

The Freedom of Dance in Olah Rasa to Reduce Bandwagon Effect among UKSW Students: Phenomenology Approach

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Abstract: Most Indonesian people tend to have a collectivism culture. In society, many people choose to be identical to the majority in a group rather than become different. In college, there is a similar situation like this. Some students decide to be the same with their group rather than do something differently. For example, in a pandemic situation, the online class is a learning solution. When the majority of students in the class turn off their cameras, the other student will do the same thing more likely. This phenomenon is called the bandwagon effect. There are several ways to reduce this effect. One of the solutions is understanding the own self. There is a way to do it, and it is *Solah Bawa* (physical exercise). *Solah Bawa* is a kind of dance meditation that helps people understand their own body and self. In *Solah Bawa* one of the activities named *Olah Rasa* or processing feeling through *Solah Bawa*. *Solah Bawa* and *Olah Rasa* are well-known in Magelang at *Padhepokan Seni Tjipta Boedaja* (Arts Hermitage). This research was conducted to help college students understand themselves through *Solah Bawa* and its freedom in dancing. If the students can realize themselves, the bandwagon effect will decrease. After the bandwagon effect decrease, surely people do not feel afraid to be different in a group of people with solid collectivism culture. The theoretical framework used for this research is phenomenology with a qualitative method.

Keywords: *collectivism culture, solah bawa, olah rasa.*

RESEARCH BACKGROUND

In the pandemic situation, most people in the world do not have any choice but to adapt to the current situation. Every nation in the world has been forced to adapt to new normal culture during the pandemic (Corpuz, 2021). Indonesia is one of the nations which learns to get used to the new normal situation. Every sector in Indonesia, especially education, needs to find a way to adapt to the new normal since offline school is limited during the pandemic. One of the solutions is using online video conferences to teach students in school, especially in college.

Since online learning was applied from the start of the new normal until now, online learning is not too effective. According to the survey, around 55% of participants feel that online learning is not as effective as offline learning in the age range of 15-30 in the new normal era (Siswati et al., 2020: 150). There are several factors why the participants do not satisfy. It could be from the inside or even from the outside. The inside factor could be mental health because the student did not go outside and study at school for a long time. The outside factor could be Indonesia's collectivist culture.

Indonesia is one of the countries which have high collectivist culture. According to Nurim, the

higher the level of collectivism, the more likely the majority of the group will have power rather than the individual (Nurim & Anggraini, 2019: 184). It also shows that there will be more uniformity and dependence among the group members. Moreover, Javanese have strong bonds with their neighborhood because of *guyub rukun* (they have strong unity). The strong sense of collectivist culture will make the bandwagon grow more prevalent in society. Unconsciously, this thing can make college students adopt this culture, and they will merge this culture with their college life.

One activity helps to reduce this negative trait in the inner self. That activity is dancing. According to studies, dancing helps the inner self and makes the body healthy (Hanna, 2015: 324). Dancing also helps some people to reduce their stress because of its involvement with the mind and emotions. Moreover, one kind of dance is popular at *Padhepokan Seni Tjipta Boedaja Tutup Ngisor*, Magelang. It is *Solah Bawa*.

Padhepokan seni or arts hermitage there is a place to do a various activity that focused on art such as dancing, playing traditional music, and arts show. According to Sitras Anjilin, the head of *padhepokan*, *Solah Bawa* is an activity that requires freedom in moving the parts of the human body (S. Anjilin, personal communication, 2022). Unlike dancing which needs to memorize specific movements, *Solah Bawa* does not have that thing. Instead, every movement is correct. In *Solah Bawa*, *Olah Rasa*'s element also focuses on the spiritual aspect. With *Solah Bawa*, either the physical aspect or spiritual can be obtained at the same time while doing this activity.

This paper shows how *Olah Rasa* in *Solah Bawa* helps improve the mental condition to reduce the bandwagon effect in a collectivist society. Not only that, but this paper also will show how the freedom of dancing in *Olah Rasa* can improve the lives of six students in UKSW in terms of mind and emotions in new normal education.

REVIEW OF RELATED LITERATURE

What Phenomenology is

The theoretical framework for the paper is Phenomenology. The literature review for Phenomenology is a section book from "Philosophy of Mind: The Key Thinkers" published in 2014 (Bailey, 2014). The Phenomenology used in this paper is Phenomenology from Edmund Husserl. It is cited in that book section in chapter 3, "Edmund Husserl and phenomenology," from pages 37-58, written by Dermot Moran.

