Character learning model based on traditional songs in Indonesia

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Article Info

ABSTRACT

Character education is mandatory material in Indonesia. One of the character learning strategies is to use folk songs. This study describes the strategies used by teachers in implementing character learning and explores information about obstacles and supports in its application. There were 12 study participants consisting of religion teachers from six schools in the Yogyakarta and Sumatra Regions. Selection of participants using purposive sampling. Data collection through in-depth interviews using an interview guide. The analysis technique is carried out through the process of reducing, presenting and interpreting data to draw conclusions. The results of this study are very important for education, where the teacher's strategy, the use of traditional songs can become a new model of character education. Obstacles faced in the form of diverse student abilities can increase innovation, creativity and teacher competence in designing learning. The results of this study can become a basic reference in a new character education strategy. This research has several limitations both from the location, research subjects and the type of research. Subsequent research with a more complete design will add to the strengthening of the results of this study.

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1. INTRODUCTION

The progress of a nation cannot be separated from quality education as the key [1]. The nation's character will be seen in terms of morals, science, technology and culture [2]. Character education can be instilled and developed through various forms of learning, one of which is by using character values from the existing national culture [3]. Today, the global world is changing very fast. The increasing progress of information and technology has both positive and negative impacts [4]. On the one hand, technological advances can facilitate human needs without spending a lot of energy and time [5]. One example is the fulfillment of the requirements of human life from the economic and educational aspects can be done quickly through the application of the fruit of technological developments [6].

Technological progress begins with the start of the industrial revolution 4.0 which is the basis for science [7]. All aspects that are sought for solutions with technology results in facilitating human work. The world of health or medicine [8], economics [9], banking, and even education are affected by the results of

this 4.0 industrial revolution. This condition found the proper momentum when the last three years since 2020 the whole world was affected by the COVID-19 pandemic [10]. In the medical, economic, social and religious fields, education has a harmful effect, namely the implementation of total interaction in all areas [11]. All the people of the world cannot carry out their activities usually. All activities are carried out online. Many people die because the coronavirus is so easy to spread and causes a decrease in body resistance, especially for someone with a history of poor health or hormones [12].

The economic sector was also severely affected and many people could not carry out their normal work. Lower-level economic actors who cannot use enough technology go bankrupt and cannot get back to work. Likewise in the socio-religious field, religious activities have closed access to all places of worship. This hurts society both psychologically and physically. Not inferior to other aspects, the world of education as an institution that provides public education is also experiencing severe problems. The existence of a national lockdown policy requires learning to be done online [13]. At the same time, the purpose of education, in general, is not to provide knowledge but also to teach about the attitudes and behavior or attitudes of students in their daily lives [14]. Direct learning is an essential educational process in the development of society in cognitive, affective and psychomotor [15]. Distance learning or online must replace the educational process [16].

Another impact that arises is the attitude and human nature of not wanting to work hard because it is easily obtained through technology. On the other hand, there is an individualistic and closed attitude that rarely interacts with other people. The description of the problem has an impact on character education in society [17]. After the COVID-19 pandemic subsided, the comfort that had been running for three years needed special care so that it could be carried out normally again in direct interaction. The existence of these conditions results in changes in the values and character of society not only in social conditions but also because of changes in behavior. One of the effects in education is the change in school culture, where learning during a pandemic eliminates direct interaction between teachers and students and also students and other students. The emergence of introverted attitudes, feelings of anxiety and unstable emotions is a clear example of the link between the impact of the pandemic and social, economic and educational conditions.

One of the efforts made by schools and teachers in restoring character education for students is to develop more meaningful learning [18] in all subject matter in all curricula. Religious teachers as one the essential guards in character education provide various methods and strategies to achieve these goals through traditional songs full of meaning [19]. Classic songs are an ancestral culture that provides character education for families and communities. Traditional songs are a phenomenon that can be found in students' lives [20]. This is also supported by government policies, especially in the curriculum that includes local materials as the basis for student character education [21]. This cultural diversity is also a form of conveying information to other communities. Traditional songs can hone students' cognitive and affective aspects. Local songs can be integrated into learning in schools because they contain many complex character education concepts. Students can understand cognitive and affective aspects when studying traditional songs. Traditional songs can strengthen students' awareness of living conditions comprehensively, not only in education.

