

The effort to Develop Character Education Child-Friendly School Based on Java Regional Art Culture at Elementary School in Surakarta City

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Abstract—This study aims to find a strategy for developing learning models through Javanese *dolanan* songs as learning materials and to find out and describe the meaning contained in the lyrics of the song in strengthening the values of character education. The research method includes observation, FGD, interviews, documentation with purposive sampling. By using an analytical model (Miles & Huberman, 1992), starting from data reduction and data presentation continuously until a conclusion is drawn; Javanese *dolanan* songs that are applied in elementary schools will strengthen Javanese culture, shape the personality of students getting scores in the range of 62-70, an average of 30% to 40% means that teachers understand Javanese *dolanan* songs on average, understanding with a touch of the art of educating while playing, after class hours the teacher stimulates children's motor skills through learning strategies through music an average of 40%, dancing and singing Javanese *dolanan* songs, 20-30% using gamelan media to improve students' motor skills, increasing self-confidence and abilities with the role-playing method in Javanese *dolanan* music, 10% through the use of natural environment media. Suggestions so that Javanese songs strengthen character education values for elementary school students can be optimal. It needs to be included in the local content curriculum and mandatory for all teachers and students to further improve their activities.

Keywords— *Javanese Dolanan, Elementary School, Character Education*

I. INTRODUCTION

Character Development embodies the Pancasila Mandate and the Preamble 1945 Constitution. Character education is one of the priority programs of national development and is emphasized in the functions and objectives of national education. The

purpose of character education, according to [1], is to form to have a noble character, be patriotic, tolerant, develop dynamically, cooperatively, morally, oriented to science and technology, have competitiveness, so that it becomes a strong nation based on Pancasila and imbues with faith and piety. To God Almighty.

Character formation is an essential part of the world of education today. Law no. 23 years. 2003 states that national education aims to develop capabilities and shape the character and civilization of a dignified nation in the context of the country's intellectual life. Character education should be given to children as early as possible to achieve this goal. One way to shape children's character is by introducing positive values, especially Javanese folk songs. To find out the meaning of the values of character education, it is found in the lyrics of the Javanese *dolanan* song. Values as part of the national culture are used as subjects that will support the sustainability of the process of socializing *character nation-building* as Indonesian citizens who love the nation and its culture.

Character education can be done through families, education units, and civil society. Furthermore, [1] mentions the role of education in character building. (1) Character development (honest, intelligent, caring, challenging) is the main task of education. (2) Changing bad habits step by step for the better. (3) Character is a trait embedded in the soul and spontaneously radiates attitudes, actions, and deeds. (4) Character is a trait that impetus to display commendable behavior. Sources of Character education values come from (1) Religion. (2) Pancasila. (3) Culture. These cultural values are used to give meaning to a concept and

definition in communication between community members. (4) National Education Goals. (5) Law of the Republic of Indonesia no. 17 of 2007 concerning (National Long-Term Development Plan (RPJPN): Tough, competitive, noble, moral, tolerant, cooperation, patriotic, dynamic, cultured, and oriented to Science and Technology (IPTEK) based on Pancasila and inspired by faith and piety to God Almighty[1].

Conceptually, a child-friendly school is a program to create an environment that is healthy, safe, caring, cultured, and clean. So that it can guarantee the fulfillment of the rights of children and the protection of children such as violence, discrimination, and treatment that can harm children while in the school environment. In addition, child-friendly schools also try to support children's participation in planning, learning, supervision, and school policies. The existence of this child-friendly school is not creating or building a new school, but updating the school with an environment that is comfortable for children, can fulfill their rights, and children can feel protected in a school environment which is their second home. Child-Friendly Schools are indicators in the development of Child-Friendly Districts/Cities. Data up to October 2015, 264 regencies/cities have initiated becoming Child-friendly Districts/Cities.

II. METHOD

A. Research Design

The type of research in this study is descriptive with a qualitative approach. Data collection techniques in this study used: field observations with involved observations, *Focus Group Discussions*, in-depth interviews, documentaries, and questionnaires. The data collected consists of primary data and secondary data. Primary data is in the form of information about actors/*informants*, places, and events (through *site inspection*).

