

# Javanese Traditional Songs for Early Childhood Character Education

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## Javanese Traditional Songs for Early Childhood Character Education

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**ABSTRACT:** Character education in early childhood is not new, and character education is also not just a transfer of knowledge, but something that needs to be built early on through various stimulations. This study aims to develop the character of early childhood through audio-visual media with traditional Javanese songs. Using educational design-based research to develop audio-visual media from traditional songs, this media was tested in the field with an experimental design with a control group. Respondents involved 71 kindergarten students from one experimental class in one control class. The data revealed that character education in children shows the average value of the experimental class is higher than the control group, this means character education in children can be built through traditional songs. Further research can be done to improve the character of early childhood through a variety of media that interests children.

**Keywords:** *Early Childhood, Character Education, Javanese Traditional Songs Media*

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## 1 INTRODUCTION

The current phenomenon of cruel acts of violence against children has prompted many people to ask questions about when the character develops. Berkowitz and Bier (2004) states that character is a diverse phenomenon that has its own character component and trajectory of individual development, develops at different rates at each, and has a sequence of development and profile of different character components in different individuals. this causes the component of character tends to develop gradually over a long period of time. Adults must be able to distinguish the characteristics of children, because children develop at different rates. Like when a six-year-old child doesn't show remorse for hurting someone else, or doesn't realize that another person might have a different perspective from him, maybe the child doesn't develop the aspect of character that must be present at that time.

Stimulation through positive values to strengthen the good character that has been formed at this time is often done through habituation instructions (Goodman, 2019). Like, teacher instructions that remind children of responsibility or resilience while at school. But sometimes they miss good opportunities to strengthen the positive attitude of children, such an approach has been recognized as quite useful in character education, but remains criticized for reshaping moral values as a psychological construct that can be measured and instilled without requiring moral involvement (Ecclestone, 2012), through prediction of instilling good character traits in children through modelling adult behavior (Bates, 2016), Carr, (2012) shows the idea of developing the character of children raises a picture of the establishment of schools as a producer or place to foster children's moral development through an environment that has been set. Good character habituation instruction approaches at school encourage children to be selfish and increase positive emotions and are oriented towards moral performance, but ignore more holistic understanding, such as the philosophical of human needs and the moral viewpoints of others (Smeyers, Smith, & Standish, 2010).

Bates (2019) in his research evaluates character education, English language schools, in the teaching of 3 kinds of characters, namely endurance, respect for basic values, and responsibility for personal well-being. However, this approach is considered counterproductive because it relies on teaching about good character traits and ignoring interpersonal relationships in which 'character' develops. The results of the study argue for the fourth alternative of character education, namely empathic relationships with others, recognition precedes awareness. So making character education based on moral actions, such as recognition of others as a prerequisite, and become education that takes into account intersubjective relationships in schools and the broader social context in which characters are formed.

Character education can be done through various approaches. one of them is through music or songs, because musical creativity during childhood is easily exemplified in singing activities. Mang, (2005) discussed the children's performance of the songs they learned and the songs they produced themselves. The results show that by using the songs learned as a reference, a child has a unique sense of ownership that is blessed with rich creative instincts. The early songs that children have, are characterized by character development similar to the type of song being taught.

Traditional songs are able to describe the structure and social values through reference to kinship and family structure, world views, important character values given to marriage and lineage systems, religious systems, and value systems. The song not only provides a pathway to pass down values and social history, but also is a way of knowing and self-reflection and society (Mans, 2002). Hidayati, Handini, and Karnadi (2018) conducts research to see traditional Dendang Saluang songs which are used as a medium for character education for early childhood. The results showed that Dendang Saluang can be used as a medium for character education carried out by parents at home when children are going to sleep and stop crying children. Dendang Saluang traditional song contains moral values that have long lived in society.

Likewise with research conducted by Hariswari and Iswidayanti (2019) that aims to find out the form and value of character education contained in the traditional song Gending Rare from the Bali region. Gending Rare has the potential as a character education medium that can be analyzed in terms of the form and value contained therein. The results of this study found that the

character values contained are religion, honesty, tolerance, discipline, hard work, creative, independent, curiosity, love the motherland, communicative, care about the environment, and responsibility.

Traditional songs are able to develop nationalist characters in early childhood, this is the result of research conducted by Herliyana and Rosmiati (2018) which shows that the strategy in developing nationalist character of young learners using traditional Indonesian songs and dances is done by playing videos on morning oath activities, singing songs and dance national dances in extracurricular activities. The recommendations of this study are so that research on the character development of young students using traditional Indonesian songs and dances done in many ways.