Although there is a concept of character education in traditional songs, there are obstacles to formal song-based character learning. Teachers rarely integrate character teaching with local traditions such as folk songs. Many reasons lead to the lack of integration of character learning in the use of traditional songs. First, most teachers teach character education using the textual method. Second, the difficulty of teachers implementing character education through traditional songs. Third, applying a dense curriculum with an unbalanced learning time makes teachers teach quickly because they meet the target material that must be delivered. Fourth, the questions in evaluating learning about character education are usually given in practice questions in the book, not in a critical form about analyzing real problems.

These obstacles make it difficult for students to understand and absorb or even practice character learning in everyday life. Although not all teachers teach character education using folk songs, some elementary schools in Indonesia still practice it because it is local content in the national curriculum. Therefore, this research is an attempt to examine this problem [22]. Every society in one place has a unique culture and is different from other societies [23]. The differences can be various, one of which is local wisdom which becomes a social standard and guides the community in establishing interactions and maintaining life. Local wisdom is a form of the order resulting from previous experience and learning [24]. The concrete structure in the form of local wisdom is traditional songs. Traditional songs are a form of distinguishing characteristics from other community cultures which often show identity both from the spirit of togetherness, multiculturalism and the nature of unity. Traditional songs can also be an educational and learning tool for a community group [25].

Apart from being a different character from other groups, traditional songs can also teach about the nature of a group or nation [26]. This is because traditional songs contain and help important meanings about

morals that can develop cognitive, affective, and even psychomotor aspects. Classic songs have a unique characteristic, namely poetry, an essential theme in a society that is the noble values of the community itself. There are various forms of traditional songs that can develop aspects of the personality or character of students [27]. Like the traditional *Lir-ilir* song from the Central Java area (Indonesia) which implies a solid religious belief in God Almighty and eliminates the feeling of laziness in life. The songs *Cublak-cublak suweng*, *Dondong opo salak*, and *Jaranan* also teach deep meaning about the nature and character of different people, respect for older people and avoid greed and greed.

Other areas such as Sumatra also have perfect traditional songs, namely *Kampung nan jauh dimato* which gives lessons about the importance of hometown. The song from the West Java region, namely *Manuk dadali*, is a song that tells a sense of patriotism in the nation and state based on its symbol. *Ampar-ampar pisang* from Kalimantan provides teachings about the meaning of ethics and compensation. The Papuan folk song, which is the easternmost region of Indonesia, also provides education about defending the nation and state with the song *Yamko rambe yamko* and also *Apuse* which teaches about the concept of family love. The variety of folk or traditional songs shows that folk songs have various benefits in learning student character. With the development of a rapidly growing world, especially regarding information and technology, many people are spoiled with the convenience of the results of these technologies. Although it has many positive impacts, one of the negative impacts of technological progress is the reduction of character which is an essential part of the individual and cannot be supported by technology. This of course will affect the nature of a nation. Therefore, learning is expected to teach and redevelop the character of existing cultural values synergized with modern culture.

Based on the previously described, various issues that occur in the world of education, especially regarding character learning equip students today. Therefore, developing a more in-depth development of the teacher's strategy learning in providing traditional song-based characters is necessary. The questions that will be answered in this study are as: i) what is the method used by the teacher in traditional song-based character learning?; ii) what songs can be integrated into character learning?; and iii) what are the supporting and inhibiting factors for traditional song-based character learning in elementary schools?

2.   METHOD

This study focuses more on the strategies used by elementary school teachers in character learning through traditional songs. A phenomenological approach is carried out in this qualitative research. This research was conducted to obtain information from the participants about the methods used in implementing traditional song-based learning in elementary schools. A more detailed purpose of this research is to get a more in-depth picture of how teachers teach by integrating it. In addition, to find out what songs can be integrated into character learning and the supporting and inhibiting factors found. This research was conducted for three months from July to September 2022. This research is expected to guide future research, especially regarding character learning based on local wisdom values based on traditional songs.

