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Moral Values of the Javanese Traditional Game Songs to Strengthen Character Education at Elementary Schools in Surakarta

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This study aims at finding a strategy for developing learning models through Javanese traditional game songs in elementary school students, and the meaning in the lyrics of the songs. The type of research is descriptive qualitative. The techniques used in collecting the data are observation, interview, and documentation. In analysing the data, the researchers used the Interactive Analysis Model. Research findings show that the number of teachers who understand the Javanese cultural values are 62-70 (30% - 40%). Only 40% of them understand the art of educating while playing by stimulating children's motor skills through musical activities. Dancing comprises about 20-30% because not all of the elementary schools have gamelans to improve children's motor skills. The conclusion is that the teaching of character education is compulsory learning material that is integrated in every learning subject. It is also an independent subject which is called Civics subject.

Key words: *Character Education, Javanese Traditional Game Songs.*

Introduction

Character education programs have a positive effect on the climate of schools, the behaviour of people, and the morale of staff (White & Warfa, 2011). A variety of values have to be integrated in each lesson plan, such as purity, justice, love, kindness, caring, obedience, truthfulness, generosity, gratitude, as well as service in the form of a prayer, a song, an inspiring quote, a game, a story related to the virtue, arts and crafts, and an act of service (Haslip & Haslip, 2013). The effect is that schools with character education programs may have had a strong influence on the high percentage of students eligible for FRL (Parker et al, 2010). Another fact is that forgiveness can improve character education (Lin et al, 2011). In addition, character education program contributes to social competence (Cheung & Lee, 2010).



Realising and internalising character education for children is a necessity. Parents train their kids by telling a story, showing a play, music, and art to build their relationship with children and indirectly teach them character education (Mei-ju et al, 2014). Using elementary school students' literature during teaching develops the students' tolerance, understanding, respect, and appreciation for multiculturalism (Lintner, 2011). The implementation of character education programs based on society assists and encourages children to develop character (Haslip & Haslip, 2013). Teachers contribute to teaching values to children, although they have different understanding of educational values (Masote, 2016). The development of moral character can encourage sharing behaviours among children in classroom (Arthur et al, 2012). Finally, forgiveness is a way to express social harmony valuably in a culture and to predict the emotional of Javanese people (Kurniati et al, 2017).

The role of materials in developing character education plays an important role. English textbooks trains the children to appreciate other foreign cultures (Yuen, 2011). There are a variety of resources or online materials to develop character education for children, i.e. the centre for character and citizenship at www.characterandcitizenship.org (Berkowitz, 2011b). Module and instructional videos that contain animation characters and games of education assist students to learn character (Roscoe et al, 2014). Watching films in the classroom facilitates students to identify their values and make a decision (Lee & Manning, 2013). In addition, the use of literary texts in the classroom enables students to find and identify character education (Cubukcu, 2014).

The use of songs as learning materials is necessary to internalize character education and to preserve local culture. Integrating traditional Indonesian songs into the curriculum contributes to globalising local heritage (Wang, 2015). A song is a part of the environmental culture of children (Lew & Campbell, 2005) and plays an important role in fostering cultural and community improvisation, as well as in improving other skills, like reading, composing, and analysing (Azzara, 2002). Javanese traditional game songs reflect cooperation, environmental care, and hospitality (Sasongko, 2014). The present article attempts to describe the moral values of the Javanese traditional game songs to internalize the values behind the songs.

Character education is an effort to construct structures and pedagogies to develop hard and soft-skills, like academic achievement (Berkowitz, 2011a). There are many studies supporting the development of student character. Use of an innovative conceptual model for the programs of early childhood education fosters their character through Javanese traditional games. The result is that both teachers and students feel excited in playing the games because they are easy and have simple rules (Pranoto & Hong, 2014). The analysis of children song values was conducted to dig deeply for moral values, i.e. persistence, tolerance, and honesty (Saragi, 2018). The songs and poetry written by Javanese children were studied because of the erosion of cultural heritage (Dewi, 2018). The use of literary material from a heterogeneous society is



to develop the students' character education (Ma'aruf & Nigrahani, 2019). Studying the character values in the story entitled "Al-Khairiyah" reveals a variety of values, i.e. sincerity, patriotism, and Islamic values (Permana & Suhaili, 2019).

The analysis and the implementation of local wisdom in order to contribute to teaching character education has been studied. The script of *Tembang Macapat Pocung* (Javanese ancient poems) as local wisdom with philosophical meaning has been studied in order to improve character education, especially on Islamic values, noble values, and nationality (Saddhono & Pramestuti, 2018). A study on the lecturer's ability in the management of learning based on local wisdom indicates that local wisdom obtains positive and affective responses and has effective content (Martati et al, 2019). The implementation of songs and traditional dances has fostered nationalism through singing and dancing as extracurricular activities (Herliana & Rosmiati, 2018). A study on the effect of songs that have social messages indicates that there is an improvement in terms of their regard for social values (Egilmez, 2016). Finally, research on the analysis of Javanese poetry textbook is beneficial to know the responses of stakeholders and to know the actual preservation and development of the poetry (Waluyo et al, 2013).

