

KI HAJAR DEWANTORO'S TRI NGA CONCEPT IN LEARNING THE MACAPAT SONG TO ABA NGABEAN 2 KINDERGARTEN CHILDREN

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ABSTRACT

Background: Good citizens are people who want to continue the heritage culture of their ancestors. Cultural values are very useful for life in the future.

Aim: This study aims to find out how the implementation of the macapat song through the Tri Nga Ki Hajar Dewantara approach for early childhood in TK ABA Ngabean 2.

Method: The implementation method used is a descriptive qualitative approach with data collection techniques through observation, documentation, and interviews.

Findings: An early childhood education institution in Kapanewon Tempel, Sleman Regency, there is one school that received the title of an innovation school in Sleman and is a core PAUD and Aisyiyah Pilot Kindergarten in Kapanewon.

KEYWORDS

Macapat Song, Tri Nga, Children's Culture

INTRODUCTION

Good citizens are people who want to continue the heritage culture of their ancestors. Cultural values are very useful for life in the future. Cultural values themselves are something the form of values that have been embedded and agreed upon by the community in the form of habits as a form of behavior.

To something before or before it happens. Education must be given as early as possible as a form of habituation and from these habits, the character is formed (Anto & Anita, 2019). Early childhood education, can be the basis of the foundation for preparing children's character. Habituation by practicing the values of everyday life in children, (Istiqomah & Maemonah, 2022). is one form of improving the quality of education. According to Ki Hajar Dewantara, culture is a nation's cultural process, which must be recognized as early as possible (JPAU Dini, 2021). He also revealed that the task of educational institutions is not only to teach people to be smart and clever in knowledge but to educate means to demand the growth of character in life so that they become civilized and ethical human beings by knowing, feeling, and carrying out their knowledge (Wijayanti & Ernawati, 2021). Introduction to culture in today's easy. There needs to be innovation and creativity from educators to be able to introduce culture to millennial generation children. So, this is a challenge for educators to continue trying to develop cultural activities in PAUD institutions.

Learning in the classroom can be done with many methods of providing information to children. The learning process of children, especially the process of learning activities at school is one way to improve the quality of children's abilities from various aspects, namely aspects of child development (Aprianti & Sugito, 2022). For early childhood, the preferred method is learning by playing, singing, and dancing approaches. Children still find it difficult to participate in formal learning activities. For this reason, children learn through playing, singing, role-playing, and storytelling activities (Bujuri, 2018). This activity makes children happy and can increase their talents and interests.

Learning with this cultural approach is well known, especially for educators in the city of Yogyakarta. Developing children's learning competencies can be carried out through the use of effective media, one of which is through playing from a cultural perspective (African, 2018). Preserving local culture is highly recommended by the education office in this student city. Learning activities based on the culture that is often found are traditional games, dances, and children's play songs.

There are eleven kinds of macapat songs, each of which has a different structure, meaning, and function. The eleven songs included in the sekar macapat are songs; pocung, maskumambang, gambuh, megatruh, mijil, kinanthi, pangkur, durma, asramadhana, sinom and dhandhanggula (Afrizal & wayan Letreng, 2021). Salah Tembang macapat is a song in Javanese which has a variety of different meanings and is easy to understand. Macapat learning is a form of appreciation, preservation, development, and inheritance of Indonesian culture (Arisyanto, Prasetyo, Untari, & Sundari, 2021). The macapat songs used in the character education approach are Gambuh, Mijil, and Dandanggula (Rochadiana, Narimo, Prastiwi, & Rahmawati, 2022). Macapat song activities have not been widely taught in early childhood education. Therefore, researchers need to observe the implementation of the macapat song that can be done for early childhood, especially in TK ABA Ngabean 2.

METHOD

This study uses a descriptive qualitative research method that was carried out in TK ABA Ngabean 2 with data collection techniques through observation, documentation, and interviews. This research was conducted by collecting data from three sources, namely teachers, school principals, and children's parents. Observations were carried out for one semester of the 2021/2022 academic year. The method used in the implementation process of this macapat song is using the Tri Ngo approach, the idea of Ki Hajar Dewantara which has three abbreviations, namely Ngerti (understand), Ngrasa (feel), and Nglakoni (do) (Wulandari, Murwaningsih, & Marmoah, 2020). The concept of learning from Ki Hadjar Dewantara which means learning awareness of students to understand (understand) what students are learning, then feel or internalize what they have learned into their hearts as a form of learning outcomes (grass), after that implement student learning outcomes in the classroom. in real life (nglakoni) (Kuswandi et al., 2021).

