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## **Gending Rare: Its Potential As A Character Education Media Based on Local Authority in Denpasar City**

**Kadek Paramitha Hariswari<sup>✉</sup>, Triyanto, Sri Iswidayanti**

Universitas Negeri Semarang, Indonesia

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### **Abstract**

In the midst of technological advances, changes in mindset, behavior and habits of the people of Denpasar City did not cause Gending Rare to experience extinction even though its existence was not as before. The purpose of this study was to determine the form and value of character education contained in Gending Rare. Gending rare has the potential as a media for character education that can be analyzed in terms of the form and value contained therein. The method used in this research is qualitative method. Data collection techniques using observation, interview and document study techniques. The data validity technique uses source triangulation. Data analysis techniques using song form theory and character value theory. The results of this study found that the barrel used in Gending Rare is the pelog barrel and selendro barrel, with a slow, moderate, gangsar (deft), and fast tempo. The time bar or the time signature used is time bars 2/4 and time bars 4/4. The language used is Fine Balinese Language and Casual Balinese Language. The character values contained are religious, honest, tolerance, discipline, hard work, creative, independent, curiosity, love of the motherland, communicative, caring for the environment, and responsibility. This research can broaden the perspective of readers about the existence of Gending Rare and provide information about the form and value of the characters contained in Gending Rare.

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#### <sup>✉</sup> Correspondence Address:

Kelud Utara 3 kampus pascasarjana UNNES, Sampangan,  
Semarang, Indonesia, Indonesia

E-mail: paramithahariswari21@gmail.com

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## INTRODUCTION

Good character must continue to be sharpened and nurtured, because it is an endless climbing process, Purwanto (2016: xii). Character is the values of human behavior related to God Almighty, self, fellow human beings, the environment and nationality manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, etiquette, culture and customs (Farida, 2016).

Character education can be done through a variety of ways and media, one of them using art as its medium. Art contains values that can be applied to children from an early age because the values contained will shape and direct the child into a better person. Character education is useful to strengthen the character of students through harmonization or alignment between the cultivation of heart or ethics, the taste or aesthetics, the cultivation of mind or literacy, as well as sports (Marfija, 2018).

The art that is commonly used as an educational medium is senior music art. Music and singing provide a very large space for each child to be invited and actualize themselves, (Purwanto, 2016: 203). In line with this opinion, Campbell (2001: 27) explains that music softens the heart and connects the connection between two human hearts. One of the traditional arts that can be used as character education media is *Gending Rare*.

*Gending Rare* is a song intended for children who do not have certain rules that bind it. *Gending Rare* is an oral tradition whose development is from mouth to mouth, spread horizontally (from settlement to other settlements). The beauty / aesthetic value lies in the merging of the tone with words. The most striking thing about *Gending Rare* is the language used and tends to be difficult to interpret because it is imaginative, dynamic, beautiful, and jumping around (Taro, 2007: 1). Children can also explore life values from the meanings in the lyrics of *dolanan* songs in the form of educational, knowledge, religious, social and

cultural values (Rosmiati, 2014). Through the song *Dolanan* children can form the whole character, and in the lyrics implies the meaning of togetherness, responsibility, and social values (Hartaningsih, 2015). Sudiani (2015: 57) revealed that *Gending Rare* has characteristics such as playing, funny, containing advice and character that can be aimed at children with simple language but containing educational values and high philosophical values.

The existence of *Gending Rare* still exists in the lives of Balinese people, but it is not as popular as before. Its existence in the community experienced a setback, especially in urban communities, even though *Gending Rare* has great potential as an educational medium. That is because changes in mindset and habits are also influenced by rapid technological advances, so that the *Gending Rare* begins to be forgotten. In line with this statement, Kosegeran (2018) said that the cultural potential contained in traditional arts has a great opportunity to be developed so that it plays a bigger and wider role for the government or society in general to make it a cultural asset for tourism, means of communication or public entertainment.

Formerly, *Gending Rare* was very close to people's lives, both children and parents. Oral expressions in popular Balinese song lyrics are as a means of documenting and preserving local wisdom of Balinese culture, as well as actualizing the values of Balinese local wisdom (Turaeni 2017). *Gending Rare* is usually sung by parents when bathing a child, putting the child to sleep as a lullaby, sung by children during recess at school, when playing with friends, as well as accompanying traditional games.

