

ANALYSIS OF EDUCATIONAL VALUES IN MACAPAT SONG LEARNING IN KINDERGARTEN

Joko Pamungkas¹, Ad Dieni Maulana Rizka²

Yogyakarta State University

joko_pamungkas@uny.ac.id¹, addieni.2022@student.uny.ac.id

PAPER INFO

Received:

1st October 2022

Revised:

8th October 2022

Approved:

20th October 2022

ABSTRACT

Background: Early childhood learning cannot be equated with adults. So education observers continue to develop and innovate in learning for children. The macapat song is one of the innovations and developments of early childhood learning media which has been implemented in ABA Ngabean 2 Kindergarten.

Aim: The purpose of this study was to determine the educational values in the learning of the macapat song in TK ABA Ngabean 2. The macapat songs that were implemented in learning were the Potong and Gambuh songs.

Method: This research method uses descriptive qualitative analysis by using data from observations, interviews, and conducting group discussion forums. Value analysis is associated with character education values based on Permendikbudristek number 7 of 2022 concerning PAUD content standards.

Findings: The results of this study indicate that the macapat song has educational values that are following children's learning competencies according to the ministry of education in Indonesia.

KEYWORDS

Educational value, Macapat Song, Children.

INTRODUCTION

Education in Indonesia has just created a new curriculum which has begun to be implemented simultaneously in all provinces. This new curriculum is the result of the development of the old curriculum which emphasizes the values of education in children. Learning in schools uses an independent curriculum. Where the curriculum has a concept to develop aspects of child development, namely religious values, moral values, Pancasila values, emotions, social, science, language, and mathematics. This latest curriculum is more detailed. However, implementation in learning is more flexible or flexible because activities are carried out with the principle of freedom where children can learn independently according to their needs and characteristics (Abidah, Hidaayatullaah, Simamora, Fehabutar, & Mutakinati, 2020).

Learning with this independent curriculum emphasizes more on education according to Ki Hajar Dewantara. His idea is that education can be carried out by the conditions that are close to the child first or the nature of nature (Indrawati, Diana, & Setiawan, 2022). Therefore, early childhood education can be given knowledge about art and culture around children. Through the introduction of culture to children, it is hoped that they can foster educational values to improve the quality of learning, both at school and home (Sihombing, Anugrah Sari, Parlina, & Kusumastuti, 2021).

The values of education in Indonesia according to Permendikbudristek No. 7 of 2022 concerning PAUD content standards, it is stated that educational values are included in all aspects of child development. In the aspect of child development, namely religious values, there are values for daily worship, moral values for good daily behavior, and Pancasila values

consisting of self-identity, self-awareness, adaptation, rights and obligations, and state identity. The aspect of emotional development, consists of various emotions, other people's points of view, emotional control, collaboration, and discipline. The social aspect consists of customs and the learning process. Aspects of exploration of expression of thoughts and feelings consist of various solutions while learning. The scientific aspect contains direct experience, cause and effect, information seeking, and application. In the aspect of language, namely receptive language, and mathematics, which is about good reasoning in numbers, object characteristics, time concepts, conversions, decisions, cause and effect, and prathematic methods.

Early childhood learning with educational values implied in everyday life is the ideal of education in every country. Therefore, the education carried out must be under the needs of the child (Dewi, Mayasarokh, & Gustiana, 2020). One of them is by using teabag macapat in learning at school.

Macapat song is a cultural heritage from ancestors in Indonesia, namely Java. There are 11 kinds of macapat songs (Winarto, Sarafuddin, & Devika, 2021). The eleven songs are pocung, maskumambang, gambuh, megatruh, mijil, kinanthi, pangkur, durma, Asramadhana, sinom and dhandhanggula (Arisyanto, Prasetyo, Untari, & Sundari, 2021). The composition of this macapat song cannot be made the same as making a poem or rhyme. The composition of the macapat song can be done by the rules that have been standard since the beginning.

The learning of the macapat song has been carried out by TK ABA Ngabean 2. Learning with the macapat song can be accepted by children after going through several trials of the learning method. The macapat songs performed are Pocong and gambuh. In this study, the researcher wanted to see what educational values emerged with the learning of macapat trembling in the school.