RESULTS AND DISCUSSION

Implementation of macapat songs in children

An early childhood education institution in Kapanewon Tempel, Sleman Regency, there is one school that received the title of an innovation school in Sleman and is a core

PAUD and Aisyiyah Pilot Kindergarten in Kapanewon. The institution is TK ABA Ngabean 2 with three classroom teachers, one assistant teacher, the principal, and two education staff. The school was ranked third in the innovation competition in the Sleman district. The curriculum used in the kindergarten is an independent learning curriculum and uses a center-based learning model equipped with a STEAM approach and loose parts media and is supported by an innovation program. One of the innovations made in children's learning activities is to include activities with local culture as children's learning media.

Cultural activities are taught during learning activities, one of which is the macapat song. This macapat song introduction activity. The introduction of this macapat song begins with the teacher introducing it in one class, namely in group A. The teacher tries to introduce children to the macapat song "Gambuh".

The introduction of the Gambuh song, after being tried, was immediately taught to children, it turned out that the children were not interested and did not want to take part in this macapat cutting. Then the introduction of the macapat song "*Pocung*" is carried out again with a guess or bedhikan clothing. This macapat song was chosen during the activity with the theme of learning to know water. Clenching is a traditional tool made of clay to collect water. Here is Pocung's macapat song with bedhikan klenthing.

The introduction of the Pocung macapat song with bedhikan clenching is done by the teacher giving examples and interpreting the lembang first. This song is on the theme of learning. It turns out that children are more receptive and willing to follow directions from the teacher. At the beginning of this introduction, the teacher sings a song to the child with a clear voice and pronunciation by giving movement. Then the teacher provides opportunities for children to ask questions and discuss. When children are invited to discuss anything they want to ask. Then a child asked the following:

Besides that, someone asked what *kuwaya* was, and the teacher answered that *kuwaya* means water. Then the child asked again what is the meaning of this song because there is a source of air and air. After that, the teacher interprets the Pocung song, each line is interpreted. At this stage, the teacher invites children to make agreed movements so that it can make it easier for children to remember and understand the lyrics of each word of the song. This stage is a collaboration of children and teachers in carrying out activities. Because in education, collaboration is one way to improve the quality of education ([Mariamah, Bachtiar, & Indrawati, 2021](#)).

The teacher performs movements and songs and practices in front of the class. Then the children are asked questions about what guesses are in the song. It turned out that the children's answers varied greatly. The objects for taking water according to the song above according to the children are *ciduk* (dipper), glasses, kettles, pots, buckets, bottles, and bowls. None of the children's answers are correct. Then the teacher answered that the song meant planting. Children are confused because they have never seen or heard the word. Then the teacher gives a picture and shows the planting picture to the child.

Thus, children are willing to receive information about planting and this song is sung during the theme. In addition to every class, the teacher also teaches macapat songs so that all teachers can do it in class. In addition, children are also invited to perform macapat songs before entering class during public activities by all students at ABA Ngabean 2 Kindergarten by singing along with their movements. Based on interviews with the children's parents,

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when they were at home, the children often sang the macapat song. This means that children have started to like songs by singing everywhere. Not only at school, but also at home with parents and family.

On another theme, the teacher also introduced the Pocung song with elephant bedhikan on the animal theme, a sub-theme of elephants. The implementation of the Pocung bedhikan Gajah song is carried out using the same method, namely to guess the apperception towards the elephant theme. The song is as follows.

In the Pocug song, the child knows about the size of a large elephant, and first having an elephant is a great person like the regent. In addition, the elephant has a long nose and when walking, the elephant's nose can wave.

Learning the macapat song is a form of appreciation, preservation, development, and inheritance of Indonesian culture. In addition, macapat songs can also strengthen the character education process, because macapat is a form of literary work that can be used to provide moral teaching to children (Wahid & Saddhono, 2017).



Figure 1. Teacher teaches song bastard in class



Figure 2. The child is singing pocung in front of a classmate



Figure 3. The teacher invites the inner Pocung song general class before learning

Introducing culture to children is not easy. need to adjust from the original culture with the existence of children who are still innocent and do not know many things. This adjustment is done by looking at the characteristics of the child. Where childhood is the fastest time to receive information and also imitate new things ([Jurnal Pendidikan Anak Usia Dini, 2022](#)). In this study, the researcher conducted an implementation analysis using the explanation from the father of Indonesian education, namely Tri Nga. The following is an analysis of the results of observations of activities at TK ABA Ngabean 2 Kapanewon Tempel, Sleman district.

