



Building Characters of Primary School Students Through Lagu Dolanan Anak (Kid's Playing Songs) by Using The Role-Playing Method

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ARTICLE INFO

Article history:

Received 29 December 2019

Received in revised Form 01 January 2020

Accepted 18 January 2020

Available online 28 February 2020

Keywords:

role-playing method; lagu dolanan; characters building

ABSTRACT

Lagu dolanan anak as one form of culture that can be used as a means of conveying advice so that it is often assumed to be used as a means of character building in children. A form of preservation of lagu dolanan anak can be done through learning by using effective methods in achieving learning objectives. In this case, the purpose of learning lagu dolanan anak with the role-playing method was to understand the meaning of playing songs through learning activities of art and culture skills, with music art materials. Lagu dolanan anak studied were Ana Tamu, Cublak-Cublak Suweng, Dondhong Apa Salak, and Kuwi Apa Kuwi. The lyrics of those playing songs have been analyzed to have positive character values that are right taught to children. Through descriptive analytic from the facts, nature, the relationships between those lagu dolanan anak, role-playing learning method, and early characters building to students were described systematically, factually, and accurately. Learning lagu dolanan anak songs through the role-playing method contains nine-character values, namely independence, honesty, discipline, tolerance, hard work, creative, respect for achievement, and responsibility.

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1. Introduction

In building and shaping long-term character in children, early childhood education has a big role. Establishing characters as early as possible is expected to minimize the risk of someone being uncultured because they do not know the original culture and also have not been able to sort out a positive culture that fits the character of their nation. As stated by Spradley (2007: 15), the event 'culture flooded' (culturally overwhelmed), which means the emergence of the influence of two or more cultures at once, or together can be experienced by someone in the development of an increasingly advanced world. Therefore, if the positive character of a child has been established early on, it is hoped that someone is not easily influenced by foreign cultures that are less appropriate to the nation's culture.

Unfortunately, in this postmodern era, technological developments greatly affect children's activities. All-round electronic games such as online mobile games, online PC games, play stations, wireless games and other modern games are more in demand than traditional games. For example, traditional games commonly known as "dolanan anak" ("kids' games" term will be used afterwards) such as cublak-cublak suweng, sluku-luku bathok, dhondong apa salak, are barely known even by the younger generation. This can lead to the extinction of children's games including the game song itself. In addition, children's ability to understand regional languages, for example, Javanese language is increasingly declining because modernization has resulted in the use of regional languages considered as "rustic". That is one of the reasons why kids' traditional games are not attracting for children, because they do not master the local language and it hinders them to comprehend its meaning. In fact, when compared to today's electronic games, today's electronic games shape children to become loners and anti-social (difficult to get along, selfish and others).

Eskasasnanda (2017: 201) states that students who have never played online games can be considered outdated and will be exiled. Playing online games will have a negative impact if children are overly addicted. This can be seen when children spend a lot of money for online games, tired from too often playing online games especially if there is a decrease in academic achievement at school. Even online game addiction triggers destructive actions that can be detrimental to others such as stealing to get money to be able to play on the net game. As an example of the facts in Bontang, a 3rd grade of primary school student loves to steal up to millions of rupiah just to play online games. Another case published on merdeka.com tells about elementary school students in Banyumas who were diagnosed with mental disorders due to addiction to playing online games throughout 2018. Besides, online games also affect the achievement of elementary school students. This is proven by a research which concluded that the effect of playstation which is belonged to online games decline in students' achievement in the amount of 16.66%. Therefore, the world health organization (WHO) will decide addiction to playing games as a mental disorder namely gaming disorder (Septania, 2018).

To overcome these various problems, efforts are needed so that primary school students are not overly enthusiastic about online games, one of which is reintroducing lagu dolanan anak ("kids' playing songs" term will be used afterwards). Kids' playing songs are one means of communication and socialization of kids with their environment. Kids' playing songs is actually an interesting thing because it is in accordance with the mental development of children who still like to play. In addition, the majority of playing songs using regional languages will be useful in maintaining the existence of regional languages in children. The lyrics in playing songs also contain a lot of character values that are important to shape the children's personality. Characters need to be built as early as possible so they are not easily influenced by the negative culture that is still commonly found in the postmodern era today. One proof of character education that is affected by negative culture today is brawls between students, cheating in national examinations, also in university admissions.

One of the efforts made to attract students' attention to the kids' playing songs is through the role-playing method in learning music. The use of the role-playing method stimulates the students to be able to feel the presence of music as a means to accompany play activities. It is also able to hone the musical abilities of children, where musical abilities have existed as innate from birth and function since childhood. Therefore, using the role-playing method in learning arts and culture in primary schools in addition to honing musical abilities of children is expected to be able to understand the meaning of those playing songs' lyrics, even though they do not master the local language well. In addition, the moral message of the those playing song lyrics is expected to help in the formation of positive characters of students.