This study's participants were religious education teachers at elementary schools in Yogyakarta and Sumatra (Indonesia). The choice of research location is also based on the educational conditions of the two developed regions but still maintains the values of local wisdom. the population of elementary schools is so significant in Yogyakarta and Sumatra, the participants were selected using a purposive sampling technique. Purposive sampling is a technique used in finding research participants according to predetermined criteria [28]. The requirements for taking participants were that all religious teachers who taught at primary schools, both public and private, had taught character education through traditional songs.

The number of participants is 12 from six elementary schools in Yogyakarta and Sumatra. This number is based on phenomenological research, ranging from 3 to 15 heterogeneous people [29]. Profile and characteristics of respondent can be seen in Table 1. To maintain the privacy and also the security of the participants, it was agreed to give each participant an initial. Not only the name of the school, name of the school was also done to maintain confidentiality. The six schools were chosen because they were favorite schools and ranked in the top five at the provincial level.

The procedure for collecting research data is done by using a deep technique. The instrument used is a protocol or interview guide where a structured theme will be made first. it aims to explain the answers of the linear respondents with the substance to be built. Interviews were conducted with a duration of approximately 50 minutes per participant. The interview was conducted to strengthen the validity using a recording device. Interviews were conducted in schools after being permitted by the school and the participants' willingness. The questions asked were more about the participants' experiences in character learning through folk songs. Even though it is been post-pandemic to maintain and feel comfortable, the interview was conducted using a health protocol, namely a mask. Due to certain conditions, some participants were asked to make video calls during consultations.

The question grid of the interview protocol contains eight questions that participants must answer. The first question is about the participation profile starting from age, education, length of teaching and experience gained while teaching. The next question is what strategies and methods are used in teaching character education. Have they ever integrated character education through traditional songs? What techniques are used to incorporate them? Any pieces that can be combined. How do students participate in the learning? What are the factors that support character learning that is integrated with local lesson content, especially from folk songs? What are the factors that hinder the implementation of the teaching. The collected data was then analyzed by analytical classification based on data reduction of the critical themes.

The validity and reliability of the research were carried out by clarifying and re-checking the interview data obtained from the participants. Reliability is done using triangulation [30]. Source and time by asking the respondent questions at different times. If the data is by the interview, then the validity data is valid and reliable. Furthermore, the reduction analysis method will analyze valid and reliable data. The analytical reduction stage begins with the important classification of the participants, making categories of core themes and interpreting the meaning of the overall character learning strategy. Solving to provide sequential, profound and deep sense experienced and responded to by the participants [31].

Stages or analytical procedures that begin with recording voice recordings with verbatim techniques. The word-for-word approach is to rewrite the interview results according to the data mentioned and followed by repeatedly reading the interview transcript carefully. The results of introductory statements considered following the needs of the data are classified into central or core themes. After that, several prominent pieces will be re-sorted into major themes originating from a summary of similar main articles. Furthermore, the central theme is given a complete description based on a description of the phenomena experienced by the participants as a whole and their responses to these phenomena [32]. At the end of the analysis is given. The essence of the results is sequentially and comprehensively so that a complete series of effects. The sequence in the research method can be seen in Figure 1.

Table 1. Profile and characteristics respondent

Number	Initials	Affiliation	Gender Man	Woman
1	BN	State Elementary School-1	1	
2	WE	Private Elementary School-1	1	
3	AK	State Elementary School-2		1
4	YN	Private Elementary School-2		1
5	AB	State Elementary School-3	1	
6	DW	Private Elementary School-3		1
7	TR	State Elementary School-4		1
8	WS	Private Elementary School-4	1	
9	GT	State Elementary School-5		1
10	PS	Private Elementary School-5		1
11	WN	State Elementary School-6	1	
12	LT	Private Elementary School-6	1	

Note: all teachers are given pseudonyms to maintain confidentiality

3. RESULTS AND DISCUSSION
3.1. Strategy traditional song-based character learning

The goals in education, including character education, have targets to be achieved. Achieving the desired target certainly goes through the stages that need to be taken. Strategies in learning character education have four stages, namely planning, implementation, evaluation and follow-up plans. The following descriptions and descriptions provide an overview of the teacher's strategy in character learning based on traditional songs. in each research location shows there are similarities and differences in practice. Based on the results of the interviews, it is known that there are main themes that form the basis of character learning based on traditional songs.