Based on previous research on traditional songs for character development in early childhood, this study ranks as further research to develop traditional songs for early childhood and test their effectiveness in early childhood groups. Development focuses on efforts to develop media in the form of videos of learning traditional songs accompanied by traditional games to facilitate early childhood educators to carry out the process of learning about characters. This research focuses on efforts to develop instructional media in the form of videos that have traditional songs in songs that have learning characters to help early childhood educators carry out the process of learning about these characters.

## 2 THEORITICAL STUDY

The effectiveness of character education depends on the purpose of character education, namely the development of children's character. The character and its development can be defined in various ways. Atypical actions can be considered as someone's character, or for someone who is said to "have character," it's just that sometimes the character is "good" or "bad." Character is also something that is diverse in the form of a complex set of psychological characteristics that make a person a moral agent. Some psychological aspects of the character that can be identified such as moral actions, moral values, moral personality, moral emotions, moral reasoning, moral identity, and basic characteristics (Berkowitz, 1933).

Characteristic development occurs throughout life, especially in childhood and adolescence (Damon, 1988). The main influence of character building comes from the family (Lickona, Schaps, & Lewis, 2007) but schools can be a place of reinforcement for character development. Therefore it is very important to understand the complex character traits and carry out principles that are effective and have been proven to have a positive impact on moral people development, when families and schools want to influence children's character development optimally.

Sizer and Sizer (1999) emphasize instilling moral problems importance in children. Some literature shows that planned peer moral discourse is an effective way to enhance moral development reasoning capacity. Furthermore Zeidler, Dana L; Keefer (2003) proposed these strategies integration in the field of content, such as to strengthen character education in science academic learning. The research which relies on structured group discussion and mutual respect of moral content issues, shows that the main element in the effective use of moral content in character education is to use the pedagogical process. He also mentioned how teacher character development can create respectful social norms and social skills training becomes an important model for effective experience of moral-peer discourse (Berkowitz & Bier, 2004). Likewise, character development through character education that has been well designed through the media, helps teachers to carry out character education in early childhood in a way that is fun for children.

### 2.1 Character Education for Early Childhood

Character education programs such as the Child Development Project provide significant program results in reducing violence and drug use in children (Battistich, Schaps, Watson, Solomon, & Lewis, 2000). Effective prevention programs such as Life Skills Training (Botvin, Epstein,



Baker, Diaz, & Ifill-Williams, 2013). Other intervention programs show ways to prevent and reduce risk behaviors and enhance the development of positive characters (Greenberg, Kusche, Cook, & Quamma, 1995). These studies provide a clear distinction between prevention of bad behavior and character education, proving that character education is an effective form of primary prevention.

Many characters develop during childhood such as self-control, guilt, and perspective taking. Self-control in a child that begins with adherence, has full capacity to regulate its own impulses internally has affected the child's success in the preschool years, especially between the ages of five and seven. Children are better able to delay gratification, control impulses and aggressive urges, and direct their behavior. The main virtue on which to base other virtues is character in the form of self-control. This makes feelings development of guilt important in understanding character development. Self-critical emotional responses describe the guilt that is in the child (Berkowitz, 1933).

Lickona et al., (2007) distinguishes between constructive guilt (self-criticism that leads to encouragement for improvement) and destructive guilt (decreases self-esteem and self-humiliation). Some evidence that shows children aged two to three years can make some imperfect perspective taking, then develop to understand the perspective of others occurs between four years to twelve years. The moral function depends on being able to balance the interests of different people, so perspective development taking is a fundamental part of critical character. The main components development of character becomes an important target during childhood, because this makes childhood an important point to become a mature social and moral agent.

Berkowitz (1933) summed up some rules of thumb for effective character education based on the research literature to date. First, how to treat children is a major influence on the child's character development. Relationships with adults are important for children's character development, so character education must focus on relationships quality at school. Like, good relationships (nurturing, supportive), authentic (honest, open), attentive (inclusive, assessing student voice), and consistent (predictable, stable). So that quality character education can improve the prosocial relationships and environment of the school community and positive classroom climate. Second, children learn, and are influenced by their observations, so that quality character education is effective through modeling adults treating others in front of children, because children see and imitate. For character education effectively, the adults around children need to take care of actions and apply words in action. Third, character education needs a clear priority and hope, schools become to shape and demand good character. Structures to support children and to meet the expectations of achieving good character. Schools play a role in strengthening what children learn and develop from watching and being treated positively by others. Schools give children the opportunity to practice good character such as, building the perspective-taking, critical thinking, and conflict resolution skills needed to become people of character. The school environment can foster moral thinking development capacity, children get the opportunity to think, debate, and show on moral issues. Creative teachers carry out character education in the curriculum, through proper strategies, methods and learning media that are able to increase children's understanding of moral issues that are embedded in various aspects of learning (Berkowitz & Bier, 2004).