2. Methods

The phenomenon of character values in students through the role playing method is done by using descriptive analytical studies to get indepth and meaningful data. This approach describes an objective situation based on the facts that appear. The researcher acts as the primary research tool that conducts the research process directly, actively interviews, collects data related to lagu dolanan anak and character education

3. Result And Discussion

The Meaning in Kid's Playing Songs

Kids' playing songs are cultural heritages that have values rooted in Indonesian culture. Sarwono (1995: 5) explains that kids' playing songs have characteristics which are about language simplicity, limited number of lines, and things that are in accordance with the characteristics of children. Kids' playing songs are a means of communication that contains educational messages.

Children develop a sensitivity to a sense of solidarity and democracy when joining with peers. Hans Overbeck divides children's play based on their shape and nature into four groups. First, the usual game is a game in which there are sports elements such as Gobag Sodor (Indonesian's traditional game), rounders, hopscotch, and stilts. Second, the game is classified as singing. Songs that are sung in the game are called playing songs, for example cublak suweng, sluku-sluku bathok, jaranan, and jamuran. The example is kids' playing songs combined with a game. Whereas kids' playing songs are only sung for example like bebek adus kali, oh adhiku, and menthok-menthok. Third, the games are classified as Ni Thowok and other similar games. Fourth, the games include biogeerspelen or magic games. However, Ni Thowok's game and this magic game contain magical elements so that it is not appropriate for learning arts and culture and skills to primary school students.

According to Soedarsono, (1985) kids' playing songs have two functions, namely primary and secondary. The primary function of the kids' playing songs consist of three functions, namely rituals, performances, and personal entertainment. While one of the secondary functions of kids' playing songs is as an educational medium (Danandjaja, 1984: 80-89). Kids' playing songs are also an art form of verbal communication through messages related to students' cognitive development (Winarti, 2010). The kids' playing songs that will be discussed in this paper in order to explore their meaning are Ana Tamu, Cublak-Cublak Suweng, Dondhong Apa Salak, and Kuwi Apa Kuwi. The lyrics from the four playing songs contain educational values, advice about kindness and things that should be done by students. Therefore, these four songs can be associated with the formation of students' characteristics.

The first song is Ana Tamu with the lyrics "E..e..e, ana tamu// Mangga, mangga renggah rumiyin // Bapak nembe siram, ibu pergi ke pasar// Mangga-mangga lenggah mriki." The meaning of Ana Tamu's lyrics is "E ... e ... e ... there is a guest // Please have a seat // Daddy is taking a bath, mother goes to the market // Please, please have a seat here." From the lyrics of the above song, Ana Tamu's song teaches the ethics of a child receiving guests at home. It teaches that it is good to be friendly and invite guests to wait in the space provided.

The second song is Cublak Cublak Suweng with the lyrics "Cublak-cublak suweng, suwenge teng gelenter // Mambu ketundhung gudel, Pak empo lera-lera // Sopo guyu ndhelikake, Sir-sir pong dele kopong // Sir-sir pong dele kopong // ". Cublak-Cublak Suweng's lyrics have an implied meaning in the parable. The meaning of the Cublak-Cublak Suweng song is about treasure, that the real treasure is the happiness of the birth and the human mind. Unfortunately, many people who hunt for treasure with passion and greed. As a result, even though his wealth was abundant, it was apparently not the real treasure. So, humans must be wise in finding true happiness. From this description, the meaning of the Cublak-Cublak Suweng song is to be wise in finding treasure, not to follow worldly passions. Implementation of students in conveying this meaning must be adjusted to the simple things that are around them and packaged in a language that is easily understood by them.

The third song is Dondhong Apa Salak with the lyrics "dondong opo salak, duku cilik cilik // ngandhong opo mbecak, mlaku thimik thimik // adi ndherek ibu, tindhak menyang pasar// ora pareng rewel, ora pareng nakal // mengko ibu mesthi mundhut oleh-oleh kacang karo roti // adi diparingi." Dondhong Apa Salak song also has an implied meaning in the lyrics. The real meaning is the parable of kedondong fruit with salak(bark) fruit. Kedondong fruit is smooth but contains rough and irregular flesh. While the bark fruit is rough but the flesh is smooth. Compared to fruit, it would be better if someone does both physically and mentally. Like the fruit of duku, smooth on the outside and clean on the inside. As for the lyrics of andhong, what I mean is that the meaning of life always has several choices and consequences. These lyrics contain characters about independence that someone should be able to live

independently even if it is slow rather than distressing others. Another meaning contained in the song *Dondong Apa Salak* is to be a good child and not to bother parents.