Seeing this phenomenon, the researcher focused to look at *Gending Rare* in urban communities, namely people in Denpasar City who are also supporting communities and owners of this *Gending Rare* art.

## METHOD

The method used in this research is descriptive qualitative method. The researcher acts as a key instrument. Researcher go directly

to the field, adjusting to local time and space to get accurate data and observe the phenomena that occur in the field.

This research was conducted in Denpasar City, Bali Province. Data is collected through controlled observation, interviews and document study. In-depth interviews were conducted with Mr. I Made Taro who is an artist and figure of *Gending Rare* and traditional Balinese Games. The interview was conducted on May 20, 2019. Interviews related to the existence, form and meaning contained in *Gending Rare*. Document studies are conducted to collect data related to research objects such as photographs, clippings, previous research and books by resource persons.

The technique of data validity is based on credibility criteria, with source triangulation techniques. Next, the sources are explained, categorized, and analyzed so that they come to a conclusion. Data analysis techniques using song form analysis theory, as well as character education theory, data analysis starts from data collection, data reduction and data verification.

## RESULTS AND DISCUSSION

The entire environment both school, community environment and home environment is very influential on the character of children. The family functions as educating and directing the child psychologically, physically, and faithfully, all of which include character education because character education starts from the family (Zainuru, 2018).

Prosocial behavior that has an important role for children's lives, can learn to behave according to their environment, play a role in groups, and can adapt to their environment, so that stimulus is needed to develop these abilities in children through giving children's songs (Nuswantari, 2015 ).

The number of *Gending Rare* spreads in Balinese society generally results in researchers to limit the scope of the study, so that the *Gending Rare* analyzed are 6 randomly selected songs, the 6 *Gending Rare* that will be analyzed namely Jenggog Uban, Ratu Anom, Meong -

Meong, Putri Cening Ayu, Juru Pencar, Semut Api, and Goak Maling. Both the tone and lyrics of the song used as a reference are the lyrics and tones contained in the book *Kumuda Sari Volume 1* compiled by the Department of Basic Education of the Provincial Level I Bali. That is because *Gending Rare* is a traditional art which is spread verbally by word of mouth, and most of the creators are unknown (anonymous), so *Gending Rare* in every region in Bali is different. That is due to adjustments to geographical conditions, community conditions, habits, customs, languages and dialects of each region in Bali.

### Jenggog Uban *Gending Rare*

#### JENGGOT UBAN

4/4 sedeng	Salendro/SR
	o 2 3 4
	1 2 3 5
o o o   o . 0 2   3 . 0 .	
2 2 2   2 . 5 2   3 . 5 .	
Ka ki ka ki te ngu da ma	
^ . . ^   o ^ 0 .   ^ 2 0 ^	
6 . . 6   1 6 5 .   6 3 5 6	
bok, Di ba ten cu ngu he ken di	
2 ^ 0 .   . 0 0 0   0 . ^ ^	
3 6 5 .   . 5 5 5   5 . 6 6	
ja gu te, Ne ked ka pi pi ne	
2 0 ^ ^   0 . . 2   2 0 2 .	
3 5 6 6   5 . . 2   2 5 3 .	
bet mi si e bok, bu in pu tih	



Gus ti ngu rah a lit jam be Pa me cu tan

**Table 2.** Ratu Anom Song

Ratu Anom Song Lyric	Translation
Ratu anom metangi mailen-ilen 2x	Queen Anom get up there is a show
Dong pirengang munyin sulinge di jaba 2x	Listen to the sound of the flute outside Who is it playing the
Enyen ento manyuling di jaba tengah 2x	flute outside the house
Gusti Ngurah Alit Jambe Pamecutan 2x	Gusti Ngurah Alit Jambe Pamecutan

A Gending Rare or song called Ratu Anom is a song with 10 bars that is classified as a one-part song. This means that the song with one sentence or one period, with one question phrase and one answer phrase. The phrase in the song Ratu Anom can be explained as follows.

Question phrase (a) :

- 1<sup>st</sup> piece (motif) starts from 1<sup>st</sup> time until 2<sup>nd</sup> time.
- 2<sup>nd</sup> piece (motif) starts from the time 2 time 3rd beat (3) until the 7th time.

Answer phrase (a') :

- 1<sup>st</sup> piece (motif) starts from 6<sup>th</sup> time to 7<sup>th</sup> time.
- 2<sup>nd</sup> piece (motif) starts from the 7<sup>th</sup> time 3<sup>rd</sup> beat to the 10th time.

