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The Value of Character Education in Tembang Dolanan Jawa and Its Implementation in The Cultural Art Learning Process

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Abstrack

One of the arts that is very full of Islamic nuance with the Kikim Tribe is the art of “*Arakan*” or “*Ngarak*” (parade) or better known as the Kikim bridal parade. The problem raised in this study aims to analyze the music of the Kikim bridal parade as a cultural expression of the Kikim Tribe in Lahat Regency. This research used a qualitative method with a case study research design. Data collection techniques involved observation, interviews and document studies. The results showed that the *Arakan* which was staged in Kikim District, Padang Bindu Village, was a form of cultural expression for the Kikim community living in Lahat Regency. The performance is often staged for accompanying the bride and groom from Kikim Tribe In the organological framework, *Ngarak* or *Arakan* music consists of compositions of poetry (vocals), tambourines (rhythm), tambourines/*terbangan genjring* (rhythm), and gongs (rhythm). Meanwhile, if they are classified based on the characteristics of instruments used, they fall into the category of percussion instruments. The songs in *Arakan* use *sholawat* and *berzanji* lyrics (prays and praises for Prophet Muhammad SAW) and they are performed by dancers (as well as vocals). Therefore, the role of vocals in *Arakan* is to play the melody of the song sung by the dancers to clarify the meaning of the song through poetry in addition to providing an element of aesthetic variation.

Keywords: character value of education, tembang dolanan Jawa, implementation of character values

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INTRODUCTION

Tembang dolanan Jawa (Javanese folk songs for children) is a traditional art asset in Nusantara, especially in Java which contains lots of great advice from our ancestors as a builder of the nation's character. Tembang in Javanese culture is defined as "a form of traditional Javanese poetry, rhyme or lyrics sung in the Javanese language in which each stanza has a certain line of a sentence (gatra) and each gatra has a certain number of syllables (guru wilangan) and ends in the ending rhyme sound (guru lagu) (Rahyono, 2009). In another sense, tembang is a lyric or rhyme with a rhythmic tone, so that in Indonesian language, it refers to as a song (Hariyanta, 2012). Cakepan (text or song lyrics), musical elements, and how they are performed reflect the noble value. It is an example of the diversity of ethnic expressions, especially the Javanese, which is part of local wisdom. Therefore, it can be a control in carrying out life. In this regard, Muljono (2012) suggested inculcating moral and ethical values as the basis for moral character education for students, one of which uses tembang dolanan as local excellence. Ferreira & Schulze (2014), with the title "Teacher' Experience of The Implementation of Values in Education in Schools: "Mind The Gap," discussed the experience of teachers in implementing the values in education in schools: "mind the gap" or students' thoughts. The results show a gap between the intentions of policymakers and teachers' perspectives. This gap is related to teacher' poor understanding of the concept of 'values in education; exacerbated by a lack of reflexivity on this issue; failure to address the influence of teacher identity on values in education; the need for appropriate training; lack of knowledge about how to overcome practical challenges with values in education or how to consider hidden curricula, and how to use different strategies effectively to facilitate values in education.

The lyrics or cakepan of tembang dolanan contain many messages of moral

education and advice related to various aspects of life, such as cooperation, environmental love, responsibility, and others. Some examples of tembang dolanan whose texts contain noble values include: Gugur Gunung, Menthog-menthog, Kupu Kuwi, Buta Galak, Montor Cilik, Bocah Dolan, Jambe Thukul, Pitik Jambul, Pitik Tukung, Sluku Bathok, Sapi, and Gajah-gajah. Those are some of the traditional songs that have been known and presented to children.

Tembang dolanan, besides containing noble values, also have various functions, such as aesthetic, educational, social, religious, entertainment, and ethical. These multiple functions can be used as a means of communication and socialization of children with their environment (Hartiningsih, 2015). Through tembang dolanan, children can be directed to play and learn to sing, perform physical movements, have fun, be happy and socialize with friends and peers according to the theme. In this regard, Damariswara (2017) said that tembang dolanan could be used as a children's performance and implemented through learning in schools (Veronika et al., 2017).

The noble values contained in tembang dolanan can be used as an alternative means of character education for students. The potential of tembang dolanan is increasingly visible in education, both formally and non-formally. However, the observation of the learning of tembang dolanan is currently not running optimally. Character education is as old as the education itself. The benefits go down throughout history, and education has had two big goals: helping people become intelligent and helping them become good individuals (Lickona, 1993).

