

Lenong Lagu Dolanan's Model for Building Children's Basic Competencies and Character

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Abstract: *Lagu dolanan* as Indonesian ancestor inheritance threatened to be destroyed by technology development. One of the ways for preserving *lagu dolanan* is inserting it into the curriculum of *early childhood*. The mix method design was used in this study. The descriptive qualitative research analyzed 105 songs collected by Tedjo Hadisumarto (1958) to detect the potential benefits for developing basic competencies and characters of children at the early childhood education. The result of the data analysis showed that almost 74% of songs are available for teaching materials at *early childhood*, not only for the core activities but also for opening and closing activities. Triangulation is done by *dalang* (Javanese puppets plays) and education's experts. The quantitative research used to find out the effectiveness of the *lenong lagu dolanan* models toward increasing a children's basic characters and competencies. The results of computation from the experimental condition shows that *lagu dolanan* is effective to build the basic competence and character of children. The researchers suggest to the kindergarten teachers to increase self-creativity in order to develop methods of play-based learning, so that the learning atmosphere with *lagu dolanan* becomes live, active, and interesting activity for children.

1 INTRODUCTION

Lagu dolanan is a folklore inheritance of the ancestors who hold the noble values of the nation, which is almost forgotten by the nation itself. As a folk song, *lagu dolanan* is usually sung when the full moon as a means to have fun (playing) as well as a means of communication that creates social ties. Unfortunately, folklore is full with educational symbols destroyed by the technology development now. Further, a game in software on various computer devices, and other electronic devices have serious negative consequences on society, especially for early childhood education. Children are reluctant to get along with peers, and egoism stand out once (Azizah, 2013). This condition makes them uprooted from the world of 'learning while playing together to create social relationship'.

Many causes of the decline value of *lagu dolanan*, which is shown by the indicators used in the pilot study, such as: (1) the programs of television rarely show the games that go with *lagu dolanan*, (2) children likely sing songs themed romance than sing *lagu dolanan*; (3) parents' business make children play only accompanied by the electronic media, so that they

never hear again his parents sang *lagu dolanan*; (4) educational institutions are also intensified extra-curricular activities of a foreign language than to promote *lagu dolanan*; (5) great enthusiasts art school in Indonesia coming from foreign communities showed as if Indonesian youth are reluctant to learn traditional culture; (6) scientists mostly just reviewing *lagu dolanan* on its cultural phenomenon and analyzing the character of song lyrics (Suwardi, 2009). The efforts of preserving *lagu dolanan* are limited to collection only as Hardjasoebrota (1955), Hadisumarto (1958),

Atmosoemarto (1960) and Dwidjosoebroto (1992), Brown (2004), Die (2011), and Heydon and O'Neill (2014) have done. These setback indicators indicate that *lagu dolanan* will most likely migrate to other countries. Someday when our young generation wants to understand the culture of its people including *lagu dolanan* they will learn from other countries.

This urgency of this research is an effort to raise *lagu dolanan* into early childhood learning. For this reason, the Ministry of Education tried to survive by holding seminars based on the local culture; also members of the observer on Early Childhood Education to seek learning steps in preserving the

traditional culture including *lagu dolanan*. Ironically, the tragic fate suffered by TK Indriya Taman Siswa Yogyakarta founded by Ki Hadjar Dewantoro for 2016/2017 school year only amounted to fifteen children for two levels namely A and B classes. This institute that consistent preserve local culture including *lagu dolanan* is even considered old-fashioned by the parents. They are not interested in entering their children to this institution, they prefer the modern early childhood education that provide additional teaching computers, English, music and so on. Parents never realize that this kind of institution will cause the child to be deprived from his world, that is to play. Kindergarten is no longer a 'beautiful park' for children to learn while playing, but instead it is a 'park' that burden learners with tasks done by children. As a psychological impact, children get a bad picture of higher education institutions.

Furthermore, there has also been the erosion of character of the Indonesian young generation. Responding to this, the Ministry of National Education requires character values in the school community should start from the basic education, namely early childhood. This suggests that efforts to form the personality of the students to become good human beings, citizens, and good citizens should begin as early as possible. Educational government also responded well to this recommendation by requiring early childhood to develop 9 pillars of basic character of early childhood.

Welcoming this Educational government program mentioned above, the researchers are interested in doing in-depth research about the *lagu dolanan* to develop basic competencies and characters of children in the form of fun learning. Playing is an activity that the child does with or without using tools that generate understanding and provide information, give pleasure, and develop the child's imagination spontaneously and without burden. According Piaget in Sujiono (2009: 144) play is an activity that is done repeatedly and cause satisfaction for one's self. In addition, playing can help children know themselves and their environment.