The tempo used is the gangsar tempo, which is a tempo that is not slow but not too fast but is faster than moderate, simply put the gangsar tempo in the Balinese vowel means deftly. In line with this also stated by Sugiarto (2015) who said that the tempo of the gangsar is a tempo that is faster than the medium tempo, while the tempo is a slow tempo. This is because Gending Rare adapts to the range of children's tones so that children are easier to reach tones and faster to memorize songs.

Based on Ratu Anom's Gending Rare notation, use a 4/4 times signature or measure sign. This means that in one bar there are four notes with value which are worth 4 beats. In music and songs that have 4/4 bar, it means the

heavy accent is on the first count. The barrel used is selendro barrel which is soft, with a short pitch. In the song Ratu Anom, although it is a song with a gangsar tempo but does not eliminate the characteristics of the selendro barrel that is soft, the difference with other songs that also use the selendro barrel is a short or deft tapping or interval.

The language used is Ordinary Balinese or Casual Balinese language. In this case what is meant by Casual Balinese Language is Balinese Language that is used daily. In Bali, people are familiar with the term Sor Singgih Balinese Language, which is the difference in the level of language used in accordance with the interlocutor, such as clan or age. Supporting this opinion was also explained by Suwija (2017) who stated that the grace of the Balinese Language included: (1) krana nenten alus (rude krana, mider, andap); (2) krana alus, include: (krana alus singgih, alus sor, alus mider, and alus madia). In Ratu Anom song, the Balinese language used is krana base alus.

The character education values contained in the song Ratu Anom are religious values, tolerance, curiosity, and love for the motherland.

**Meong-Meong Gending Rare**

**MEONG-MEONG**

2/4 Gangsar	Salendro/SR
	o 2 3 5
$\begin{array}{cccc cccc } \text{?} & \text{0} & \text{^} & \text{0} & \cdot & \text{?} & \cdot & \text{^} & \text{0} & \text{?} & \text{?} \\ \text{3} & \text{5} & \text{6} & \text{5} & \cdot & \text{3} & \cdot & \text{6} & \text{5} & \text{3} & \text{2} \end{array}$	
Me ong me ong a lih ja bi kul	
$\begin{array}{cc cc cc cc } \text{?} & \cdot & \cdot & \text{?} & \text{0} & \text{?} & \text{?} & \text{0} & \text{?} & \cdot \\ \text{3} & & & \text{3} & \text{5} & \text{3} & \text{2} & \text{1} & \text{2} & \end{array}$	
le, bi kul ge de ge de,	

• 1 | 2 3 | 5 6 | 5 • | 6 •

bu in mo koh mo koh, ke

5 • 3 • 2 | • 1 | • | 3 •

reng pe san nge ru

2 • 1 • • | • | •

suh in.

- 2<sup>nd</sup> piece (motif) starts from the 8<sup>th</sup> time until the 11<sup>th</sup> time.

Answer phrase (a') :

- 1<sup>st</sup> piece (motif) starts from 12<sup>th</sup> time to 15<sup>th</sup> time.

- 2<sup>nd</sup> piece (motif) starts from the 16<sup>th</sup> to the 24<sup>th</sup> time.

The tempo used is the gangsar tempo, which is a tempo that is not slow but not too fast but is faster than moderate, simply put the gangsar tempo in the Balinese vowel means deftly. Based on the meong – Meong song notation, using time signature or measure sign 2/4. This means that in every bar there are 2 beats. In music and songs that have a 2/4 bar, it means the heavy accent is on the first count. The barrel used is selendro barrel which is soft, with a short pitch. In the song Meong-Meong the rhythm is witty, funny, and workmanlike. This song can also be used as an accompaniment to a traditional game that is Meong - Meong so that the tempo used is gangsar tempo that is deft. The language used is ordinary Balinese or Casual Balinese Language. In this case what is meant by Ordinary Balinese is Balinese language that is used daily.

The value of character education contained in the song Meong-Meong is the value of honesty, discipline, hard work, independent, and care for the environment.