The cultivation of character education through the learning of tembang dolanan aims to improve the quality of implementation and educational outcomes that lead to the achievement of the formation of character and noble character of students as a whole, integrated and balanced in implementing the values. According to the research of Wijiasih et

al. (2020), tembang dolanan has the potential to foster character education in elementary schools. Through character education, it is hoped that the students will be able to independently improve and use their knowledge, examine and internalize it, and personalize the character values and noble character in their daily behavior. It is agreed by research from Khambari (2019) entitled "Instilling Innovativeness, Building Character, and Enforcing Camaraderie through Interest-driven Challenge-based Learning Approach." The research results showed that the combination of interest-driven creator theory and challenge-based learning frameworks, later referred to as the index framework for instructional design, could equip learners with skills that go beyond those targeted in course outcomes. Another study also came from Marshall (2010) entitled "Character Education in Pre-service Education: One Institution's Response." The results of the research showed that people from education majors strongly believe that teachers are the primary way to convey societal values, assist in the formation of individual consciences, and are responsible for providing a safe and belonging classroom atmosphere. Furthermore, it is strengthened by research from Horiguchi et al. (2019) entitled "Comparison between behavioral and structural explanations in learning by model-building." The results showed that (1) Students assigned to structural explanation show high model completion, but their understanding depends on whether they use the feedback appropriately or not. (2) Students assigned to behavioral explanations show fewer model completions, but they gain a deeper understanding once they complete the model.

The real phenomenon, especially in Sragen Regency, shows that tembang dolanan are increasingly away from the children's world. Implementing tembang dolanan learning at the junior high school level still faces many obstacles. Formal educational institutions rarely use tembang dolanan as teaching materials in their learning process.

According to the researcher's initial observations, the teacher often ignores the content of noble values found in cakepan of tembang dolanan. Some of them only focus on one side; namely, the students understand and can sing it. Learning generally focuses on theory and tends to the knowledge dimension (cognitive oriented). The material of tembang dolanan, which should be practiced according to the applicable art rules, turns out that it is not done that much in the field because of inadequate teacher competence constraints. As a result, the learning objectives are not achieved optimally. Theoretical learning on the tembang dolanan material tends to cultivate the intellectual aspect and ignore the spiritual and emotional aspects. Whereas character education is not enough to be formed only through knowledge but through stable attitudes, character, morals, and personality resulting from a progressive and dynamic consolidation process (Khan, 2010).

In general, the teacher's teaching method that is still conventional is often found in the tembang dolanan learning process. It is characterized by the lecture method accompanied by an explanation, division of tasks, and exercises (Djamarah, 1996). The lack of use of technology-based learning media also seems monotonous for students. Students often do not pay attention when the teacher gives the material because it is old and outdated. Instead, they are more interested in developing entertainment with sophisticated technology such as games on smartphones and laptops. However, along with the scarcity of tembang dolanan learning, researchers found academic units still learning tembang dolanan, namely at the SMP Negeri 1 Masaran. In the Cultural Arts subject at the school, tembang dolanan is still used as teaching material.

Tembang dolanan at the SMP Negeri 1 Masaran is taught through learning the arts and culture of the sub-material of music art in IX grade. It is not only taught as basic theoretical knowledge but also in practice. After explaining the noble values in tembang dolanan, the teacher sings the songs according to the

applicable rules. The vocabulary of tembang dolanan that are commonly taught in SMP Negeri 1 Masaran include: Gugur Gunung, Gundul Pacul, Menthok-menthok, Kupu Kuwi, Pitik Tukung, Sluku Bathok, and tembang dolanan from the typical Sragen Regency, namely Sukowati and Sragen Asri. The Cultural Arts teacher teaches tembang dolanan with various strategies, methods, and media to give the students experience the noble values of the nation's culture, such as respecting the nation's culture, respecting parents, and loving the environment.

The results of learning tembang dolanan at SMP Negeri 1 Masaran showed that the students could sing tembang dolanan accompanied by karawitan music as a performer in the context of handing over the National Adiwiyata school charter by the Regent of Sragen in 2020, which took place at SMP Negeri 1 Masaran, Sragen Regency. In addition, the students were also invited to perform in an event at the UPT of the Masaran District Education Office in January 2020. According to several teachers and the audience, each performance always gets a positive response and attracts the audience's attention.