One model of learning fun is playing a role or role play. The methods of playing a role is the game that portray the characters or objects around the child so that they can develop the imagination and appreciation of the material (Anderson et al, 2010; Kurniasih, Komariah, and Rodiah, 2017; Volk, 2004). There are two types of role play, which are the role of macro and micro. Playing the role of micro is only done alone (either as a figure or

director), while in the macro role play, some children become the role played and the teacher becomes the director story and continuity of the role of all the characters involved, demanding synergistic cooperation.

Lenong lagu dolanan is the development of Role Play, in which the entire audience involved to be active in the game. The researchers have conducted a pilot study to apply the role play in *lagu dolanan*, it turns out that the active role holders only, while the audience, may feel bored has undertaken actions that interfere with his friends.

Related research of *lagu dolanan* has been done by Tuti (2009) who studied the game with the song of Java to create cultural values. Kurniawati (2009) gave input on the structure of some selected Javanese songs. While Nawangsih (2012), Nugrahani (2012), and Wijaya (2013) researching about the character of a number (less than 10 pieces) in *tembang Jawa*. All of these researches not only provide input to researcher related the theory, but also related to the steps of data analysis.

Lagu dolanan are integrated into the curriculum and design of daily activities then implemented in the learning process (as a core activity) then, the children are expected to underlie later became fully good moral, intelligent and noble personality. Indirectly, the application of *lagu dolanan* will enhance the professional competence of teachers in the early childhood learning techniques.

Based on the above description, then the researchers formulated the research problems as follows: (1) Is *lagu dolanan* potential for learning in early childhood institutions? (2) Is *lagu dolanan* potentially develop basic competencies and characters of children? (3) Is Lenong *lagu dolanan* model influence the basic character and competence of children?

2 METHOD

This research uses mixed method that is qualitative and quantitative design. Qualitative design conducted on 105 pieces *lagu dolanan* collected by Tedjo Hadisumarto (1958) through 2 stages, namely: (1) translating from Javanese into Indonesian and interpreting the meaning of *lagu dolanan*; and (2) analyzing potential *lagu dolanan* for children's learning material. Validation of the translation was done by Suwito Joyo Suwondo, who works as a *dalang* (the expert of puppets play) in Malang Raya. While the validation of the teaching material of *lagu dolanan* carried out by the expert from

Kanjuruhan University of Malang. The instrument of this study is field note, observation checklist, and documentation.

Furthermore, the experimental research in the form of two groups Pretest-Posttest Design used to prove the effectiveness of the model *Lenong lagu dolanan* towards influencing a children basic characters and competencies. The sample of this study is the students of B class TK Muslimat NU 12 Malang as one of Kindergarten in East Java. The researchers decide that B2 as the control group and B1 as the experimental group.

3 RESULTS AND DISCUSSION

The results of this study are from the results of the analysis through two stages, namely: stage of translation and interpretation the meaning of *lagu dolanan*; and the stage of potential learning analysis for early childhood. To understand the meaning, these songs had to be translated first because it still uses the Javanese language with the old spelling. The teachers, especially young ones, will have difficulties in understanding the meaning of *lagu dolanan*.

3.1 Spelling

Table 1. The description of spelling

No	Spelling		Words		Meaning
	long	new	long	new	
1	dj / j /	j / j /	meneng king	neneng king	ecome king
2	tj / ě /	c / ě	tjinde	cinde	belt
3	j / y /	y / y	nggugang	gguyang	bathe
4	nj / ny	ny / ny	lunju- lunju	lunyu- lunyu	slippery

3.2 Words That is Dead / Missing.

This whole *lagu dolanan* uses the old Javanese that it is seldom for the teacher to understand the meaning of it. This is because many Javanese words that are no longer used in modern society, or even the meaning is not understood. Here are some words in the song that no longer no use in modern society.

Table 2. The description of missing words

Song	Missing words
1	Sur-Kupluk Sur kupluk djondjang miring. manuk gemak kapiludjang. tak ludjang ludjang ludjang
8	Dempo Dempo talu taméng, Naladjaja numbak tjéléng, keris bengkung tumbak bengkong Naladjaja ditalikung, tjijét tjijét, Naladjaja di bebentjét.
3 7	Lindri bina bintrik Lindri bibi bina bintrik, salantari bibi bina bintrik, salantara bibi bina bintrik. paré ajam solahé solahé anéng embanan, két éngkét két po, penjénjang penjénjéng gung.