Method

The data sources are primary and secondary. The primary data comprises a variety of information about actors, informants, venues, and events (through site inspection). The information includes primary school teachers in Surakarta, and secondary data with various relevant documents from various institutions related to the implementation of elementary school. The data collection techniques used are: a. Field observations with participant observations, b. FGD (Focus Group Discussion), c. In-depth interviews, d. Documentation (documentary study), and e. Questionnaire. Data analysis techniques used in this study include the Interactive Analysis Model that covers data condensation, data display, and drawing and verifying conclusion (Miles et al, 1994). The researchers continuously made data reduction and presentation of data until complete.



Result

The Respondent Profiles

Table 1: Respondent's Profile

Demographics		Frequency	Percent
Gender	Male	9	30
	Female	21	70
Profession	Senior Teachers (55-60 th)	10	30
	Junior Teachers (25-42 th)	20	70
Location	Solo City (Central Java)	15	50
	Di lu ⁷ kota Solo	15	50
Age	25 – 39 years	10	33
	40 – 50 years	8	27
	45 – 50 years	5	16,5
	51 – 55 years	5	16,5
	more than 55 years	2	7
Highest	Diploma	16	56
	Undergraduate	12	37
	Master's	2	7
	Doctor ⁷	0	0
Training	Centre for the Developments and Empowerment of Educator and Staff (P4TK)	10	33
	Education Quality Assurance Agency	10	33

The description of the primary school teacher's understanding of the Javanese Games, based on the results of the questionnaire, was almost flat, averaging 30% - 40%. Understanding the behavioural guidelines for shaping the child / student personality is 62-70. This means that elementary schoolers know about the meaning of the average Java game.

Figure 1. The Statement of The Elementary School Teacher ¹ in Understanding the Javanese Traditional Game Songs.

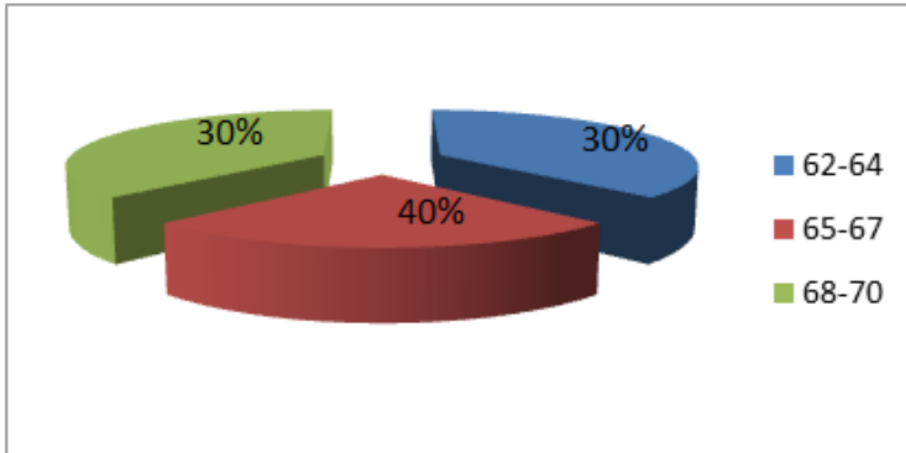
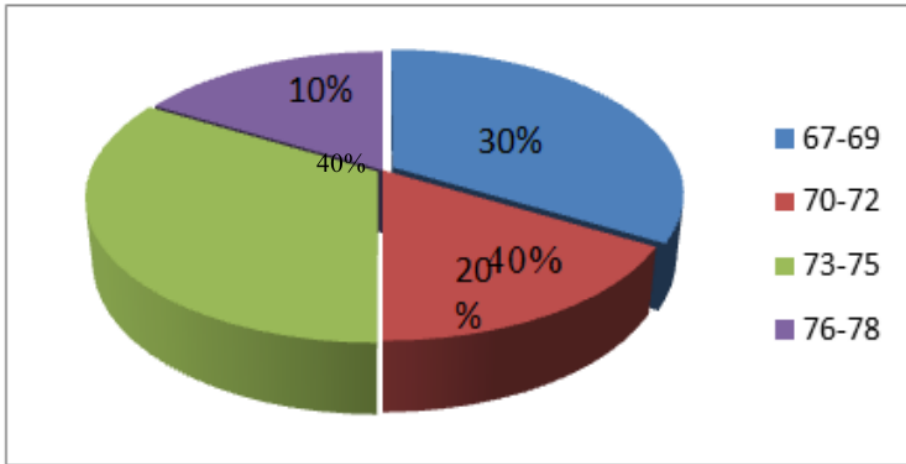


Figure 2. The Statement of The Elementary School Teacher about the Javanese Traditional Game Song Learning Models.