The instilling of character values through tembang dolanan by the teacher at the time of learning is carried out by habituation of students' behavior following the meaning of songs, so that character values in students are already visible during learning as students love the environment, cooperation which can show their respect for others, have empathy, solidarity, and respect for the teacher. Thus, it shows that the learning of tembang dolanan at SMP Negeri 1 Masaran has succeeded in forming a noble character, which is supported by several aspects of learning, including facilities and infrastructure, learning media, etc teacher, students, and methods. It is essential to study the tembang dolanan learning process and how the content of character education values in tembang dolanan is and its implementation in the cultural arts learning

process at SMP Negeri 1 Masaran, Sragen Regency.

METHOD

This study used a qualitative descriptive with an interdisciplinary approach, namely the merging of two or more scientific disciplines into one, in the context of the relevance of the problem scope that becomes the object of the study (Rohidi, 2011). The disciplines used in this research were ethnomusicology, educational anthropology, and classroom-action research. This research used the ethnomusicological approach to examine traditional music and the educational anthropological approach to investigate the theory of character education values, learning, and implementation. This research employed action research during the teaching process.

This research was conducted at SMP Negeri 1 Masaran. The targets of this study were the teacher of Cultural Arts subject and students. The data used qualitative type. In contrast, data collection techniques used observation, interviews, and document studies. The data validity technique used data triangulation. The data validity used validity and reliability tests. Data analysis techniques used three activities flows that must be carried out: reducing data, presenting data, and drawing conclusions.

RESULT AND DISCUSSION

The Content of Character Education Values in Tembang Dolanan Jawa

The noble values in some of the tembang dolanan can be seen in the song text. Based on interviews with the Cultural Art teachers, the teacher's songs are Menthog-menthog, Cublak-cublak Suweng, and Gugur Gunung. The value of character education in tembang dolanan is often hidden behind the song's lyrics.

1) Values of cooperation/hard work, independence

Tembang dolanan of Menthog-menthog is not a song to accompany the game

but a song to be sung and demonstrated. Menthog-menthog song lyrics are as follows:

Text

Menthok menthok tak kandhani

Mung solahmu angisin-isini

Bok ya aja ndheprok ana kandhang wae

Enak-enak ngorok ora nyambut gawe

Menthok-menthok mung lakumu

Megal-megol gawe guyu

Translation

Here the swans, I told you

It is just your disgraceful behavior

Don't just sit still and sit in your cage

You keep snoring and don't work

Here the swans, it's your walk

Shaking your butt makes the people laugh

The Menthog-menthog song is very suitable to be taught to junior high school students because of its cakepan or short and easy-to-understand poetry. If the song is interpreted literally, it tells about an advice for geese. However, the song does not talk about the swan as the real animal but it is a symbol. The whole text tells about the lazy geese. Even though they are lazy, shy, and like to sleep, they still have good and valuable qualities, namely entertaining and making others laugh from the way they walk, shaking their butts. The word menthog means a goose. In the fourth line, the word kandang means the geese's cage. The word kandang is also sometimes used for people to humility themselves, such as ngandang, which means you do not want to go anywhere at home.

The character values contained in cakepan or lyrics of Menthog-menthog are the character of discipline, hard work, and independence. In this song, there is an invitation not to be lazy. It can be seen from the cakepan of "Menthog-menthog tak kandani," which means someone will give good advice to others. The lyrics follow the value of the cooperation character where humans are born as social beings advising others to improve each other. Furthermore, the lyrics "Bok ya aja ndheprok ana kandhang wae," have satirical meaning on people who are always at home

without socializing with other people; this follows the value of cooperation character expects students to have a sense of empathy and social spirit. Furthermore, the lyrics "Enak-enak ngorok ora nyambut gawe" have a satirical meaning for people who do not work and are just lazing around, so they want to find work and are passionate about work. The lyrics are suitable with the independence and hard work character, so the students have a good work ethic, do not depend on others, and use their energy, thought, and time to achieve their goals.

2) Values of Generosity, Hard work, Humility

Tembang dolanan of Cublak-cublak Suweng comes from the word cublak-cublak, a place for perfume; dicublak means to be knocked or dredged. Suweng means ear jewelry. The Cublak-cublak Suweng song in Javanese society is made into a game whose implementation is by gently tapping the instrument in Subang or uweri (a small tool shaped like an earring for playing cublak cublak suweng game) into the palms of the players. Subang or user is currently difficult to find, so pebbles or seeds can also be replaced. The game's place can be anywhere, and at least three people can play it. The way to play the game is when the child in the middle finds a crouched position (ndhekem) and closes his/her eyes while the other players sit around the crouched child. One of the players holds a stone and taps it gently against the palms of other players, including one of his/her palms, during the song is sung. After the song that is sung reaches the words pak empong lera lera, all palms are lifted from the back in the middle with the position of the hands holding. Then, the crouched child guesses who brought the pebble. If his/her guess is wrong, then he/she will return to being a guesser, and if his/her guess is correct, then the pebble holder will be the next guesser. The text of Cublak-cublak Suweng song is as follows:

Text

Cublak-cublak suwéng

Suwéngé téng gélènter

Mambu ketundhung gudel

Pak émpo lera lere
Sapa ngguyu ndhélíkake
Sir sir pong déle kopong
Sir sir pong déle kopong
Translation
Knocking the earring
Subang is scattered
It smells like a loose buffalo
Kempong moves here and there
The one who laughs, he/she hides it
Empty soybeans with no contents
Empty soybeans with no contents

The Cublak-cublak Suweng song describes a person's wealth which is indicated by the word cublak, which is a vocabulary from the Javanese language that means a place for perfumed oil. In contrast, Suweng means earrings which can be interpreted that the earrings are studded with luxurious diamonds. In a traditional society, the only person who can have both goods is the person who has Suwenge teng gelenter, which means suweng (the earrings) scattered with treasures. Wealth is like the happiness that is scattered around humans. Another sentence is Mambu (smell) Ketundhung (directed) Gud el (little buffalo). That is, many people are trying to find a true treasure. Even stupid and lazy people are likened to (Gudel) looking for treasure full of greed whose goal is to find happiness without regard for others. Pak empo (toothless gentleman) Lera-lera (looking left and right). Stupid and greedy people are likened to confused old toothless people. Even though their wealth is abundant, it is not the treasure of true happiness because of their greed and ego. Sopo ngguyu (the one who laughs) Ndhelikake (he/she who hides), which means wise people can find true happiness. Keep smiling even during greedy people's lives. Sir (conscience) pong dele kopong (empty soybeans without contents) means to seek happiness, namely by being humility, not demeaning others, and sharpening Sir (good conscience).

The character values contained in the song are as follows: Suweng means earrings which means that the earrings are studded with

luxurious diamonds. In traditional society, the only people who can own these two goods are rich. Based on the elaboration of the word's meaning, the character values that appear are generous or like to help each other. As humans, we must help each other with our wealth, as the wealth we have is only a deposit from Almighty God. The next character value is self-confidence and hard work, whereas in the word Mambu (smells) Ketundhung (directed) Gudel (Buffalo child) stupid and lazy person who is likened to Gudel looking for treasure full of greed whose goal is to find one's happiness without caring about others. Therefore, do not be gudel (lazy), but be a confident and hard worker. Sir (conscience) pong dele kopong (empty soybean without content), the character value that arises is humility to seek happiness by not humiliating others and sharpening Sir (good conscience).

3) Values of Mutual Cooperation and Unity

The Gugur Gunung song contains the word praja or in Indonesian means praja or "country." Later, the word gugur in Indonesian means runtuh, "fall or landslide." Furthermore, in Indonesian, the word legawa is relieved, which in the online Indonesian Dictionary means "feeling relieved (not congested), happy, or not angry." Karyaning praja or the country's work refers to "an activity that is unique and comes from a country (Indonesia), which means cooperation." Then, there is the word "gugur gunung," a Javanese term used for a large-scale human activity or an activity carried out jointly by many people with a strong impact. Subsequently, there is also a Javanese term in the last line, namely Holobis kuntul baris, which means "A sense of enthusiasm in carrying out mutual cooperation or helping each other." The text of the Gugur Gunung song is as follows:

Text
Ayo kanca ayo kanca ngayahi karyane praja
Kene-kene - kene-kene gugur gunung tandang gawe
Sayuk-sayuk rukun bébarengan ro kancane
Lila lan légawa kanggo mulya ning négara
Siji loro télu papat maju papat-papat

Diulang - ulung ake pamrih enggal rampunge

Holobis kontul baris holobis kontul baris

Holobis kontul baris holobis kontul baris

Translation

Come on, guys, let's do our country's duty

Come here together to work

Be united, get along, and cooperate

Be willing and grateful for the glory of the country

One two three four (on cue) forward four and four

Done in a relay so that (the work) is finished soon

Command: Holobis kontul baris holobis kontul baris

Command: Holobis kontul baris holobis kontul baris

The text of the song above invites all of us to carry out the duties of the nation and state. The people are encouraged and invited to do works according to their expertise so that the visible character values are the characters of tolerance, peace, and unity. It invites everyone to carry out the community activities, namely the character value of cooperation. The community is united, harmonious, and works together with a sense of sincerity in order to create a dignified country and make the work finished quickly. Cooperation is carried out by all circles of society in community activities or community service to build a dignified country by being united, harmonious, and working together. Humans certainly cannot live by themselves where they live in mutual need and help each other. In the constellation of harmonious living, everyone must try to act according to, fit, in harmony with, and in tune with the example applied.