3.3 Learning Material of *Lagu Dolanan*

Out of 105 *lagu dolanan* collected by Tedjo Hadisumarto (1958), around 74% which has potential as learning material in early childhood institutions due to meet the theme or sub-themes in the childhood curriculum that can be implemented for the initial, core and final stages. From the analysis of 105 of *lagu dolanan*, only 35 pieces (30%) songs can be used in core learning, all of these songs can be developed in accordance with the themes contained in the early childhood curriculum. While 46 pieces (44%) of songs can only be used in the classical activities as in opening and closing activities

3.4 Unused for Learning Activities

A total of 24 pieces (26%) *lagu dolanan* cannot be used in learning because it is just a repetition of previous songs or just an imitation of animals or gamelan (Javanese musical instruments) sounds. *Lagu dolanan* that cannot be used in children's learning activities are:

1. *Dempo, Bagong Ngamuk, Nantang mungsuh, Sastrakara* that described violent behavior or accidents.
2. *Tjing Tjo Ho, Lho kowe nang* that described bad behavior of small children who are lazy.
3. *Jen lagi sinau, Sang Hjang* that contain advice or compliments to the Almighty.
4. *Jur Gajur, Emplek-emplek ketepu* that the lyrics are too long for children to memorized.
5. *Reng Gareng, Kajur Tjinde, Pendisil, Pelem mentah* that give bad behavior picture.
6. *Janggola, E ... E E ... e, Pung-djrik djrik djir pung, Jun-junan* that contain only animal sounds and noises.

The rest of the songs have only repeated the previous song, but in different styles as in *Sepuran* and *Sinten nunggang sepur*, which the first is the East Java and the other is Central Java styles.

In the quantitative form we can see the results of statistical computation from the students score shows that the value of experimental group is (-22.244) taught by the *Lenong lagu dolanan's* model is higher than the control group (-11.994) taught by the story telling's model. Due to the significance level of 0.05 ($0.000 < 0.05$). This means that the model is effective to influence the basic competence and character of children. To be brief, it also can be seen in the following diagram:

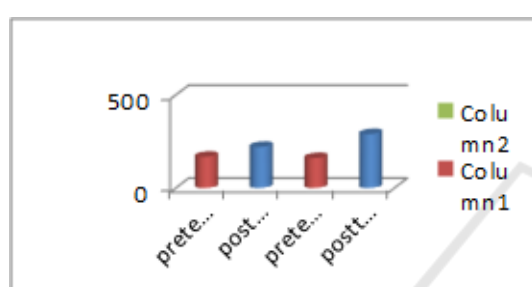


Figure 1: The results of statistical computation

Lenong lagu dolanan's model is also proven to improve the basic character and competencies of the children. Six kinds of basic competencies established in the learning with this model, namely: (1) linguistics (express with words); (2) musical (singing and dancing); (3) cognitive (recognition of object around); (4) visual spatial (think through images, create forms); (5) kinesthetic (using expressive body); (6) naturalistic (classified using traits). Furthermore, the basic characters that can be developed are: (1) graceful and love God; (2) self-confidence, self-supporting, creative; (3) good, low profile; (4) saying wisely; (5) cooperation; (6) discipline; (7) dare; (8) hard work; (9) eager wants to know; (10) responsibility; (11) communicative.

The results are consistent with the research conducted by Tarwiyah (2009), Kurniawati (2009), Nawangsih (20012), Nugrahani (2012), and Wijaya (2013), which prove that *lagu dolanan* does have noble value to be preserved. By inserting *lagu dolanan* in learning material of early childhood institutions, as well as be able to develop basic competencies and character of the children.

4 CONCLUSION AND SUGGESTION

The analysis result of 105 *lagu dolanan* appears that only 35 pieces (30%) songs can be used in core of learning, all of these songs can be developed in accordance with the themes contained in the early childhood curriculum. While 46 pieces (44%) of songs can only be used in the activities of classical activities in the opening and closing activities, because the songs are just a game. The remaining 24 pieces (26%) of the songs cannot be used in the learning because it is only a repetition of previous songs or just an imitation of animals or gamelan (Javanese musical instruments). The results of experimental study show that the use of *lagu dolanan* is effective to build the basic competencies and characters of children. It is suggested to the managers of kindergarten, government, and curriculum designer for young learners to include *lagu dolanan* as the local content of the early childhood curriculum. For kindergarten teachers it is advisable to increase self-creativity in order to develop methods of play-based learning, so that the learning atmosphere with *lagu dolanan* becomes live, active, and interesting activity for children.

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