Character education efforts are influenced by the culture in which they are carried out. Lee (2013) explored how Korea's early childhood education system strives to ensure the development of positive characters among children. The focus on character education is set as a counterweight to the materialistic and selfish tendencies that largely determine "academic success" in the world today. Promoting caring, pride in one's cultural heritage, and respecting cultural differences, and fostering cooperation are the goals of today's character education. Kotsonis (2020) traces the educational steps of the Philosopher in Plato's ideal country, to ensure that the decades-old educational regime aims to train them in three types of virtues: (a) Moral Virtues; (b) Nature of Cognitive Abstraction; (c) Cognitive Virtue of Debate. Through the Socratic Method, Plato's educational program does not feed knowledge to students but rather encourages the growth of intellectual virtue through problem solving. The Plato education program is beneficial for contemporary modern character education.

Next in a meta-analysis study conducted by Jeynes (2019) investigating the relationship between character education and student achievement and behavioral outcomes. Additional analysis is carried out to decide whether the effects of character education differ based on the grade level of students, local, race, and so on. A high level of education is related to character education, character education is also associated with a higher level of expression of love, integrity, affection, and self-discipline.

## 2.2 Song and Music for Early Childhood Character Education

Given the right media as a tool for character development for children, Lee (2016) has explored the efficacy of using music activities to improve aspects of the character education of preschoolers in Taiwan's school environment. Educational programs utilize music activities to instill this understanding in children. The results revealed six important themes regarding the benefits of integrating music activities into the curriculum to increase children's interest in character development. Values developed through music activities include, "Caring for Others"; "Assessing Courage"; "Cooperation"; "Respect"; "Responsible"; and "Honesty." Positive changes in social interaction and student behavior are fostered when six core personal character values are incorporated into classroom teaching. Character development through music activities makes children more prepared to proactively address problems in their daily lives.

Then other research discusses daily music practices and their relationship to children's learning and development, on and through music. Research starts from learning music in early childhood as a form of participation and level of intention in learning. The next stage, shows the conception of children who have dominated the discourse of early childhood music education, along with other factors that are known to influence children's musical life, such as spatial, repertoire, and political participation (Ilari, 2018).

Music is present in intensive attendance at an early age. Children are involved and share music with various friends as they go about their daily lives. Children instinctively join friends or are only interested in music, motivated by charming melodies, rhythms and words, or based on motor, social and / or emotional transmission (Marshall, Bouquet, Thomas, & Shipley, 2010). Now that it has been claimed that children's musical experience is based on many of cultural influence, social and personal factors, there is a recognition that early childhood development, in and through music, is not unidirectional or "naturally developing processes" (Fleer & Hedegaard, 2010). By paying attention to the many factors that affect children's daily music life, early childhood educators can develop more holistic and correct media from every student child, because they take part in music with young children.

Music can be described as enough space with the material chosen and carefully positioned, to trigger the act of musical discovery in children (Hanna, 2014). Music repertoire of practices and real songs and music that make up the fabric of children's daily lives may be very different following different educational philosophies. So that children can learn traditions such as attentive community participation (Rogoff et al., 2007) will look very different in preschools oriented by this approach.

A study exploring the ethno-pedagogical values of the Osing tribe revealed the values of biological characters because the Osing 3 tribe was closely related to biological science application, such as, in utilizing plants for traditional ceremonial activities or as medicinal plants. The results of the study mentioned that ethno-pedagogical values were found in the folk songs "Slap" and "Nggolek Ilmu" from Fatrah-Abal. These two songs express the explicit and implicit values of biological characters. This traditional song becomes a community media in instilling the attitudes or values of the characters needed in studying biology at pre-school age. These values will be further developed in learning biology in schools, which are carried out in an integrated way in the affective aspects (Hariyadi, Tamalene, & Hariyono, 2019).