4) The Value of Religiosity

The text of tembang dolanan has religious value, which is conveyed implicitly or explicitly. The example of the songs that contain religious values is as follows:

Text

Ilir-ilir tandure wus sumilir

Tak ijo royo-royo tak séngguh pénganten anyar

Bocah angon, bocah angon penekna blimbing kuwi

Lunyu-lunyu penekén kanggo mbasuh dodot ira

Dodot ira, dodot ito kumitir bédhah ing pinggir

Domana jlumatana kanggo seba méngko sore

Mumpung gédhe rémbulane mumpung jémbar kalangane

Ya suraka surak hore

Translation

Ilir-ilir (swaying in the cool breeze), the plants have started to grow

Looks green and looks like a new bride

The shepherd boy climbs the star fruit tree

Climb, even if it is slippery

It is to clean your clothes

Your clothes are moving (because) they are torn at the edges

The Ilir-Ilir song is suitable for teaching in tembang dolanan learning because it contains a moral message of religious values. The text of the song above conveys the good news that Islam has entered Java Island. The word Ilir-ilir is likened to a cool breeze or a gentle breeze. The community welcomed the arrival of Islam on Java Island, which was marked by the sentence tandure wus sumilir. The spread of Islam is gradually getting more and more exciting, which is likened to the new bride, tak ijo royo-royo tak séngguh penganten anyar. The star fruit picked by the shepherd boy (with great difficulty) is an example of God's command to perform the five daily prayers; here is the sentence: Bocah angon, bocah angon penekna blimbing kuwi. Even though it is hard (many obstacles) to carry out it, Lunyu-lunyu penekén kanggo mbasuh dodot ira (like his clothes torn to shreds) Dodot ira, dodot ito kumitir bédhah ing pinggir, it must still be done. By always obeying God's commands, there is hope for humanity to improve themselves; it is the meaning for Domana jlumatana kanggo seba méngko sore. While there is still time and chance, improve your religious life. In time, a call from the Almighty will come; it is fitting for those who have taken good care of their religious life to answer it happily. When the time comes, we must be ready to face and fulfill God's call.

5) The Value of Nationalism

Nationalism is the value inherent in every citizen or norms of goodness contained and characterized the personality of the Indonesian nation originating from the values of Pancasila and the 1945 Constitution of the Republic of Indonesia. In seizing the independence on 17th August 1945, Indonesia

hand in hand and united with the leaders to free themselves from the colonialists. They did not only sacrifice their property and energy but also their lives. The song about the struggle for national independence can be seen in the following song text entitled Empat Lima:

Text

*Galo kae gènderane kumlébét angawe-awe
Abang putih sang dwi warna iku lambang séjatine
Nègara kita wus mèrdika kang adhéddhasar
Pancasila
Dumadi kalaning tanggal pitulas agustus sasine
Nuju tahun sewu sangang atus patang puluh lima
Ramabate ratahayu, holobis kontul baris
Ramabate ratahayu, holobis kontul baris
Tumandang baréng maju nunggal tekad rahayu
Mèrdeka mèrdeka mèrdeka bumi klahiranku
Mèrdeka mèrdeka mèrdeka wus tètép mèrdeka.*

Translation

*Look! (That is) our flag is waving
Red and white, the two colors as a true symbol
Our country has become independent based on
Pancasila
Born on the 17th, August of the month
In 1945, the signal for encouragement: ramabate
ratahayu, holobis kontul baris
Working together to move forward
One determination (definitely) will be safe
Free, free, free, our homeland
Free, free, free (once it's free) always be free*

The song text of Empat Lima reminds us of the historical events of the Indonesians. Its independence cannot be separated from the merits of the heroes who have sacrificed everything for the sake of the nation. Although this song has not been taught in tembang dolanan learning, its verse has the inherent national character value of each of its poems. The text of the song is the news of Indonesia's independence on 17th August 1945. The red and white flag has flown as a sign of the nation's independence based on Pancasila. To defend our independence, we must unite in our determination to progress and be independent.