The data analysis technique in this study used a qualitative analysis of [2]. Data analysis consists of four flows of activities that co-occur, namely: data collection, data reduction, data presentation, and data withdrawal or verification. Regarding the four paths in more detail, they are as follows: (1) Data collection, in this case, the researcher collects research data in the form of interviews, observations, documents, and questionnaires; (2) Data reduction, in this case, refers to the selection process, focusing on simplification. Data reduction was carried out continuously during this research; (3) Presentation of data, in this case, the researcher collects structured information and provides conclusions and taking action; (4) Concluding, namely efforts to find, test, re-check or understand the meaning, meaning, regularities, patterns, explanations, plots, causes, and effects, or prepositions. Conclusions can be in the

form of a description or description of an object in the form of a causal or interactive relationship, a hypothesis, or a theory.

B. Research Sample

Informants consist of teachers of SD Bumi 2 No 205 Laweyan in Surakarta. Secondary data is in the form of various relevant documents from multiple institutions related to learning in SD in Bumi 2 No 205 Laweyan Surakarta.

III. RESULT AND DISCUSSION

A. Result

The following are the research results on understanding elementary school teachers about understanding Javanese *dolanan* songs in Figures 1 and 2.

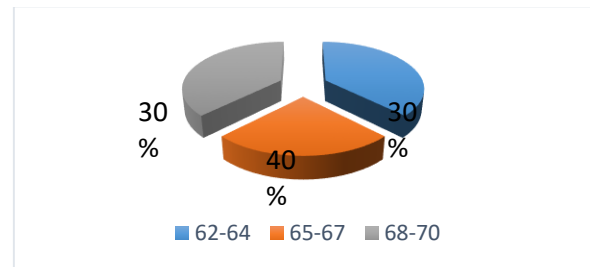


Fig. 1. Understanding the Javanese Dolanan Song

Figure 1 Elementary School, Teachers' Understanding of Javanese Dolanan Tembang, based on the results of the questionnaire, an average of 30% to 40% stated that Javanese Dolanan Tembang, which was applied to elementary schools, would strengthen Javanese culture, Javanese Dolanan Tembang is part of behavioral guidance in shaping students' personalities. With an average score of 62-70 in the medium category, elementary school teachers understand the meaning of Javanese *dolanan* songs. Based on interviews with teachers in elementary schools, it was stated that teachers rarely studied and sang Javanese songs.

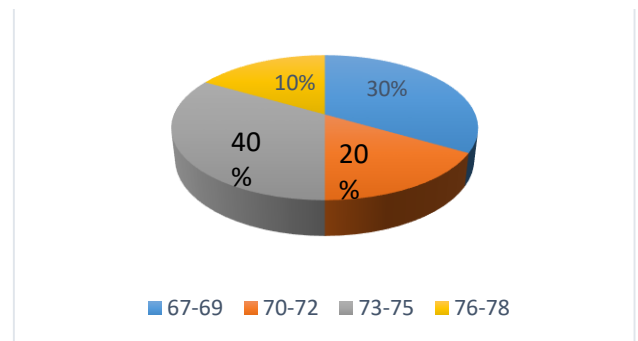


Fig. 2. Results of the Javanese Dolanan Tembang Learning Model

Figure 2 From the percentage data above shows that the understanding of the typical model of the Tembang Dolanan Java Elementary School teacher with a touch of the art of educating while playing shows that 40% of teachers improve children's motor skills through daily musical learning strategies by dancing and singing Javanese *dolanan* songs.

The use of gamelan media can improve children's motor skills and increase self-confidence by an average of 20-30%. The role-playing method by singing Javanese songs can improve children's fine motor skills in musical activities. At the same time, 10% through the use of the media's natural environment to increase love for God Almighty. At the same time, 10% through natural environment media to grow the love of God Almighty.

B. Discussion

Child-friendly schools are felt necessary for the current era of globalization. Children's rights must be protected to feel comfortable and easy to develop, and the output produced will be of quality [3]. The Law of the Republic of Indonesia Number 35 of 2014 concerning child protection states that "every child has the right to be able to live, grow and develop and participate fairly by human dignity and protection, and to receive protection from violence and discrimination".