First, current character learning must be adapted to global conditions and changes with new and innovative strategies. Inquiry and experiential based learning are examples of strategies that can be implemented. Second, there is a finding that the teacher also uses the strategy of finding folk songs and their meanings and then singing them together. The teacher also provides an explanation of the meaning of the song lyrics associated with good character values that need to be emulated. Even though students specifically do not yet fully understand eating in depth, students already know the good values that need to be applied. Third, there is the concept of joyful learning, in which teachers make learning strategies that are fun and easy because character education is abstract so it is necessary to make learning designs that are easy to accept according to their cognitive abilities.

Fourth, the research findings also illustrate that traditional song-based character learning can provide new experiences and information about the values of national character through traditional songs. In the initial process of learning, many students are still not interested, but because the teacher also provides explanations through the media of images and videos, students can follow and carry out well. Fifth, the integration of character education through traditional songs also has the aim of making it easier for students to accept abstract character learning which can then be absorbed and understood and in the end can be practiced by them. Sixth, character education in the current era of globalization is needed to fortify them from foreign cultures which are sometimes not in accordance with local cultural values. We should also provide an understanding to students that the culture and local wisdom values of the Indonesian people are very diverse and worthy of being side by side with the cultures of other countries. Moreover, in the national education curriculum, there is an obligation to insert local content material as a mandatory curriculum.
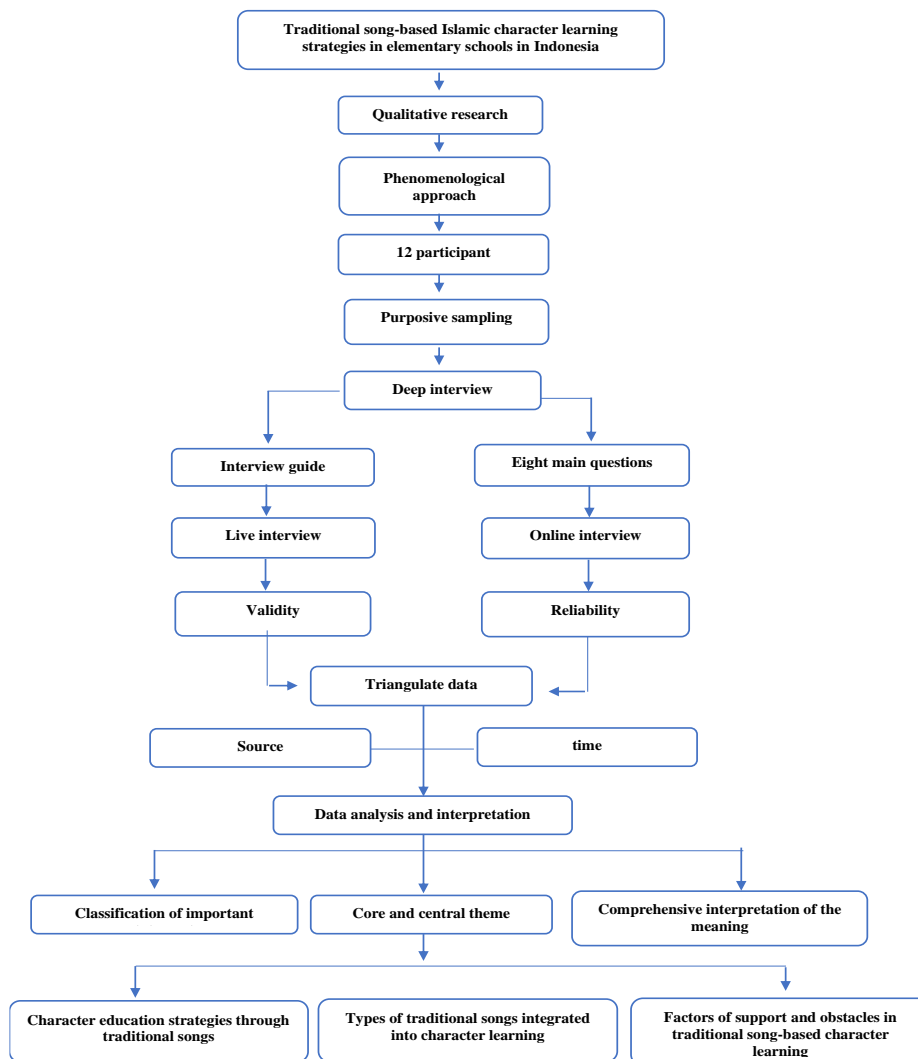
Figure 1. Phenomenological research method scheme