The data from figure 2 represents the understanding of primary school teachers about understanding the Javanese Traditional Game Songs, as well as the art of education during play. In the 40% range, teachers stimulate children's motor skills through music learning strategies every Thursday, as well as evening classes, dancing and singing java games. 20-30% use youthful media to enhance children's motor skills and increase their self-confidence through role-playing methods in their playful songs. 10% use natural environmental media to increase their love for God.



Learning Strategies through Javanese Language Games to Strengthen the Characteristics of Character Education in Elementary Students

Starting with the *Mulok* (local content) program of the Javanese Song Songs, media studies align with the understanding of Common Character Scripts. Strategies for implementing character education in primary schools as reinforcing Javanese cultural values and student character in Surakarta city can be illustrated as follows:

Table 2: Javanese Traditional Game Songs Learning Strategies and Strengthening Character Education in Elementary School Students of Earth No. 2 No. 205 Laweyan in Surakarta.

No.	The Javanese Game Songs	Songs' Lyrics	Meaning	Strengthening the Educational Character Values
1	"Gundul-Gundul Pacul"	¹ Gundul...gundul, pacul... cul.. Gembelengan... Nyunggi... nyunggi, wakul..kul... Gembelengan ...Wakul glempang segane dadi sak latar... Wakul glempang segane dadi sak latar	Bald heads such as hoes, arrogant and arrogant ... Bringing baskets (rice basins) with his haughty and arrogant style ... the basket fell, the rice spilled out on the road (not useful anymore)	The lyrics of the song Gundul-Gundul Pacul teach children to be always humble or not arrogant. Being arrogant will only lead to something that is not useful/not useful, will never be able to carry out the mandate that is his responsibility properly
2	"Jamuran"	¹ Jamuran ya ge ge thok Jamur apa ya ge ge thok Jamur gajih mbejjih sakara-ara Semprat-semprit jamur opo	The mushrooms are made to pretend, what mushrooms are made to pretend ..., mushrooms are still littering the whole field ... which mushroom bolted quickly.	The educational value in this song is when children play games. They will chant in a compact and obey any rules requested by the players



3	“Sluku-Sluku Bathok”	<p>6</p> <p>Sluku-sluku bathok Bathoke ela elo, Si rama menyang Solo, Oleh-olehe payung mutha, Mak jenthit lo lo bah, Wong mati ora obah, Yen obah medeni bocah, Yen urip golek dhuwit</p>	<p>Swinging his head, - his head shook his head, The father went to Solo, by the souvenir in the form of the umbrella of Mutha, Suddenly moving, ... The dead do not move ... if they move to scare children ... if life makes money ...</p>	<p>This song has the meaning that life should not be spent just for work. Break time to maintain body and soul so that they are always in a balanced condition. maximize his abilities. Bathoke ela-elo means by way of remembrance, laa ilaa ha illallah, relaxing the nerves in the brain. Then take a shower or purify towards the solo (prayer) and then establish prayer</p>
4	“ Ilir-Ilir”	<p>1</p> <p>Lir ilir..lir ilir..tanduré wus sumilir Tak ijo royoroyo..tak sungguh temantèn anyar Cah angon.cah angon..pènèkké blimbing kuwi Lunyu-lunyu ya pènèken kanggo mbasuh dodotira Dodotira dodotira kumitir bedhah ing pinggir Dondomana jlumatana kanggo séba méngko soré Mumpung padhang rembulané Mumpung jembar kalangané Ya suraka..surak horéé</p>	<p>Get up, the planted plants are already growing ... the leaves will be green ... I welcome like a newlywed ... shepherd boy, climb the star fruit ... even though it is slippery, it must be climbed ... in order to clean the dirty "inner clothes", tear up the clothes to wear later in the evening ... while the full moon ... while there are still many opportunities, let's cheer hooray)</p>	<p>In this ilir-ilir song, the value of character education contained therein is love for God and the universe and its contents, by doing the five pillars of Islam; creed, prayer, zakat, fasting, and pilgrimage (if able). Improving the "Worship" (inner clothes), done while there are still many opportunities with sincerity and joy.</p>