The fourth song is *Kuwi Apa Kuwi* with the lyrics ""*Kuwi apa kuwi e kembang melati, Sing tak puja-puji aja dha korupsi, Merga korupsi negarane rugi, Piye mas piye aja ngona ngono-ngono kuwi// Kuwi apa kuwi e kembang menur, Sing tak puja-puji mbok ya padha jujur, Amarga nek jujur negarane makmur, Piye dhik piye iya ngona ngono-ngono kuwi// Kuwi apa kuwi e kembang waru, Sing tak puja-puji ayo ayo dha bersatu, Merga yen bersatu negarane maju, Piye mas piye alah mas piye alah ngona ngono-ngono kuwi// Kuwi apa kuwi e kembang turi, Sing tak puja-puji kudu dha memeti, Amuriah lestari kabudayaan Jawi, Piye dhik piye alah ngona ngono-ngono kuwi.*"In this song, education about honesty, anti-corruption, and culture of shame towards something that is not fitting to happen. However, it is adjusted to the development of primary school students interpreting corruption as an example of things that are around them.

Based on the analysis of the meaning from the four playing songs, it can be concluded that the kids' playing song is very suitable to be used as a learning medium that can play a role in the formation of early childhood characters. The characters formed from the four kids' playing songs include friendliness, courtesy, wisdom, gratitude, solidarity, independence, generosity, respecting parents, and honesty.

Role Playing Method in Learning Kids' Playing Songs

Fun experience based on learning includes role playing, which is a way to master learning materials through developing the imagination and appreciation of students. The development of imagination and appreciation is done by students through playing it as both a living and non-living figure. This activity will make students better understand its meaning. Ching Wang (2014, 11) concludes the benefits of kids' playing songs to education that learning the art of music does not only facilitate the psychomotor, cognitive and affective aspects. However, it helps students develop strong cultural identities. By incorporating kids' playing songs into the classroom, teachers can utilize the role-playing method as a medium to help create an all-encompassing learning environment.

In every method there must be advantages and disadvantages. The advantages of the role-playing method include: (1) role-playing method can impress strongly and lastly in the memory of students, in addition to being a pleasant experience also provides knowledge stored in the brain's memory about the meaning of kids' playing songs; (2) role-playing method can be very interesting for students, it can make the class dynamic and enthusiastic. Especially for students of primary school age who are still in the playing period; (3) role-playing method can generate passion and enthusiasm in students and foster a sense of togetherness. The advantages of the role-playing method can add points in character formation when the kids' playing song is less able to convey its meaning which is about hospitality, politeness, wisdom, gratitude, solidarity, independence, generosity, respecting parents, and honesty. Through such activities, teachers can better understand the nature of students, including those who can fill their classrooms (Lew & Campbell, 2005, p. 58) and take advantage of the various benefits offered through learning those kids' playing songs.

While, the lack of the role-playing method is, first, role-playing method requires relatively much time. In fact, learning in primary schools fixated on the number of hours of study provided. Especially in character building, learning cannot only be done once or twice. Therefore, to get around this, students are still given the task to play with playing songs. In addition to maintaining the existence of kids' playing songs, also to form characters and reduce the intensity of children playing online games. Second, the role-playing method requires high creativity on the part of the teacher and students. In this case, not only students are required to learn, teachers too. Students are also free to give creative ideas to this learning, for example in the role of improvisation. Third, most students who are appointed as actors feel shy to portray a certain scene. This is where the role of a teacher is to motivate students to become confident. Fourth, if the implementation of role-playing fails, the learning objectives do not reach the maximum and the learning does not impress well for the children. Therefore, seriousness is needed in the learning process with the role-playing method. Finally, not all subject matter can be presented through the role-playing method. Learning cultural arts and skills with kids' playing song material that contains values in each of the lyrics can be applied using the role-playing method.

Hamalik (2001: 11), explains the steps of learning using the role-playing method, namely: (1) preparation and instruction; (2) dramatic acts and discussions; (3) role play evaluation. Learning with appropriate playing songs material is carried out to achieve the basic competence of singing compulsory songs and game songs from the region in accordance with the contents of the song in the 3rd grade students of primary school. Learning preparation with this method is to divide students according to the roles that exist in each song, *Ana Tamu, Cublak-Cublak Suweng, Dondong Apa Salak, and Kuwi Apa Kuwi*. After each student gets a role, then the drama starts according to the teacher's instructions as a student's

companion. This stage requires repetitive training so that the student really understands his role and also the role of his friends. Next, with a teacher centered approach the teacher starts a discussion about the drama that has been played. The last stage, evaluation of achieving goals such as students' understanding of the meaning of the kids' playing song being studied, also reviews the affective aspects as an outcome of applying this method.