The book tells about Edmund Husserl as a philosopher who focused on phenomenology at the beginning page. Husserl thinks that phenomenology, as the detailed description of experiences by the subject proposes to study, includes explicit cognitive states and acts (Moran, 2014: 37). That means every participant's experience, even the bad one, will make valuable data collection for the paper.

Bandwagon Effect

The term "bandwagon effect" denotes a phenomenon of public opinion impinging upon itself. In political preferences, people who want to get higher positions need to be recognized as expected by the majority of people. It implies that success breeds further success, and alternatives that appear to enjoy a broad popular backing are likely to gain more substantial support. Bandwagon effects manifest in various situations and forms (Schmitt-Beck, 2015).

There is a study case of the bandwagon. The article entitled “An experimental study of the bandwagon effect in conspicuous consumption” conducted a simulation to know the bandwagon effect (Niesiobędzka, 2018). After conducting some case studies about conspicuous consumption, it turns out there is an outside factor that makes people will buy a branded product. All of them have similar factors, and there is an influence of social media, especially among iconic people.

Dancing and Health

The Journal article “The Power of Dance: Health and Healing” tells a lot about the correlation between dance and health. Dance involves the body, emotion, and mind. All three of these are culturally mediated, not only biologically based (Hanna, 2015:324). Dancing is not just physical activity, but it also involves the inner self. Dancing is also used for therapy. There are at least four ways of getting a sense of control that may help healing sessions in therapy. These are 1) possession by spirituality manifested in dance, 2) mastery of movement, 3) escape or diversion from stress and pain, and 4) confronting stressors to work through the way of handling their effects (Hanna, 2015:326).

In another article written by Rueppel, “The Healing Power of Dance,” dance and music used in dancing can be sources of therapy. With dance, people can also show their feeling through movements. Rueppel shared her experience as a belly dancer instructor. Through dance, women shed their fears and found themselves, self-confidence, grace, creativity, and fun (Rueppel, 2002: 20).

RESEARCH METHOD

The theoretical framework used in this research is Phenomenology by Edmund Husserl. As Bailey said, Phenomenology, understood as the detailed description of experiences in the manner in which they are experienced by the subject, proposes to study, in Husserl’s words, the whole of our ‘life of consciousness’ (Bailey, 2014: 37). It means that every participant’s experience is a piece of valuable information. Even if it is an embarrassing one, as long as the participant is willing to share their experience, it will be used in the paper.

Because the theoretical framework is Phenomenology, participants’ experiences from interviews and group discussions with the closed question will be included in data gathering, mainly the UKSW student who participated in Solah Bawa before. The participants’ experiences from UKSW students who joined Solah Bawa, Natan, George, Reni, Lawang, and Alam will be the focus of the data. Also, the interview with the mentor of Solah Bawa, Pak Sitras Anjilin will help to support the paper. Every experience is acceptable, even the bad ones, as long as the participants are willing to give their information—the experience gathering conducted by doing the interview.

All of the data that have been gathered will be analyzed thoroughly. All information from different sources will be used if the participant does not mind it.

RESULT AND DISCUSSION

Edmund Husserl said in his philosophical writing about the concept of phenomenology that, the first thing to do is to take the conscious life, completely without prejudice, just as what it quit immediately gives itself. From that, Husserl continues to analyze the experience of other people. Husserl also talks specifically about 'social act', 'we-intentions', and collective intentionally generally and call it a complete 'eidetic of the spirit' (Moran, 2014: 38-39)

The phenomenon that happens in the new normal is online classes. In UKSW, after the first pandemic outbreak until now, teaching relies heavily upon video conference as a substitution for offline class. Many students choose to mute their camera and mic when it is not mandatory. Moreover, the collectivist society has some impact on this situation. If most of the class mutes their video and mic, the others will do the same thing. This thing can make a negative bandwagon effect.

From Natan's experience, a Psychology student at UKSW, he agrees that students in the online class tend to follow the majority of the people. He sometimes has that thinking (N. A. Putra, personal communication, 2022). He also said there are other factors like signal, but the most significant factor is from the majority of the group.