METHOD

This study uses a descriptive qualitative research method conducted at TK ABA Ngabean 2 with data collection techniques through observation, interviews, and conducting general discussion forums. 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. Analysis of the value of education is done by looking at Permebndikbudristek No. 7 of 2022.

RESULTS AND DISCUSSION

Implementation of Macapat Song Learning

The application of learning with macapat songs in TK ABA Ngabean 2 is by using Potong and Gambuh songs. Pocung and ambush songs are performed using Ki Hajar Dewantara's method of Tri Ngo, namely understanding, feeling, and acting (Wijayanti & Ernawati, 2021). At the understanding stage, children are given an understanding of all the lyrics or guitar in the macapat song. Then the next stage is discussion and questions and answers about what is contained in the macapat song, namely at the grass stage. The last stage is nglakoni. Children are invited to practice the macapat song by doing simple movements that have been mutually agreed upon. The following is a table explaining the macapat song to children.

Table 1. Pocung bedhikan klenthing song

Tembang Pocung	Meaning	Motion
<i>Mr. pocung</i>	There is a guess	Lift and point your finger up
<i>Cangkemu marep menduwur</i>	His mouth is facing up	The two hands are joined by not joining the palms

<i>Sabamu ing sending</i>	Go to the water source	Move the two middle hands to the right and left
<i>Pencokanmu lambung kereng</i>	The perch on the left stomach	Hands as if carrying objects on the left side of the stomach
<i>Prompting Wisma</i>	When it arrives, the object can release water (water in arrears)	Hands as if carrying objects on the left side of the stomach
<i>Si pocung muntah kuwaya</i>		The object that is carried is tilted as if it is pouring water.

Table 2. Pocung bedhikan elephant song

Tembang Pocung	Meaning	Motion
<i>Bapak pocung</i>	There is a guess	Lift and point your finger up
<i>Dudu watu dudu gunung</i>	Not a rock, not a mountain	Hands like when "bye"
<i>Sengkang in Sebring</i>	His place of life is on the other side	The right-hand moves from the middle to the right with the fingers pointing
<i>Ngon ingone sang bupati</i>	He is the regent's pet	Lift and point your finger up
<i>Yen lumampah</i> <i>Si pocung lembahan grana</i>	When walking, his nose can wave	The right hand is placed on the nose by moving it to the right and left. Left hand behind (back) and body bent slightly.

In the table above is the delivery of the teacher to the child about the Potong song. After the Potong song is taught, then the teacher introduces the ambush song. The meaning contained in this song is pictures or advice. The teacher's motivation for teaching ambush songs is the teacher's effort to invite children to be able to keep their mouths open for the sake of their children's future. Then another meaning of ambush is that children are invited to follow good advice so as not to lose money.

During the implementation of this macapat song-learning activity, the children felt happy and enthusiastic. As seen when conducting interviews with teachers and parents, children often sing macapat songs both at school and at home. Parents also justify when the child sings the song wrong. The teacher also sends media for learning songs for children at home (Flores-Koulis, Deal, Losinger, McCarthy, & Rosebrugh, 2011). The existence of support from parents and teachers makes children more enthusiastic to learn macapat songs.

1. Analysis of Educational Values

Based on the results of observations, interviews, and the implementation of general discussion forums, researchers obtained some educational values that emerged during the implementation of macapat trembling learning. Then the researchers analyzed and got the results that the character values that emerged were following the value of education for early childhood in Permendikbudristek No. 7 of 2022 concerning Content Standards

2. Religious Value

Humans must maintain and protect God's creation (Irawati, Iqbal, Hasanah, & Arifin, 2022). The value of religious education in macapat learning appears in the indicators of the value of God's belief and love for God's creation. This can be seen in the three macapat songs

that are taught. In the implementation of this learning, children can distinguish between God's creation and humans. Therefore, in the Potong song, children can be grateful and love God's creation.

Moral Value of Education

In learning the macapat pricing and ambush songs, there is an educational value in knowing one's identity and understanding differences. It can be seen that humans, objects, and animals are different. With fellow humans, it is also different. So, this ambush song shows that humans must be aware of differences. With these differences, humans need to adapt to the environment. In the song macapat Pocung with elephant bedhikan, children can get to know state figures at the district level, namely the regent. Although what is meant a regent is a person who has property and wealth.

