achieve equality in arts education. Implementing gender mainstreaming in arts education is crucial for creating equality in creative endeavors. Changes to curricula, policies, and teaching methods can improve gender equality and support a more just and balanced society [74].

Furthermore, research conducted by Faudya stated that supporting factors for learning local arts and culture in elementary schools are strengthened by the availability of facilities and infrastructure, teacher competence and creativity, student interest and enthusiasm, and parental support [75]. Inhibiting factors for learning local arts and culture in elementary schools are not limited to teacher creativity but also require more solid support from educational institutions and parties involved in education [76].

Conclusion

Arts and culture learning at this school not only focuses on the results of the work (aesthetics) but also serves as an effective instrument in instilling social values, disciplined character, and gender equality through the use of local wisdom. The implementation of ABL is carried out by teachers by providing free space for students to explore and imagine. Aesthetic habitus is seen in discipline and responsibility formed through systematic work procedures, such as complying with assessment rubrics and tidying up practice media. Utilisation of local resources by utilising the richness of the surrounding environment, both in the form of inspiration for regional motifs and the use of natural materials/waste (seeds, leaves, and used paper). The success of art learning activities is strongly supported by access to abundant natural materials and structured and supportive teaching methods. However, this potential is not maximised due to the technical competence of teachers that still needs to be improved, limited school facilities, and minimal parental support at home.

The limitations of this research lie in the teaching of local arts and culture in schools through the Art-Based Learning (ABL) model, which links the concept of aesthetic habitus. The

author hopes that further research can be conducted more broadly, such as creating or developing models, strategies, or teaching materials for teaching local arts and culture in schools that incorporate the stages of aesthetic habitus.

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Conflict of Interest

The authors declare no conflict of interest.

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