5	“Padhang Rembulan”	<p>4</p> <p>Yo Prakanca dolana nang jaba Padhang bulan, padhange kaya rina Rembulane wis ngawe-ngawe Ngelingake ojo pada turu sore-sore Ya prakanca dha padha mrene Bareng-bareng dolanan suka-suka Langite padhang sumebar lintang Ya padha dolanan sambi cangkriman</p>	<p>Come on, friends, play outside, the moon shines brightly like daytime, The moon / moon already waved goodbye, reminded you not to sleep late in the afternoon, let's get friends together here ... play happily together ... the sky is full of stars ... let's play together while playing guesses.</p>	<p>It needs to introduce to children to form personal character, able to give appreciation to the universe, and religious. Solidarity can be formed through together poetry to play in a happy atmosphere.</p>
6	“Jaranan”	<p>Jaranan-jaranan... jarane jaran teji sing numpak ndara bei, sing ngiring para mantri jreg jreg nong.. jreg jreg gung, prok prok turut lurung gedebug krincing gedebug krincing, prok prok gedebug jedher....</p> <p>5</p>	<p>Horse riding, horse riding, teji (big tall), (riding Mr Bei, who accompanied the ministers), (Jreg-jreg nong, jreg-jreg gung, prok prok down the road) ... the sound of horse racing (Gedebug krincing gedebug krincing, prok gedebug jedher) ...</p>	<p>Teaching the values of respect and courtesy to superiors, older people, or higher positions. The nature of love, caring, and cooperation with others. Implies the message of the importance of togetherness.</p>
7	“Menthok- Menthok ”	<p>Menthok-menthok tak kandhani, mung solahmu angisin-isini Bokya aja ndheprok, ana kandhang wae Enak-enak ngorok, ora nyambut gawe Menthok-menthok, mung lakumu megal- megol gawe guyu.</p>	<p>Menthok-menthok I advise, your behavior is shameful, don't just stay still and sit in the cage, good snoring, don't want to work, Menthok- menthok, your way of shaking your butt makes people laugh</p>	<p>The value of character education, teaches children not to be lazy (just sleep), needs to work hard in doing various activities. The value of education is confidence. that every person has their strengths and weaknesses.</p>



Discussion

The analysis shows that advice can be found in seven songs. Persistence and confidence is encouraged in the “Menthok-Menthok” song, respect and cooperation in the “Jaranan” song, and appreciation for God and solidarity in the “Padhang Rembulan” song. This in line with a study by Sasongko (2014) that Javanese traditional game songs reflect cooperation, environmental care, and hospitality. It is also in line with Saragi (2018) who studied children’s songs deeply and as a result found some moral values, i.e. persistence, tolerance, and honesty. Singing while playing is a way to sing the songs, encouraging the students to be active in their activities. It is in line with Pranoto and Hong (2014) that the implementation of Javanese traditional games is through both the teachers and the students, so that they feel interested in playing the simple and easy games (Novianti & Suparman, 2019). The use of the songs is not only in their school, but also at home when students interact with their parents. It is in line with Mei-ju et al (2014), who studied the role of parents in teaching character education and the relationship between parents and children when they tell a story, show a play, music, or art.

The result of analysing the Javanese traditional game songs needs to be inserted into the content of a lesson plan. It is in line with Haslip and Haslip (2013) who conduct research to integrate moral values in a lesson plan such as purity, justice, love, kindness, caring, obedience, truthfulness, generosity, gratitude, as well as service in the form of a prayer, a song, an inspiring quote, a game, a story related to the virtue, arts and crafts, and an act of service. It is because the songs assist them to learn materials in the classroom. It is stated by Azzara (2002) that it has an important role in fostering cultural and community improvisation, and improving other skills, like reading, composing, and analysing. The role of traditional Indonesia songs in the curriculum is not only to incorporate the values in curriculum. This is in line with Wang (2015) who integrated traditional Indonesian songs into the curriculum to contribute to globalizing local heritage. This counters the erosion of values due to globalisation and the prioritisation of foreign values. S (2018) similarly uses Javanese children songs and poetry written by Javanese children to preserve cultural heritage.

Conclusion

The understanding of Javanese puppet song in elementary schools is in the average range of 30% to 40%. The Javanese puppet song informs the personality of the child/student. A value range of 62-70 means that the understanding of elementary school educators regarding Javanese songs is average-moderate. The understanding of Javanese puppet songs as part of the art of educating while playing is represented by the following data: 40% of teachers stimulate children's motor skills using musical learning strategies every Thursday afternoon after class hours are over through dancing and singing Javanese traditional game songs. 20-30% make use of gamelan media to improve children's motor skills, increase self-confidence



through role playing methods in the Javanese songs, and improve children's fine motor skills in musical activities with the Javanese song. 10% use the natural environment to increase love to God. Because SD Negeri Bumi II No. 205 Upt Dinas Dikpora Surakarta Laweyan District is located within settlements and residents, the location is very narrow and has inadequate facilities and infrastructure.

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Limitation and Study Forward

The study limits the moral values behind the Javanese traditional game songs. It needs to analyse the role of students and teachers in implementing the values in relation to cognitive, affective, and psychomotor, processes.

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