Social Value

Children can follow customary rules or habits. Both at home and school. In this case, it can be seen when the teacher learns the child to follow the rules of the game in learning the macapat song. The macapat ambush song is inseparable from learning religious and social values (Winarsih & Nugroho, 2022). In the social process society, children also need to be known and invited to follow customs such as in the picture ambush. People who want to follow good advice will not lose. Children enjoy learning. Presenting the meaning in the macapat song makes children want to be better and persistent. When the child wants to sing the value of the song in front of the class, then the child's independence and self-confidence appear. Independence is an attitude that does not always depend on the help of others (Sabella, 2022).

The Value of Education in the Aspect of Exploration-expression

The learning of macapat pricing and ambush songs can grow children's problem-solving. When the child can guess the Potong song and knows the cause and effect, if he does not want to listen to the picture or good advice, the child can solve the problem easily. In addition, of course, children can express feelings and learn by playing, namely guessing games with Javanese movements and songs.

The Value of Education in the Aspect of Science

(Rusmawati, Khasanah, & Mauliddian, 2021). This can be seen when children find answers and observe the game on guesses. At a child's age, experience and exploration are important in development (Wulandari, Murwaningsih, & Marmoah, 2020). Because children learn as a result of looking for new things and from an experience. Children can look for sources of information to seek and receive answers. The simple technology that is very visible in the pincers is the simple technique to take water and the elephant's nose as a tool instead of a hand.

Educational Value in Language Aspect

The value of education for children in the language aspect can be seen when children receive information from the teacher and want to convey messages from macapat songs. In addition, when children discuss. The Potong song can show the relationship between the message and the symbol. This is by the pre-operational stage of child development, namely, the child begins to recognize and use symbols and symbols (Istiqomah & Maemonah, 2022).

Educational Value in Mathematics Aspect

The implementation of the macapat song in the mathematical aspect shows the value of introducing the concept of numbers in the pricing bedhikan elephant song. In this song, the teacher discusses the elephant's body parts, the number of legs, eyes, ears, nose, and eyes. Children can also recognize the concept of the present, past, and future time when explaining the meaning of the macapat song. Decision-making during discussions about movement becomes one of the educational values that will be meaningful for children. Children's

decision-making is the result of thinking from experience and thinking about the consequences that will be accepted (Dini, 2022).

Strategy for developing educational values through Tembang Macapat

The explanation above shows that there are several strategies to increase the value of education through macapat songs, namely by implementing education through the three pillars of education. The three pillars are school, family, and community (Poetry, 2019). The creation of habitats and environmental conditions that support each other in the implementation of the macapat song, then the existing educational values will be internalized and can personify themselves with the intervention process. After internalizing and implementing the values, an evaluation needs to be held to optimize the educational value to be conveyed. The following is a picture of the concept of a strategy for implementing educational values that are carried out not only in the classroom but in the school, home, and community environment.

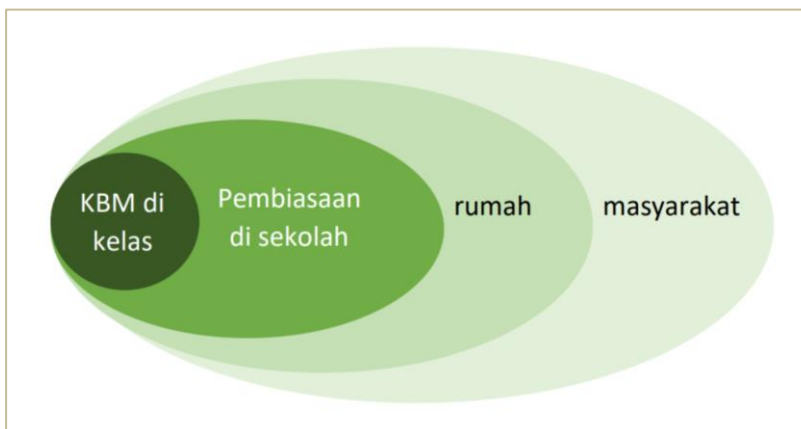


Figure 1. The concept of implementing the educational value strategy through the song macapat

CONCLUSION

Macapat trembling learning contains educational values that can build the quality of students toward better education. The values that exist in learning this macapat song are in line with the value of education in early childhood according to the regulations of the minister of education in Indonesia. The values contained in the macapat song are also included in all aspects of child development. In the research process, it was found that the development strategy in the application of educational values when learning the macapat song was implemented in the classroom, school, home, and community.