6) The Value of Love for the Nation's Culture

Love of the nation's culture is a feeling that must be owned and become a part of every individual for the country and nation. The

attitude of love for the nation's culture owned by each individual can be reflected in an individual's behavior to defend and protect the homeland, be willing to sacrifice for the nation's sake, and love the customs, culture, and environment. An example of tembang dolanan text that contains the value of love for the nation's culture is as follows:

Text

*Ayo kanca rame-rame nonton wayang
Kene cedhak kothak apa neng mburi gamelan
We lha dala butane metu kiprahan
Jingkrak-jingkrak polahe bengak-bengok swarane
Plorak-plorok mripate gawe giris sak solahe*

Translation

*Come on, friends, watch the puppets
Come here, near the box behind the gamelan
Uh, there is a giant with a lot of movement
He jumps, moves, and shouts his voice trills
Widen his eyes with every movement that scares
people (who see him)*

Based on the lyrics of Nonton Wayang (Watching Puppet) above, the author invites us all to love wayang or puppet as a product of the nation's culture that is superior to the lyrics, Ayo kanca rame-rame nonton wayang. This song is very suitable to be taught in tembang dolanan learning. Wayang itself is a traditional performing art that developed on the island of Java. It can be used as a medium to connect tradition and culture. Although this song has not been taught SMP Negeri 1 Masaran due to the limited knowledge of the Cultural Arts teacher about the song, but the stories of wayang conveyed have a moral message related to the social life of the community. By understanding the stories of wayang, you will understand cultural traditions and know the value of life.

7) The Value of Environmental Love

The song of Rondha Kampung is not a game accompaniment song, but it is a song to be sung and demonstrated. The lyrics of the song are as follows:

Text

*Kenthongan imbal tandha rondha kampung
Aja wegah yo ayo kanca
Mbok aja lembon padha sing tanggon*

Kampungnya nyata adoh adoh durjana

Sak iki wancine nglilir

Sing padha turu wancine nglilir

Translation

The sound of kenthongan is a sign of the security guard

Don't be lazy, come on guys

Don't be like an ox (lazy)

Be firm (so that) the village is far from criminals

Now, it's time to wake up

Those who are sleeping, it's time to wake up

The Rondha Kampung song contains a moral message that is beneficial for social life, namely environmental love. It invites the community to be diligent in conducting the neighborhood security system so that the village is safe and avoids crime. Kampungnya nyata adoh adoh durjana means at least the village is far and safe from criminals. The environmental love shows someone cares about the surrounding environment, which can be shown by attitudes and actions to always try to prevent damage to the natural surroundings.

Implementation of Character Education Values in Tembang Dolanan Learning Process at SMP Negeri 1 Masaran

The implementation of character education in tembang dolanan learning can be done by introducing and integrating the values into the daily behavior of students through the learning process. According to Winkel (1991), learning is an action that supports the student's learning process that considers the experiences of students associated with internal events experienced by students. Learning is carried out by involving a teacher and students who are mutually active to gain experience, and students can gain knowledge to shape themselves and develop their potential. The principle of studying and learning is the same, namely a process of changing individual behavior through interaction with the environment, but the effort and achievement are different (Hamalik, 2001). Basically, the purpose of learning is to direct changes in attitudes and behavior as a result of learning. Education is an interaction between educators

and students to achieve educational goals that take place in an educational environment. Educational interaction serves to assist the development of all potential, skills, and characteristics of students in terms of intellectual, social, affective, and physical motor (Sukmadinata, 2011). Meanwhile, according to Gazalba's (1981), value is something that is abstract and ideal. Character education is a deliberate effort to help people understand, care about, and act on ethical values (Frye in Yaumi, 2014).

Therefore, the learning activities of tembang dolanan does not only to make students master the targeted competencies (material), but it is also designed and implemented to make students recognize, realize/care, and integrate the values into their behavior. Learning activities from the preliminary, core activities (exploration, elaboration, confirmation), and closing are selected and implemented to practice the targeted character values.

1) Planning

In the planning process, materials are designed and prepared, which are outlined in the preparation of the syllabus and lesson plan (RPP). The implementation of character values in the syllabus and lesson plans (RPP) is carried out by including the character values in indicators of competency achievement. The process of implementing character values in the syllabus and lesson plans (RPP) is adjusted to the basic competencies and indicators to be achieved during the learning process.