Based on the excerpts from the interviews with the respondents, it can be seen that the interview data was reduced to an important summary that the character learning strategy that can be used is to integrate learning using traditional songs as a load of character values as described in Figure 2. The figure shows that the strategy used in character learning is based on four stages: planning, implementation, evaluation, and education follow-up plans. teachers have the same opinion that knowledge needs to be prepared carefully. The lesson plan preparation should at least contain material on learning design and optimization of cognitive, affective and psychomotor aspects. The learning model used also uses inquiry and experiential learning methods. Learning evaluation is carried out by giving practical assignments to students. The teacher's follow-up plan is to encourage students in the form of independent studies.
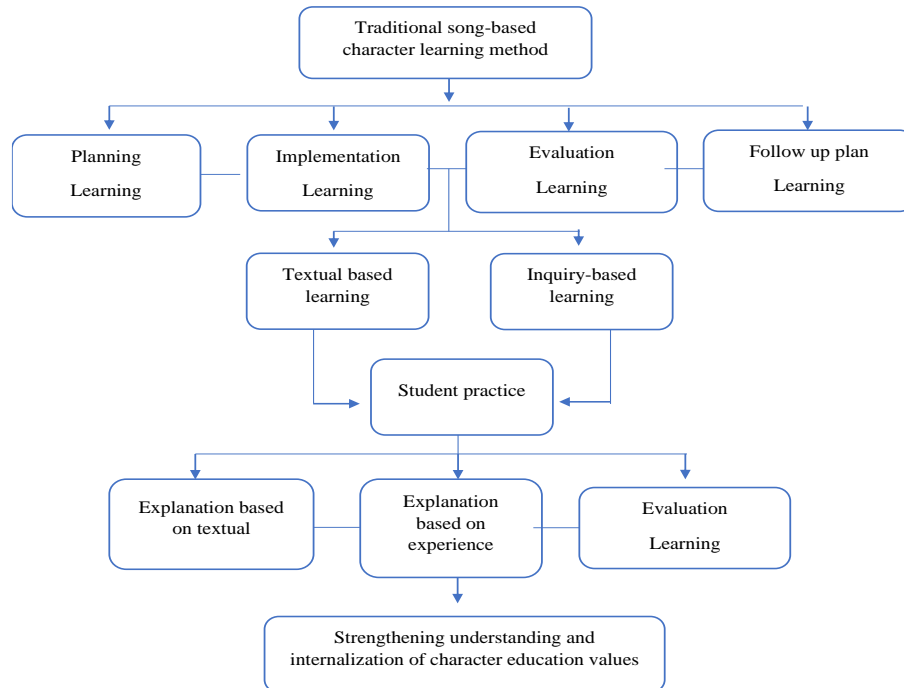
Figure 2. Traditional song-based character learning strategies

3.2. Character learning integrated with traditional songs

The findings and analysis also found that character learning through the integration of traditional songs is practiced by giving students the freedom to find songs they like and then sing and explain their meaning. Besides that, most teachers also only integrate one to two songs in their learning. This is because usually the songs chosen are their respective regional songs. Although there are several traditional songs from other regions that are well known and have good meanings, they are also taught. Through traditional songs, it can teach the importance of religious values, nationality and also the value of community harmony.