**Table 3.** Meong - Meong Song Lyric

Meong - Meong Song Lyric	Translation
<i>Meong-meong alih je bikule</i>	<i>Cats look for mice</i>
<i>Bikul gede-gede</i>	<i>Big mouse</i>
<i>Buin mokoh-mokoh</i>	<i>And also fat</i>
<i>Kereng pesan ngerusuhin</i>	<i>Like to make a scene</i>

Meong - Meong is the third song title in this rare gending analysis. Meong is a Balinese word meaning cat, while bikul is a mouse. A *gending rare* called Meong - Meong is a song with 24 bars which is classified as a one-part song. This means that the song with one sentence or one period, with one question phrase and one answer phrase. In this song the question phrase is longer than the answer phrase or can also be called asymmetric. The answer phrases in this song change motives (variations) so that the answer phrases are written with the letter (x). The phrases in the song Meong-meong can be explained as follows.

Question Phrase (a) started from 1<sup>st</sup> time - 15 that can be explained as follows :

- 1<sup>st</sup> piece (motif) starts from 1<sup>st</sup> time until 7<sup>th</sup> time.

**Putri Cening Ayu Gending Rare**

**PUTRI CENING AYU**

4/4 lambat

Salendro/SR

o 2 3 5

6 | 1 5 2 | 1 6 1 | 6 5 3 1 |

Pu tri . ce ning a yu ngi jeng ce ning ju

6 • • 3 6 | 5 • 3 2 3 2 | 1 • • 1 |

mah, Me me lu as ma lu, ka

$\overset{?}{3} \overset{\cdot}{\underset{\cdot}{5}} \overset{\wedge}{6} \overset{\circ}{1} \mid \overset{\wedge}{6} \overset{\cdot}{\underset{\cdot}{3}} \overset{?}{3} \overset{?}{3} \overset{?}{2} \mid \overset{\cdot}{\underset{\cdot}{3}} \overset{?}{5} \overset{\wedge}{6} \overset{\wedge}{5}$   
 pe ken ma blan ja, a pang a da da rang na  
  
 $\overset{?}{3} \overset{\cdot}{\underset{\cdot}{5}} \overset{\circ}{6} \mid \mid$   
 Si.

**Table 4.** Putri Cening Ayu Song Lyric

Putri Cening Ayu Song Lyric	Translation
<i>Putri cening ayu</i>	My beautiful child
<i>Ngijeng Cening jumah</i>	Stay at home
<i>Meme luas malu</i>	
<i>Kepeken meblanja</i>	I want to go shopping to market
<i>Apang ada darang nasi</i>	Let there be food to eat
<i>Meme tiang ngiring</i>	
	My mother obeyed your orders
<i>Nongos ngijeng jumah</i>	
<i>Sambilang makumpul</i>	To stay home
<i>Ajak titiang dadua</i>	
<i>Ditekane dong</i>	While cooking
<i>gagapin</i>	
	Together with the two of us
<i>Kotak wadah gerip</i>	
	If you come buy souvenirs
<i>Pelalihan cening</i>	
<i>Jaja magenapan</i>	
<i>Bunga melah-melah</i>	The place where the
<i>Amburane sarwa miyik</i>	gerip (a type of pencil made of stone) Become your toy Various kinds of snacks Beautiful flowers Amburan (very thinly sliced pandan leaves) which is very fragrant

Putri Cening Ayu is the fourth song title in this Gending Rare analysis, which is a song with 11 bars which is classified as a one-part song. This means that the song with one sentence or one period, with one question phrase

and one answer phrase. The phrases in the song Putri Cening Ayu can be explained as follows.

Question Phrase (a):

- 1<sup>st</sup> piece (motif) starts from 1<sup>st</sup> time until 5<sup>th</sup> time.
- 2<sup>nd</sup> piece (motif) starts from the 5<sup>th</sup> time 3<sup>rd</sup> beat until the 7<sup>th</sup> time.

Answer phrase (a') :

- 1<sup>st</sup> piece (motif) starts from 7<sup>th</sup> time 4<sup>th</sup> beat to 9<sup>th</sup> time.
- 2<sup>nd</sup> piece (motif) starts from the 9<sup>th</sup> time 2<sup>nd</sup> beat to the 11<sup>th</sup> time.

Tempo used is slow tempo. Based on Putri Cening Ayu's notation, use the 4/4 signpost. This means that in each bar there are 4 beats. In music and songs that have 4/4 bar, it means the heavy accent is on the first count. The barrel used is selendro barrel which is soft, with a short pitch. In the song Putri Cening Ayu the rhythm is soft and flowing. The language used is Fine Casual Balinese Language. In this case what is meant, it is Balinese Language that is used daily in the home environment, but the lyrics sung by the child use more subtle language because the opponent is her mother.