Figure 1 shows that the implementation of character education values when learning Javanese tembang dolanan in the classroom is based on basic competencies and indicators. While on the written syllabus, it identifies that the traditional songs by listening, asking, and discussing can train the values of discipline, perseverance, thoroughness, responsibility, and care. Based on interviews with Cultural Arts teacher in making lesson plans (RPP), they must also pay attention to indicators of learning achievement. From the indicators, it can be seen what character values must be taught

when learning tembang dolanan in class. The following is an example of planning the values contained in the syllabus:

SILABUS PEMBELAJARAN				
Nama Sekolah : SMP N 1 Masaran Kelas/Semester : IX (sembilan) / 1 (satu) Mata Pelajaran : Seni Budaya Standar Kompetensi : SENI MUSIK 3. Mengapresiasi karya seni musik.				
Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran *	Indikator Pencapaian Kompetensi	karakter
3.1. Mengidentifikasi lagu tradisi	Musik/lagu tradisi	<ul style="list-style-type: none"> Mendengarkan musik/lagu tradisi Bertanya jawab tentang ragam dan ciri-ciri khas musik tradisi Berdiskusi tentang fungsi sosial musik tradisi Memfiskan ciri musik berdasarkan sumber bunyinya 	<ul style="list-style-type: none"> Menyebutkan jenis musik tradisi yang diperdengarkan Mengidentifikasi ragam, ciri-ciri dan fungsi dari musik tradisi Menyimpulkan fungsi sosial, sejarah musik tradisi 	disiplin, tekun, ketelitian, tanggung jawab, peduli

Figure 1. The example of the syllabus

2) Implementation

Based on the analysis of the interview results with Cultural Arts teacher, the value of character education in the implementation of classroom learning on tembang dolanan taught such as: Menthog-menthog, Cublak-cublak Suweng, and Gugur Gunung, it can be seen that the three songs are full of character values that are able to act as a medium for the character education. The character values that are implemented and contained in tembang dolanan learning at SMP Negeri 1 Masaran are seen from the stages of learning, including:

(a) The Value of Mutual Cooperation/Unity

The teacher invites the students to apply the character values of mutual cooperation/unity during the learning process. The character values can be seen from the following occasions: (1) during discussions or question and answer sessions with groups; (2) Being compact in singing tembang dolanan; (3) clean the practice room after use. Cooperation is done during discussions among group members with the subject given by the teacher to make the results of the presentation be well received by other participants and get the maximum grade. The mutual cooperation also happens during the learning to nembang (sing).

Some students, who are already can sing, help their friends who cannot sing or do not understand the tembang dolanan. The students, who have been divided into several groups, can provide feedback and suggestions to the group that is singing. Therefore, tembang dolanan that is taught reminds the students to apply good or mutual cooperation among group members during their group discussions. After the practice is completed, they are encouraged to clean the practice room according to the character value of mutual cooperation.



Figure 2. The Students Learning's Method

(b) The Values of Hard Work and Independence

The values of hard work and independence are implemented by giving the students independent assignments. While they are doing the assignments, they are asked to find interesting objects of tembang dolanan lyrics. Later, the students will collect and process data during their observation. After they find the symbols in tembang dolanan, they will guess the meaning of the symbols. Lastly, the teacher will give the feedback so that students dare to explain the symbols according to their abilities.



Figure 3. The students are asking question and answer

(c) The Value of Generosity

The value of generosity that is implemented include: (1) Fellow group members help each other during the discussion. The teacher applies peer tutoring in group discussions. It means that if there are students in one group who do not understand, then the other group members who already understand can provide more understanding to their friends. The application of peer tutor can be understood by students because the language of peers is more easily understood by them who do not dare to ask questions or give feedback; (2) In addition, generosity is implemented in student learning resources, there are several students in one group who do not bring reading resources, so in one group they have to lend each other books.

(d) The Value of Humility

The value of humility is implemented through (1) respecting the ability of peers, the students are encouraged to support each other. (2) not comparing the social status among friends, it is recommended to remain not arrogant even though the social status of students may be different; (3) not being arrogant even though they are good in class; (4) accepting suggestions and criticisms from friends, the teacher recommends criticism and suggestions from other groups so that the class atmosphere becomes active.

(e) The Value of Religiosity

The value of religiosity is the value related to human obedience to God. According to their religion, it is also the most upheld value by the community. In this case, religiosity is

always the highest above other matters. The value of religiosity always covers all aspects of human life, so all human activities are based on the value of religiosity. In the context of the tembang dolanan learning process, the value of religiosity is also actualized or implemented. This is carried out at the opening stage, namely praying to God before the learning process is carried out, which is led by the class leader. This religious value is also applied at the closing stage where the teacher always teaches to say "Alhamdulillah" together to thank God Almighty because the tembang dolanan learning has been completed smoothly. It is praying together before returning to their respective homes. At the end of the prayer, the teacher gives advice to the students if something started without a prayer, it will not mean anything.