The teacher in the learning practice also asks students to record when they sing the selected traditional song. There are various expressions of students when singing. When broadcast in class, several students gave many responses by clapping their hands. The existence of this response provides a stimulant for respect for students so that it indirectly teaches values about respecting others. Learning about character is not only about writing in books, but students are also taught to feel and experience it. With practice and experience gained, it will make a lasting impression on students so that it will become an interesting and unique experience that will be remembered forever.

When giving assignments to students to find traditional songs that they know, many students are happy and then look for traditional songs that they know. Some of them, though not from their regional songs, because of their clever and fun rhythms, are the main attraction. Traditional songs from other regions sometimes attract students' attention, like the song *Apuse* from Papua. Students sometimes do not know the original language used by the Papuan people. But when the song is sung it feels good and then students are interested in learning the meaning.

Figure 3 shows that traditional songs can be a teaching material that can be readily accepted by students and can be integrated into learning in schools. Teachers at school have at least 10 traditional songs that are already known and can be used as material in character learning. The 10 songs are *Lir-ilir, Jaranan, Cublak suweng, Dondong opo salak, Kampuang nan jauh di mato, Manuk dadali, Tokecang, Ampar-ampar pisang, Yamko rambe yamko,* and *Apuse*. The songs come from various regions of Indonesia such as Yogyakarta, Central Java, Sumatra, West Java, Kalimantan, and Papua.

3.3. Supporters and obstacles to traditional game-based character learning

The application of character learning based on traditional songs certainly has obstacles and support factors. One of the inhibiting factors obtained is the different abilities of students cognitively in capturing the content and meaning of the song. Besides that, there are also different language factors that make students not understand the meaning and meaning. This is where the role of cultural literacy needs to be added and

developed for students. Cultural literacy needs to be further developed considering the cultural diversity of the Indonesian nation which is very much and has become the strength of the nation in facing the era of globalization. The values embodied in local culture and other regions are still very relevant to be taught in schools.

The second obstacle is that some teachers still teach subject matter textually. material about the character is material that is abstract. So, it should be practiced directly and with methods that are more directed at extracting information directly based on student experience. This is so that learning becomes meaningful and can be internalized by students. The ability of teachers also needs to be upgraded.

Meanwhile, the supporting factors in character learning are government policies in the curriculum that are required to include local content as part of character building. Another support for implementing this learning is the abundant and abundant local cultural resources in the form of traditional songs, traditional games, poetry and others, so we do not have to worry about running out of material. An important strategy is to process the material into an interesting method so that it can be applied in classroom learning.
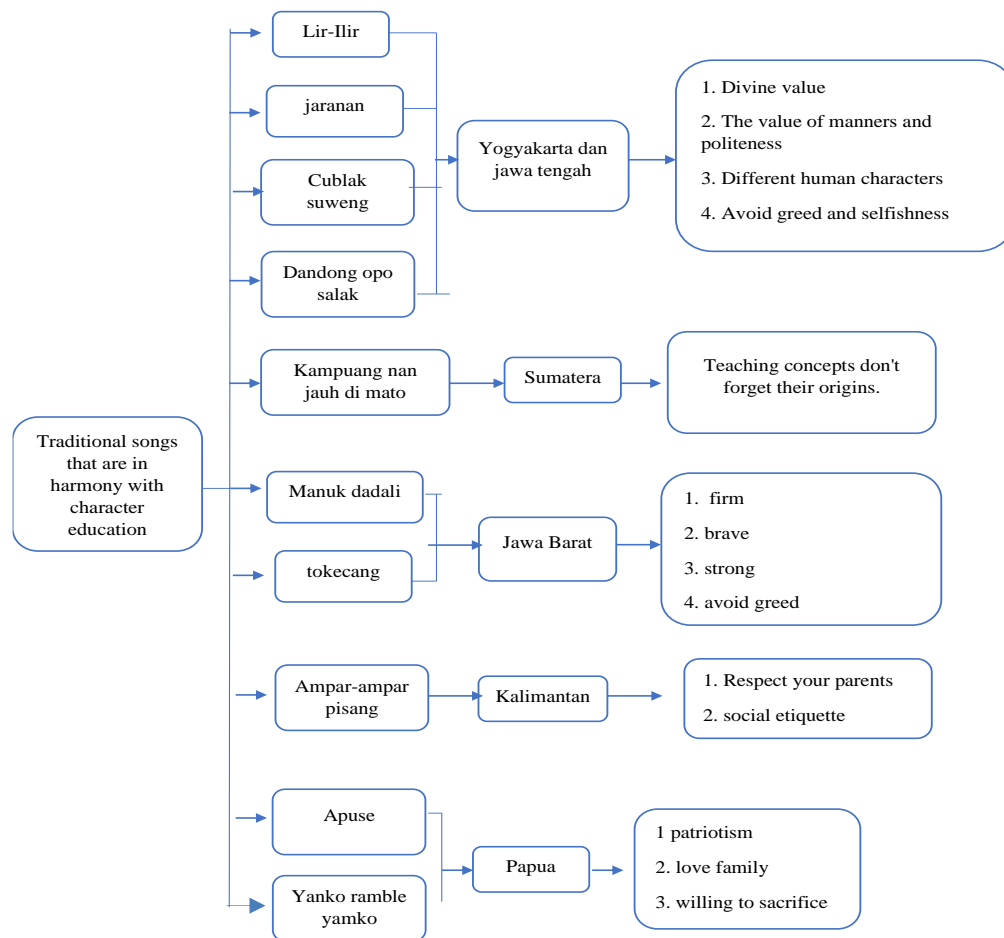