Child-Friendly Schools can be established and developed based on the following principles [4]: 1. Non-discrimination ensures every child's opportunity to enjoy the child's right to education without discrimination based on disability, parental background, religion, ethnicity, and gender; 2. Children's best interests are always the primary consideration in all decisions and actions taken by managers and education providers that are directly related to students; 3. The development and survival of life are to create an environment that respects the child's dignity and ensures the holistic and integrated development of each child; 4. Respect the views of children, which includes respect for the rights of children to express their opinions in all matters affecting children in the school environment; and 5. Good management ensures transparency, disclosure of information, participation, the rule of law in education units, and participation.

1) Regional Culture-Based Character Education Development Model

The cultural development model in schools includes value development, technical level development, social level development, school culture development among students, and school culture evaluation [5]. Cluster 3 Children's Forum Program Basic Health and Welfare: Clean culture habituation, (2) Healthy Food Culture/Nutrition

socialization, (3) Socialization of smoke-free areas, (4) Outbound on the Environment, (5) Monitoring of mosquito larvae (2 x a week), (6) Healthy days, direct survey to the field (Callahan) about childbirth and death rates and their causes. Cluster 4 Educational Children's Forum Program, Utilization of free time and cultural arts activities: (1) Setting community learning hours, (2) Happy Sunday, (3) Children's Studio, (4) Reading Garden, (5) Environmental Discourse, (6) Environmental Culture Festival (FeBuLing). Cluster 5 Special Protection Children's Forum Program: (1) Disaster Simulation, (2) Smoking-Free Zone, (3) Socialization about the dangers of smoking, (4) Smoking-free village, (5) Learning hand skills.

2) Development of Character Education in Elementary School Students

Development instills character education in Surakarta elementary school students through several play centers centered on playgroups. This is done on:

3) Active Play While Learning

Active play is a teaching that is carried out inside and outside the classroom, with playing activities using the tools and materials needed by the abilities and themes that have been previously designed. Allows children to manipulate various objects, engage in role-playing, communicate with each other (*kromo inggil* and *ngoko alus*) depending on the roles they play with their friends, emotional, exploring, interacting directly, socializing, sharpening cognitive and other activities which are interesting. Example: Creating a socio drama about the roles of a Javanese family, mothers, fathers, and children who have their respective positions (the teacher makes a socio drama scenario about the parts of family members, their duties and functions, using Javanese dialogues).

Provide opportunities for children to play either individually, in small groups or large groups, and even classically. It was freeing children in choosing activities that are interesting to them so that in the end, it will make children active and interactive learners. Children in small groups carry out playing activities. Various play materials have been prepared by the teacher by the Development Program that will be taught to children, with a predetermined schedule [9]. All play activities are directed at achieving targets tailored to the abilities and interests of children (child-oriented).

With the active play method, children will be directly involved physically and mentally to get the experience. Using active play such as direct viewing, listening, and working together directly will make it easier for children to understand, especially in Javanese, in singing Javanese *dolanan* songs, they know the meaning. And can practice it as a character education teaching in schools [10].

4) *Fostering Faith and Taqwa*

The fostering of faith and piety contains various activities to instill religious values, loyalty, and piety to God. By doing simple and fun activities for children, it can provide good memory for the introduction and understanding of religion. Because through giving examples of eating children will always remember it well. In commemorating major Islamic holidays, appropriate activities are always given, fasting for those who adhere to it because the majority of Elementary Schools in Bumi Laweyan are predominantly Muslim. Other activities are through skills, while the use of prepared materials is various mini-shaped worship buildings, worship tools and books of multiple religions, storybooks, pictures, and other religious nuances. [6] There are five meanings in taqwa, namely faith, repentance, obedience, leaving immorality, and sincerity.

5) *Use of Playing Block as a Learning Media*

The beam center contains blocks of various shapes and sizes to create buildings imagined by children or other familiar buildings such as houses, zoos, office buildings, bridges. Children develop early math/counting skills, thinking and problem-solving skills, and strengthening concentration power through building blocks. Items such as cars, trucks, puppets, animals, aeroplanes, and cloth can complement block play. These objects are given after the child makes buildings with blocks for activities micro play [7, 8]. Likewise, blocks are also used as a learning medium that is adjusted to the grade level and difficulty level of elementary school-aged children.