(f) The Value of Environmental Love

The value of environmental love that is implemented by students during the tembang dolanan learning include: (1) internalizing the character value of environmental love in learning tembang dolanan in the classroom and being able to handle the class management; (2) directing habituation activities towards students such as learning to love the environment, it is forbidden to litter in the school environment and before carrying out learning, students are recommended to clean the classroom; (3) other things outside of class activities, carrying out Jumat Bersih or Friday Cleaning to clean the environment.



Figure 4. The Students are Cleaning the Classroom

3) Evaluation

Rusman (2011), in his book "Learning Models", explains that learning evaluation is carried out to determine the overall quality of learning, including the planning stages, implementation and assessment of learning outcomes. The teacher makes observations by asking students in the class to be good listeners by appointing one or two students to respond to each group's presentation, and the teacher assesses it. Then, the teacher guides the group to conclude. After that, the students are reminded to be active in stating their opinions and learning to be good listeners. Afterward, the teacher awards individuals and groups who perform well in learning activities. The character values that grow include cooperation, hard work, and independence.



Figure 5. The students are studying in groups

The values of character education that are developed in learning tembang dolanan are contained in indicators of competency achievement as outlined in the learning implementation plan (RPP). This indicator is a target that students will achieve as mastery of predetermined competency standards. Character values are developed through implementation with learning materials that are explicitly stated in the syllabus. In addition, it is also explicitly stated in the RPP, which is listed on indicators of competency achievement and learning objectives to be achieved.

The implementation of character values in learning can be started from preparation, implementation, and evaluation. In the preparation stage, the character values must be stated explicitly in the syllabus. In addition, the character values developed must also be explicitly stated in the learning implementation

plan (RPP), starting from the competency achievement indicators to lecture implementation scenarios. It does not stop there, in the preparation of teaching materials, strategies and learning models must be developed with a nuanced character value.

During the implementation in the learning process, the teacher invites students to apply the character values of cooperation/unity through (1) discussions or questions and answers with groups; (2) compacting in singing tembang dolanan; (3) cleaning the practice room after using it. The value of hard work and independence is implemented by doing assignments independently. In doing the assignment, the students are asked to find interesting objects in tembang dolanan lyrics. The value of generosity is implemented through: (1) discussing with fellow group members and helping each other; (2) In addition, generosity is implemented in student learning resources, there are several students in one group who do not bring reading resources, so in one group they have to lend their material books each other. The value of humility is implemented by respecting the abilities of their peers. The character values developed in tembang dolanan learning activities, especially in worship to God. The students are very enthusiastic about starting and closing the learning. The value of environmental love is implemented during tembang dolanan learning and it internalizes the character value of environmental love during tembang dolanan learning in class, and the students are able to handle the class management.

CONCLUSION

Based on the results and discussion of the research that has been described in the previous chapter, the following conclusions can be drawn. The content of character values in tembang dolanan is taught at SMP Negeri 1 Masaran. The character values found in the Menthog-menthog song are the character values of mutual cooperation, hard work, and independence. Meanwhile, the character values

contained in the Cublak-cublek Suweng song are generosity, hard work, and humility. In contrast, the character values contained in the Gugur Gunung song are cooperation and unity. The implementation of character values in tembang dolanan learning process at SMP Negeri 1 Masaran include: (1) The value of cooperation/unity; (2) The value of hard work and independence; (3) The value of generosity; (4) The value of humility; (5) The value of religiosity; (6) The value of environmental love. The value of cooperation/unity can be seen during the discussion or question and answer with the group, compacting in singing tembang dolanan, and cleaning the practice room after using it. The value of hard work and independence can be seen when the students do their assignments independently. The value of generosity can be seen when the students discuss with their fellow group members and help each other, and also when some students in one group do not bring reading resources and the other lend the material book. The value of humility can be seen from the students who respect the abilities of their peers; they do not compare social status among friends, they are not arrogant even though they are good in class, they accept suggestions and criticism from friends. The value of religiosity is carried out at the opening stage, namely praying to God before and after the learning process is carried out, led by the class leader. The value of environmental love can be seen when tembang dolanan internalizes the value of the character of environmental love, and the students can handle the class management.

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