Figure 3 Traditional songs that contain lots of character education values

Figure 4 notes that in the implementation of character education there are obstacles faced and there is also strong support for implementing it. Some teachers said that the inhibiting factor was more due to students' lack of cultural literacy. In addition, there are differences in students' abilities to understand the material. Some are quick to catch and some take time to understand. The competence of teachers also turns out to be an obstacle. For example, teachers use textual learning more because they have not been able to develop other learning strategies that are more interesting and suitable. The supporting factor that is very important in implementing this learning is the government's policy that requires local content to be included as part of student's character development. In addition, many cultural materials and local wisdom can be applied to the learning process in schools with various methods.
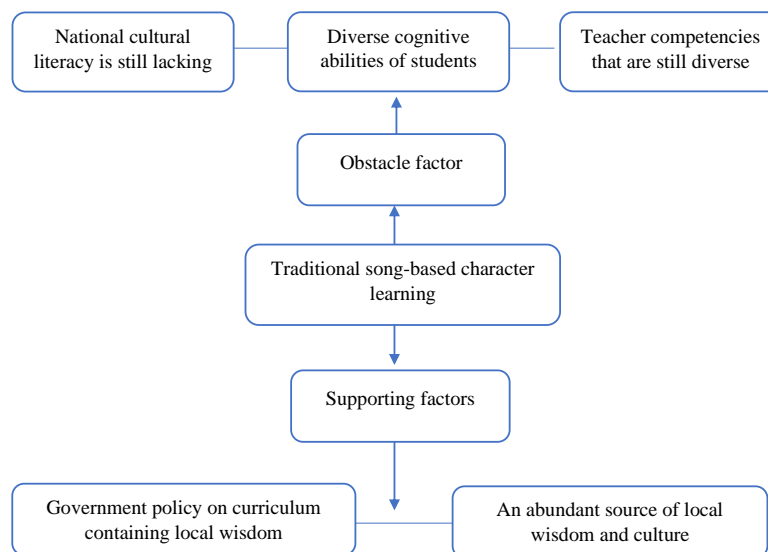
Figure 4. Supporting and inhibiting factors in traditional song-based character learning

3.4. Discussion

So far, learning is still mostly done textually. Students are only given material according to the book's contents. Teachers as educators work more as information carriers, not as people who accompany and direct students to develop. Some teachers also still have limitations in creating better learning strategies. This means that with the limited ability of teachers, the learning system can make students bored and not enthusiastic about receiving lessons. Teacher competence development is also essential to support the achievement of learning objectives [33].