1. Got it

The word understand is in the Javanese language the word understands. In this case, learning in the classroom, children need to be given an understanding of the material to be delivered. Applying the macapat song in playing and learning activities in the classroom according to Ki Hajar Dewanatara's point of view about Tri Nga in the Understanding section, namely when the teacher provides understanding, examples, and meaning of the macapat song to children. It can be seen that the ambush and pocung songs with two different methods give different results. In the ambush approach, the teacher only teaches the macapat song by singing in front of the children and then being asked to imitate it, it turns out that the child does not want to receive information or knowledge easily. Therefore, in the Pocung song, the teacher informs in advance as an initial approach to starting the introduction of this macapat song.

Adapting the song to the theme in class is the right idea to make it easier for children to know the meaning of the song. On the same theme, children's insight will be much wider and cornered in one direction of the subject. In this case, the enthusiasm of children in participating in activities is higher than using a theme in their introduction.

In addition to providing examples and adjustments to the theme, interpreting songs in easy language makes children new words that are easy to remember and meaningful for children

2. Feel

The introduction of the macapat song with an explanation from the teacher alone is not enough to determine the understanding of the child. Children can't understand this macapat song by asking and answering questions and discussing the macapat song. In the Pocung bedhikan clenching song, the child answered the question that from the song there was a guess about the container to take the water. Then the child gave a variety of answers. That is, children can understand the game or the flow of the activity in question. Children can also explore the knowledge they have about water reservoirs. All of the children's answers are correct. That the dipper is also a container of water, as well as the other answers. However, in the context of this pocung song, the correct answer is planting. Therefore, children must be able to feel first from the answers by finding out the answers themselves and telling friends so that learning becomes more meaningful. Doing an activity meaningfully will make it easy to carry out the activity.

3. Do it

After the child can know and feel what will be done, then the child will be easier to follow the directions of the teacher. At this stage of playing, the child sings and moves songs from the Pocung macapat song as in the movement above. This activity can be done repeatedly. At this stage, the teacher can evaluate the understanding and pronunciation of the Javanese language in children. In addition, the teacher can also determine the child's ability to sing. Because children's intelligence is not only about knowledge, but also intelligence in children's talents and interests such as singing, dancing, and other things that can be developed.

Activities in the Nglakoni process, according to the explanation above, it has been mentioned that children also sing songs at home. Therefore, parents also need to be invited to cooperate in carrying out learning activities at school. Besides being able to sing in front of their parents, children are also asked to come forward in front of the class to sing the pocung

song themselves. This can increase the child's confidence level. The following is a diagram of Tri Nga's analysis of the implementation of the macapat song in TK ABA Ngabean 2

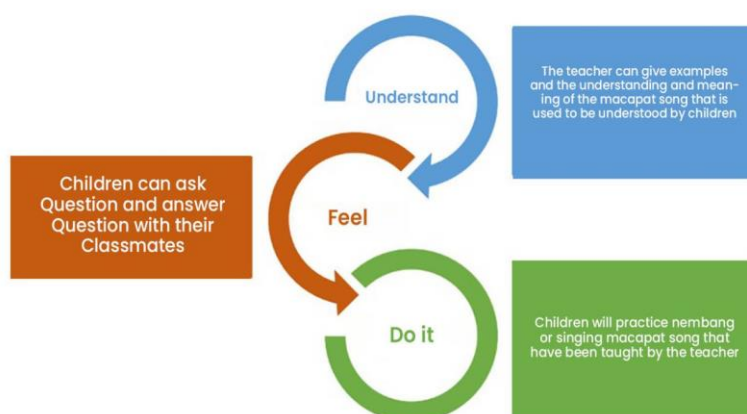


Figure 1. Implication Diagram of the Macapat Song with the Tri Nga Method

CONCLUSION

The implementation of macapat songs in classroom learning is easier to do by using the method from the idea of the father of Indonesian education, namely Ki Hajar Dewantara, namely Tri Nga. The method is that the teacher can provide examples and understanding of the macapat song that is used to be understood by the child (understand), then the child can ask questions and discuss with classmates (grass), and the child will practice by doing the numbing or singing the macapat song that has been prepared. taught by the teacher (Nglakoni). This method can have a positive impact on six aspects of early childhood development. The Pocung macapat song can be applied in PAUD institutions by adjusting to the learning theme. The implementation of the macapat song can still be further developed by adjusting the characteristics and rules of learning in the classroom.

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