REFERENCES

- Abidah, Azmil, Hidaayatullaah, Hasan Nuurul, Simamora, Roy Martin, Fehabutar, Daliana, & Mutakinati, Lely. (2020). The impact of covid-19 to indonesian education and its relation to the philosophy of "merdeka belajar." *Studies in Philosophy of Science and Education*, 1(1), 38–49.
- Arisyanto, Prasena, Prasetyo, Singgih Adhi, Untari, Mei Fita Asri, & Sundari, Riris Setyo. (2021). Development of Macapat Tembang Learning Media Based on Android for Students PGSD UPGRIS. *Jurnal Basicedu*, 5(3), 1584–1592.
- Dewi, Ajeng Rahayu Tresna, Mayasarokh, Mira, & Gustiana, Eva. (2020). Early Childhood Emotional Social Behavior. *Jurnal Golden Age*, 4(01), 181–190.
- Dini, *Journal of Childhood Education*. (2022). Learning Innovation in the Pandemic: Implementation of Project-Based Learning Imagination Destination Approach.

- Journal of Obsession: Journal of Early Childhood Education, 6(5), 3901-3910.
- Flores-Koulish, Stephanie A., Deal, Debby, Losinger, Jane, McCarthy, Katie, & Rosebrugh, Elizabeth. (2011). After the media literacy course: Three early childhood teachers look back. *Action in Teacher Education*, 33(2), 127-143.
- Indrawati, Elly, Diana, Diana, & Setiawan, Deni. (2022). Parents' Understanding of the Concept of Freedom to Study in PAUD. *Indonesian Journal of Early Childhood: Jurnal Dunia Anak Usia Dini*, 4(2), 441-450.
- Irawati, Dini, Iqbal, Aji Muhamad, Hasanah, Aan, & Arifin, Bambang Syamsul. (2022). Profile of Pancasila Students as an Effort to Realize National Character. *Edumaspol: Journal of Education*, 6(1), 1224-1238.
- Istiqomah, Novia, & Maemonah, Maemonah. (2022). Basic Concepts of Cognitive Development Theory in Early Childhood According to Jean Piaget. *Khazanah Pendidikan*, 15(2), 151-158.
- Rusmawati, Roosi, Khasanah, Ismatul, & Mauliddian, Khilmi. (2021). The Implementation Of Tembang Macapat's Values In The Samin Community's Life. *Lingua*, 16(1).
- Sabella, Putri. (2022). *Educational Values of Character According to Ki Hadjar Dewantara in the Perspective of Islamic Education*. Uin Raden Intan Lampung.
- Sihombing, Adison Adrianus, Anugrahsari, Santi, Parlina, Nining, & Kusumastuti, Yuliana Saridewi. (2021). "Merdeka Belajar" in an Online Learning during the COVID-19 Outbreak: Concept and Implementation. *Asian Journal of University Education*, 17(4), 35-45.
- Wijayanti, Astuti, & Ernawati, Tias. (2021). How to Apply Life Skills and Understand, Feel, Act on Integrated-Science-Based Digital Worksheets. *Mipa Incandescent Journal*, 16(1), 1-7.
- Winarsih, Siti, & Nugroho, Yusro Edy. (2022). Student Worksheet Needs Wedhatama Pupuh Gambuh Fiber Material With Integrative Method For Class XI SMK Negeri 1 Pemalang. *Piwulang: Journal of Javanese Language Education*, 10(1), 82-88.
- Winarto, Winarto, Sarafuddin, Sarafuddin, & Devika, BelaVista Dian. (2021). Optimizing the Role of Teachers in Educating Students' Characters through the Media of the Tembang Macapat Pangkur Pupuh 3serat Wedhatama. *Adi Widya: Jurnal Pengabdian Masyarakat*, 5(1), 154-158.
- Wulandari, Wahyu, Murwaningsih, Tri, & Marmoah, Sri. (2020). Implementation of merdeka belajar in online learning methods at the school for children of Indonesia. *Proceedings of the 4th International Conference on Learning Innovation and Quality Education*, 1-5.