However, some teachers in Yogyakarta and Sumatra failed a more straightforward strategy for students by integrating traditional songs as materials and media for character learning. Learning now also involves students more in the process. Students will learn more about material that the direction of the teacher has not understood. In addition, integrating character learning through traditional songs, can increase students' understanding of local and national cultural values that are the source of the nation's character. In addition, it can also provide new insights and methods that allow students to be happy with all lessons because they are delivered interestingly and efficiently [34]. Material in character education does not only answer phenomena about what is in school books, but can also be a provision for students to answer questions about life in the surrounding community [35].

Traditional song-based character learning also helps students carry out learning as an active and fun subject [36]. Without feeling it will be exciting to learn more about things that are not yet known [37]. This curiosity needs to be developed as a basis for seeking knowledge. If it has become a habit, it will make it easier for students to learn any material.

Learning will be successful if the teacher also participates and plays a role in planning a mature strategy that includes learning design [38], materials and evaluations, and follow-up activities that will be carried out after the review. If the teacher cannot design systematic, detailed and integrated learning, the learning objectives will not be achieved optimally. Another effect is that students cannot develop their abilities to the fullest. Learning design must be innovative and dynamic, such as using traditional songs in character learning.

Furthermore, character learning must also be implemented by asking students where students first look for meaning and meaning. The application of inquiry-based character learning will make students creative in finding information [39]. This learning model combines experiential learning [34] into a series of meaningful learning [40]. Students understand better and can then be directed to apply it in everyday life.

Traditional songs such as *Lir-ilir, Dondong opo salak, Cublak suweng, Jaranan, Kampuang nan jauh di mato, Manuk dadali, Tokecang, Ampar-ampar pisang, Yamko rambe yamko,* and *Apuse* can be used to explain more than one concept of character education. This can be proven by the increasing understanding of students by providing explanations if there are phenomena that occur such as the phenomenon of corruption and violence in the community. Students become more concerned and appreciate local culture and wisdom which should be preserved as the nation's cultural heritage. The number of folk songs used as research samples from various regions can be a picture of the rich culture of the Indonesian government.

Although traditional song-based character learning can hone and develop students' abilities, several obstacles must be considered to minimize deficiencies in education. Teachers must be prepared and provide more comprehensive information from various perspectives. Learning with new methods requires particular time to be carried out properly because it requires adaptation in its application.

4. CONCLUSION

This research explores new strategies that can be put into practice to achieve educational goals holistically. The results showed that the teacher's approach to providing character learning was carried out by designing learning, including preparation, implementation, evaluation and follow-up plans. Traditional songs used as learning materials can help students understand the values of good character native to the local culture. The form of application of learning uses the method of inquiry and experiential learning. Constraints in the application of character learning are caused mainly by internal factors, both from the ability of students to understand the material and teachers' competence in designing more diverse and innovative learning strategies. While the advantages that support learning are government policies in applying local materials or wisdom to be included in the curriculum. In addition, the abundance of cultural resources in the territory of Indonesia can be an exciting material to be integrated into education. This study also concludes that learning combined with daily values is essential and must be given in learning.

This research can recommend teachers, the government, students and the family environment develop local culture-based learning, primarily through folk songs in character education. Students are asked to play an active role in learning to improve their understanding. The teacher uses suitable and exciting strategies in the learning process carried out. In addition, it is also necessary to create comfortable classroom conditions and if possible, learn outside the classroom. It would help if you also improve your ability to design and design active and fun learning. Suggestions for the government can provide technical guidance related to the learning process in schools to make it easier for teachers to implement it. Families can provide stimulants by introducing local cultural content that students know and understand. Other researchers can use the results of this study as a source of reference and expansion of the study theme or research location.

This study has limitations that can be complemented by subsequent research. The end of participants, the research location is only in Yogyakarta and Sumatra, it needs to be expanded to many other provinces. This study produces findings that are still partial and subjective so that they cannot be generalized widely. The focus of research only related to traditional songs needs to be developed more with different types of research, either quantitatively or with other types.

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