Early Childhood Character Education Through Kids' Playing Songs

Character is a complex psychological concept. Character has psychological meaning because it is related to personality that distinguishes one person from another person. According to Battistich (2011: 2), character is the realization of a person's positive development in terms of intellectual, social, ethical, and emotional. Characters include the capacity to think about right and wrong, the experience of moral emotions, being bound in moral behavior, belief in moral goodness, and other characteristics that support moral function (Berkowitz, 2002: 49). From these two opinions, it can be concluded that character is a way of thinking and behaving that characterizes every individual to live and work together which refers to a series of attitudes and is innate that can be taught through various media and one of them is education.

Character education is a jointly planned effort aimed at creating a future generation who has good personal foundations, both in knowledge, feelings, and actions (Damayanti, 2014: 11). Character education involves aspects of knowledge, feelings, and morals to students which include components of knowledge, awareness, or will, and actions to carry out these values in everyday life. As mentioned by Lickona (1991), a positive character consists of how someone can know the good, have the desire to do good and also do good things. Therefore, character education should bring students to an understanding of values in a cognitive, value appreciation affective, which ultimately applied to real practice.

There are nine pillars of character that should be instilled in the formation of children's personality (Megawangi, 2010: 77). The pillars of the characters are: (1) love for God and the universe and its contents, (2) responsibility, discipline, and independence, (3) honesty, (4) respect and courtesy, (5) compassion, caring, and cooperation, (6) self-confidence, creative, hard work, and persistent, (7) justice and leadership, (8) good and humble, (9) tolerance, peace, and unity. As a reference, the Ministry of National Education has formulated 18 items of cultural education and national character values (Ministry of National Education, 2011: 9). The value of cultural education and national character consists of religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, communicative, love for peace, love to read, care environmental, social care and responsibility.

Musical intelligence is one aspect of intelligence possessed by every human being. Every ability possessed by an individual certainly has things that affect his development, as well as the development of musicality in students. As explained by Mahmud (1995: 51), music experience is needed to develop basic abilities of students' music. The basic ability of music can enhance students' ability to express the contents and messages of music or singing. Without these abilities, it is difficult for children to express their thoughts and feelings freely. The basic abilities of the music include: the ability to hear, the ability to act and the ability to be creative. Activities in music can be a way to implement character education in early childhood if it is delivered correctly, one of them is through the choice of role-playing method in learning.

As a local art and culture, education through children can be called education through art. Art education is a concept that views art as a means of achieving educational goals. Education through the arts is charged with taste and ethics that lead to the formation of characters that involve moral and noble morals as human beings. Learning art using the art approach emphasizes more on "process" than on "results". Art is taught to encourage children's development optimally, creating a balance between rational and emotional.

Learning cultural arts and skills with kids' playing song material that is Ana Tamu, Cublak-Cublak Suweng, Dondhong Apa Salak, and Kuwi Apa Kuwi makes students more interested to get to know the local language. When students understand language, it will be easier to explore its meaning. However, to understand regional languages that are rarely used in daily life, another way to explore meaning is through the role-playing method, where students are divided into small groups and get their respective roles according to song titles. Judging from the lyrics of the kids' playing songs, it has been analyzed that it contains values of hospitality, courtesy, wisdom, gratitude, solidarity, independence, generosity, respecting parents, and honesty.

Whereas with the role-playing method, the value to be taught is increasing regarding the discipline of each individual's task, tolerance of other people's opinions, hard work to achieve success in learning playing songs, creative towards improvising the implementation of learning, valuing achievements where there will be winners' highest marks in group assignments, and responsibilities. All the implied character

values must be balanced with the teacher's role in communicating so that children understand these values according to the age of their cognitive development.

4. Conclusion

Based on the results of conceptual ideas, it can be concluded that the kids' playing songs can be used as an educational tool for primary school students. Kids' playing songs have moral and social messages that are reflected in the lyrics so it is important to be introduced to primary school students, as well as a form of revitalization of kids' playing songs that have diminished their existence among primary school students. As educators, it is fitting to develop creativity in finding ways to preserve the culture and traditional arts.

Kids' playing songs are expected to form positive characters. Kids' playing songs studied in primary schools namely Ana Tamu, Cublak-Cublak Suweng, Dondhong Apa Salak, and Kuwi Apa Kuwi contain character values such as, hospitality, politeness, wisdom, gratitude, solidarity, independence, generosity, respect for parents and honesty. Therefore, the meaning contained in the lyrics of kids' playing songs can be understood by children, then it is packaged in learning in arts and culture subjects and skills using the role-playing method. This has been adjusted to the basic competencies of 3rd grade of primary school students, namely singing compulsory songs and playing songs from the regions according to the contents of the song.

The use of the role-playing method also builds students' character about discipline, tolerance, hard work, creative, respecting achievement and responsibility. In accordance with the values of cultural education and national character formulated by the Indonesia Ministry of National Education, the material of the kids' playing songs with the role-playing method in learning in primary schools contains nine values, namely independence, honesty, discipline, tolerance, hard work, creative, respect for achievement, and responsibility.

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