6) *Role-Playing as a Learning Method*

Having a variety of clothes and accessories that encourage children to demonstrate what they see in everyday life helps children understand their world and play various roles, especially introducing Javanese cultural life. The selection of multiple objects/clothing and accessories depends on the child's interests at that time. Teachers and students prepare various role-playing equipment each week that is tailored to the learning material.

7) *Learning Model Development Strategy Through Javanese Dolanan Tembang as Reinforcement of Character Education Values in Elementary School Students in Surakarta*

Learning Model Development Strategy Through Javanese Dolanan Tembang as Strengthening Character Education Values in Elementary School Students in Surakarta through group learning activity programs. Playing cheerful SD is oriented to the internalization of Javanese *dolanan* songs. This model can integrate children's potential into multiple intelligences through learning to know, act, be, live together, and fear God Almighty [11]. In building and producing a physically and psychologically challenging generation who has intelligence by the

child's potential optimally according to the needs and characteristics of the child's development. Provide stimulation and internalization of Character values through learning media that are by the understanding of Character Education through a program that is applied referring to the Curriculum of the Ministry of National Education, which is modified with a local content curriculum (MULOK).

The learning activity program for Elementary School includes two programs, namely the Curricular Activity Program and the Extracurricular Activity Program. Both of these programs in the implementation of learning are applied with an active play center learning model, which contains various variations of playing activities while learning, which is a characteristic of child-classes oriented. [12-15] children can be invited to sing Javanese songs and then told the meaning contained in the poems using the translation of songtext to understand the contents of the lyrics or their purposes. Javanese dance is made into a habit and awareness of children to have a leadership spirit [16]. Javanese dance is integrated into the family, school, and community environment [17].

The strategy for developing *the model* character education in internalizing character education in elementary school as a reinforcement of Javanese cultural values and student character in the city of Surakarta can be described as follows:

a) *Song title*

“Gundul-Gundul Pacul”

Song Lyrics

Ghundul ghundul pacul cul gemblelengan
Nyunggi nyunggi wakul kul gemblelengan
Wakul ngglimpang segani dadi sak latar
Wakul ngglimpang segani dadi sak latar

It means

Bald head like a hoe, arrogant and arrogant...,
Carrying a basket (rice bowl) with his smug and
arrogant style... the basket fell, the rice spilled on
the road (no longer valid)

Strengthening Educational Values Character

The strengthening of the value of character education that can be taken from this Gundul-gundul Pacul song teaches children always to be humble and not arrogant. Because if we have an arrogant nature, it will no longer be applicable.

b) *Song title*

“Jamuran”

Song Lyrics

Jamuran ya ge ge thok
Jamur apa ya ge ge thok
Jamur gajih mbejjih sa ara-ara
Semprat-semprit jamur opo

It means

The mushrooms are made pretend

What mushrooms are pretending
The weed fungus littered the whole field
What mushroom shoots fast

Strengthening Educational Values Character

Strengthening the value of character education that can be taken from the Jamuran song is when children play the chili game and sing the mushroom song together and obey the rules requested by the player so that children can understand togetherness.

c) Song title

“Sluku-Sluku Bathok”

Song Lyrics

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

It means

'Head swing'
'He's shaking his head.'
'The father went to Solo'
'By him the mutha umbrella'
'Suddenly moves
'The dead don't move'
'If moving scares people'
'If you live, make money

Strengthening Educational Values Character

Strengthening the value of character education that can be taken from the song Sluku-Sluku Bathok is. When we live in this world our time should not only be spent working. But we need rest time to balance our body and soul. and do not forget to always keep the worship (prayer) and dhikr to God Almighty.

d) Song title

“Jaranan”

Song Lyrics

Jaranan-jaranan
jarane jaran teji
Sing numpak ndoro bei
Sing ngiring poro abdi
Cek cek nong ... cek cek gung
Jarane mlebu ning lurung
Gedebuk krincing ... gedebuk krincing
Gedebuk krincing ... prok prok
Gedebuk jeder

It means

Horseback riding, horseback riding, his horse teji (high large), (which rises Mr. Bei, who escorts the minister), (Jreg-jreg nong, jreg-jreg gung, prok prok fringe street), ... voice Horse trot (Beating a rattle thumping, prok prok gedebuk jedher)...