The value of character education contained in the song Putri Cening Ayu is the character value of discipline, independent, friendly / communicative.

### Juru Pencar Gending Rare

**JURU PENCAR**

4/4 Sedeng Pelog

$\overset{\wedge}{1} \overset{\circ}{3} \overset{?}{4} \overset{?}{5} \overset{\flat}{7}$

1 3 4 5 7

$\overset{\circ}{3} \overset{?}{4} \overset{?}{5} \mid \overset{\flat}{7} \overset{\cdot}{\underset{\cdot}{7}} \overset{\cdot}{\underset{\cdot}{7}} \overset{\flat}{7} \mid \overset{\wedge}{1} \overset{\wedge}{1} \overset{\circ}{3} \overset{\wedge}{1}$

Ju ru pen car ju ru pen

$\overset{\flat}{7} \overset{\cdot}{\underset{\cdot}{7}} \overset{\cdot}{\underset{\cdot}{7}} \overset{\circ}{3} \mid \overset{\wedge}{1} \overset{\circ}{7} \overset{\wedge}{1} \overset{\flat}{7} \mid \overset{?}{5} \overset{\cdot}{\underset{\cdot}{5}} \overset{\cdot}{\underset{\cdot}{4}}$

car, Ma i ja lan lu as men





**Table 6.** Semut Api Song Lyric

Semut Api Song Lyric	Translation
<i>Semut-semut api</i>	Fire ants
<i>Kija ambin mulih</i>	Where are you going home?
<i>Tembok bolong</i>	Hollow Wall
<i>Saling atat saling pentil</i>	Mutual flirtation
<i>Ketipat nasi pasil</i>	
<i>Be ne dongkang kipa</i>	Stale steamed rice cake
<i>Enjok-enjok cunghu besil</i>	Side dishes are limping frog Limping swollen nose

Semut Api is the title of the sixth song in this Gending Rare analysis, which is a song with 15 bars that are classified as a one-part song. This means that the song with one sentence or one period, with one question phrase and one answer phrase. The phrases in the Semut Api song can be explained as follows.

Question Phrase (a):

- 1<sup>st</sup> piece (motif) starts from 1<sup>st</sup> time until 5<sup>th</sup> time.
- 2<sup>nd</sup> piece (motif) starts from the 5<sup>th</sup> time time 2<sup>nd</sup> beat until the 9<sup>th</sup> time.

Answer phrase (a') :

- 1<sup>st</sup> piece (motif) starts from 9<sup>th</sup> time 2<sup>nd</sup> beat to 11<sup>th</sup> time.
- 2<sup>nd</sup> piece (motif) starts from the 11<sup>th</sup> time 2<sup>th</sup> beat to the 15<sup>th</sup> time.

The tempo used is fast tempo. Based on the Semut Api song notation, use the time signature or the 2/4 measure. This means that in one bar there are two notes valued which are worth 2 beats. In music and songs that have a 2/4 bar, it means the heavy accent is on the first count. The barrel used is selendro barrel with short and solid pitch. In the Semut Api song the rhythm is carefree and agile. The language used is ordinary Balinese or social. In this case what is meant by ordinary Balinese language or Casual Balinese Language that is used daily in the environment of the home, school and peers.

The value of character education contained in the Semut Api song is the character

value of discipline, friendly / communicative, hard work, and creative.

## CONCLUSION

Based on the analysis and discussion above, it can be concluded as follows. First, the barrels used in *Gending Rare* are pelog barrel and selendro barrel, with slow, medium tempo, gangsar (nimble), and fast. The measure or the time signature used is usually 2/4 or 4/4. The language used is Casual Balinese Language and Fine Balinese Language. *Gending Rare* is an oral art that is spread by word of mouth. Most *Gending Rare* is classified as a one-part song. This is inseparable from the character of children, so that *Gending Rare* is made by observing and paying attention to children's characteristics such as the tone range, tempo, and melody of the rare gending itself. Second, the value of character education that is found in these 6 rare characters is the value of religious character education, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, love of the homeland, friendly / communicative, caring for the environment, and responsibility answer. So that *Gending Rare* is a local wisdom that has the potential as a medium for character education in children.

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