George, a Psychology student, also has a similar answer to Natan. He also thinks of himself that more likely muting his camera and video because he is lazy, but sometimes, he also follows the majority of the class (G. M. Andias, personal communication, 2022).

Alam, an English Literature student shared his experience. A sincere feeling is needed to do Solah Bawa. Doing Solah Bawa half-hearted will not receive the benefits. Every time he does Olah Rasa in Solah Bawa, he will do it as seriously as possible. Solah Bawa helps him to reach a calm mind and not a rushing problem. To him, Olah Rasa in Solah Bawa also helps him to know himself better. Before knowing *Olah Rasa*, Alam is a person who said yes almost to everything, even if it is outside his strength and that makes him stressed. Now, he can do all of the tasks without pressure and he can control his emotion better (R. A. Ilyasa, personal communication, 2022).

For Alam, during the pandemic situation, his mind was full of negative thoughts. The number of the activity that he can do also decreased. Usually, he can do other activities like hanging out with other friends, traveling around, and playing music with his friend without restriction. Now, since the new normal, everything is changed. He cannot do his usual activity freely. However, thanks to Olah Rasa in Solah Bawa. It helps him to exercise both his body and mind during the new normal. Through Olah Rasa, Alam learned to take care of his own body by moving it freely.

Reni, an English Literature student said that Solah Bawa helps her to boost their confidence. Before knowing Solah Bawa, she gets nervous about people's perspectives on her body. In Reni's experience, doing Solah Bawa in public helps her to practice, not give a problem with their surrounding. Because there is nothing wrong with Solah Bawa and she can move freely without embarrassing herself. From that experience, Reni starts to not worry about people's concerns about her style (R. RenataWati, personal communication, 2022).

With Reni experience, Rueppel's paper is true. With dance movement, it can help the individual to intergrade their physical and emotional aspect to heal specific diseases. In Reni's case, it is low self-esteem. Olah Rasa gives the stimulus to love Reni's appearance after doing it couple a of times with group of people (Rueppel, 2002: 15-16).

Lawang, a student from the English Literature program mentioned, that Olah Rasa in Solah Bawa helps to get calmer in any situation. Olah Rasa also helps to maintain his emotion and mind to become positive. Olah Rasa is suitable to control anger and keep positive vibes in any situation (G. P. L. Kembara, personal communication, 2022).

From Alam, Lawang, and Reni experience, it is related to Edmund Husserl's phenomenology that there are two characteristics of perception. One is noetic and the other is noematic. On the noetic, the perceiving has the character of certainty and straight-forward. While noematic is the object perceived as the character of existing actuality (Moran, 2014: 48). Alam, Lawang, and Reni have the perception that Olah Rasa has given them the sense of changing their mindset of controlling their emotion better.

According to Pak Sitras, the mentor of Olah Rasa, to unleash the full potential of Olah Rasa, the body needs to move freely. Every movement during Solah Bawa must come from the body without any command from the brain (S. Anjilin, personal communication, 2022). Every newcomer will find this a little complicated, but Pak Sitras always encourage new people who join Solah Bawa for the first time. Every time Pak Sitras does Solah Bawa with many people, there is always be sharing session after doing it. Everyone has different things to share, but most of the group feels positive things after doing Solah Bawa and Olah Rasa.

Pak Sitras also said that Solah Bawa helps people know themselves better and eventually accept themselves. If people know their bodies better, there is nothing that can make doubting themselves. People who accept their characteristics will become confident (S. Anjilin, personal communication, 2022).

Related to Pak Sitras' explanation, George, Natan, and Reni agreed that Olah Rasa in Solah Bawa helps to boost their confidence. From George's experience, he cannot worry if he becomes to stand out in the class.

CONCLUSION

In a collectivist society like Java, the bandwagon effect cannot be avoided altogether. The strong sense of *guyub rukun* also grows in college life. Students will follow the majority of the group instead of doing it on their own.

From the participants' experience, Olah Rasa in Solah Bawa is helpful in some aspects of life. From Natan's experience, Solah Bawa helps him boost his confidence, so he is not afraid to stand out in his friend's circle. George also agrees that Solah Bawa and Olah Rasa helps him to be not afraid of other people's perspective. Reni also gains self-confidence through Olah Rasa. While Alam and Lawang agreed that Olah Rasa helps to maintain the emotion and keep calm in a hard situation.

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