Strengthening Educational Values Character

Strengthening the value of character education that can be taken from the song Jaranan teaches children to always be respectful and polite to older people. And teach children to have love, love, care, cooperation, and understand the importance of togetherness.

e) Song title

“ Ilir-Ilir”

Song Lyrics

Lir ilir lir ilir tandure wong sumilir
Tak ijo royo royo
Tak sengguh panganten anyar
Cah angon cah angon penekna blimbing kuwi
Lunyu lunyu penekna kanggo mbasuh dodotira
Dodotira dodotira kumintir bedah ing pinggir
Dondomana jrumatana kanggo seba mengko sore

Mumpung padang rembulane
Mumpung jembar kalangane
Sun suraka surak hiyo

It means

Wake up, wake up
Plants are blooming
So green like a newlywed
Shepherd boy, shepherd boy climb up the starfruit tree
Even if it's slippery and challenging, you keep climbing to wash your clothes
your clothes, your clothes are torn apart
Sew it up, fix it to face the pain later
While the moon shines bright
when you have a lot of free time
Let's cheer with cheers, yeah

Strengthening Educational Values Character

Strengthening the value of character education that can be taken from the song Ilir-Ilir is to instill in children the importance of love for God and the universe by carrying out the five pillars of Islam, namely the creed, prayer, zakat, fasting, and pilgrimage (if able).

f) Song title

“Padhang Rembulan”

Song Lyrics

Yo Prakanca dolana nang jaba
Padhang bulan, padhange kaya rina
Rembulane wis ngawe-ngawe
Ngelingake ojo turu sore-sore
Yo prakanca dha padha mreng
Bareng-bareng dolanan suka-suka
Langite padhang sumebar lintang
Yo padha dolanan sinambi cangkriman

It means

It needs to be introduced to children to form a person with character, give respect to the

universe, and be religious. Solidarity can be created through togetherness poetry to play in a happy atmosphere.

Strengthening Educational Values Character

Strengthening the value of character education that can be taken from the song Padhang Rembulan teaches children to respect others and the universe, adhere to a religion or belief, and have a sense of solidarity.

g) *Song title*

“Menthok-Menthok ”

Song Lyrics

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.

It means

I advise you, your behavior is embarrassing, don't just sit still and sit in the cage, snore comfortably, don't want to work

Strengthening Educational Values Character

Strengthening the value of character education that can be taken from the song Menthok-menthok teaches children to work hard in achieving something they want and believe in themselves that everyone has their strengths and weaknesses.

8) *Javanese Art as an Alternative Choice*

In supporting the city of Solo as a city of culture (Javanese), it is mandatory for schools, including elementary schools, to be given and contested every year. Children experience it through direct physical experience. Art centers can create a sense of pleasure, develop and explore children's creativity, stimulate verbal and non-verbal communication, self-confidence, fine and gross motor development, and intellectual abilities of children (especially in movements and songs in Javanese *dolanan* songs). Each school has a set of gamelan. Every Thursday, there is extracurricular playing gamelan (*karawitan*) and singing traditional Javanese songs, preserving regional culture (Javanese), and a medium for character education for students through the Javanese arts.

Activities outside the classroom are the most important part of children's daily activities because by studying outside the classroom, children can learn to recognize their surroundings, besides that, children can develop their love for the environment, this can be done to help children to understand how to place themselves in their world. In addition, children can learn natural science, mathematics, social skills and

can increase the use of muscles when children play outside the classroom. The types of centers described above are not absolute, meaning teachers can develop other centers adapted to the needs of children's play and the development of science and environmental conditions.

IV. CONCLUSION

It can be concluded that the strategy of developing learning models through Javanese *dolanan* songs can be applied to solve character education problems and can strengthen the values of character education in students of SD Bumi 2 No. 205 Laweyan in Surakarta. Another benefit is providing national recommendations, developing an effective character education model strategy in elementary schools, and finding the development of teaching materials.

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