Harahap, Kahar, and Nasution's (2018) research on lullabies which became the oral tradition of parents in ancient times in Indonesia. Include local wisdom in the lyrics of the song, and the negative value of globalization has an impact on local cultural values erosion. The study was

conducted to analyse and find the values of local wisdom contained in lullabies that used in character formation. The findings show that lullabies with North Sumatra ethnic culture are performed to keep local culture. The research developed the packaging of digital lullaby songs disseminated through social media / websites to revive children's tradition songs. Research also identifies the types of local cultural values that used in the current generation of children.

### 2.3 Javanese Traditional Songs Media

Cultural environments shape moral values and provide experiences for children, because cultural traditions contain local wisdom with superior eternal value, which plays a role in developing children's character (Yang et al., 2007). As according to Selasih and Sudarsana,(2018) that education based on local wisdom can be a source of innovation in cognitive, affective, and conative development. Schools with curriculum must be able to facilitate this development. Schools as houses for the formation of national character can preserve cultural values (Derlicki, 2005), one of which is through preservation of traditional nuances that have been modified or developed so that they are suitable with the character of early childhood.

Traditional English parenting poems and songs, also known as the poem Mother Goose, has long played a role in early childhood character education. From the medieval "Baa Black Sheep" to "The Wheels on the Bus" today, the lives of young people have been enriched with many poems and songs handed down from generation to generation. The experience of sharing rhymes and singing helps prepare children to play cooperatively with others, and some material also creatively gives them rules to follow. Language games also contribute to children's emotional development (Mullen, 2017).

Indigenous knowledge systems are culturally specific; they form the basis for people's livelihood. one aspect of indigenous knowledge systems is traditional children's songs and games. Through songs and games children get to know their environment, acquire life skills among others, and build character. Mutema (2008) research investigates the existence and performance of traditional children's songs and games among children. The data states that traditional children's songs and games are no longer as popular as they once were, must be extinct. Educators and other key players are asked to consider creating methods that help advance the knowledge of indigenous peoples.

Games and children's songs in learning provide the main socialization. It is this socialization that allows children to adapt to their natural and social events. Children's games are more than just games. Then it is supported by the statement of Nyota and Mapara (2008) that traditional Shona children's games and playing songs provide an opportunity where children learn by participating in social experiences and exploring their world. Through games and songs, they learn a lot about the role of adults, socially and economically, social skills such as sharing, resolving conflicts, practical skills such as building houses, preparing and maintaining food. But it is unfortunate the arrival of Western knowledge systems, information communication technology and globalization of children no longer have time for traditional games and songs. Formal education has disturbed aspects of practical everyday life from indigenous knowledge and ways of learning. They went on to say that much Indigenous knowledge was lost when people adopted the Western knowledge system as a way to know and learn (Nakashima, Prott, & Bridgewater, 2000).

Sukoyo (2016) has developed Javanese songs with character values as a medium for early childhood learning. The six songs are titled "Elinga", "Pasinaon", Kuwajibanku, Temen, Bumi Asri, and Nuswantara. The Elinga song contains religious characters, the song "Nuswantara" contains the character of the motherland love, the song "Pasinaon" contains the disciplinary character, the song "Bumi Asri" contains environmental care characters, the song "Temen" contains the character of hard work, and the song "Kuwajibanku" contains the character independent. Based on the acceptance test, Javanese language songs with character values as a medium for early childhood learning were declared worth testing in the field.



Therefore, Sukoyo's (2016) research is a reference for this research as a further research to develop traditional children's song media as a tool to help character education. The media designed in this study is audio-visual media, in the form of instructional videos to assist teachers in implementing early childhood character education, with the contents of traditional songs that are full of cultural values contained in them, so that the target indicators for character development are achieved.

### 3 METHODS

The development of this media product uses research based on educational design (DBR) (Anderson & Shattuck, 2012). Design-based research develops theories about basic learning and tools designed to support product development for learning. Although still relatively new, the DBR method is recognized as producing useful products suitable for addressing complex educational problems that must be addressed holistically. The steps in developing the model adopt the Dick and Carey (2009) model in developing learning products. Field product tests were carried out using an experimental design with a control group of 71 respondents (early childhood). Instrument collection of data on the development of this instructional video consisting of interview and questionnaire.

#### 3.1 Product Development Design Stages

The instructional design of the system according to this approach has several components that will be passed on in the development process and the planning (Dick & Carey, 2009).

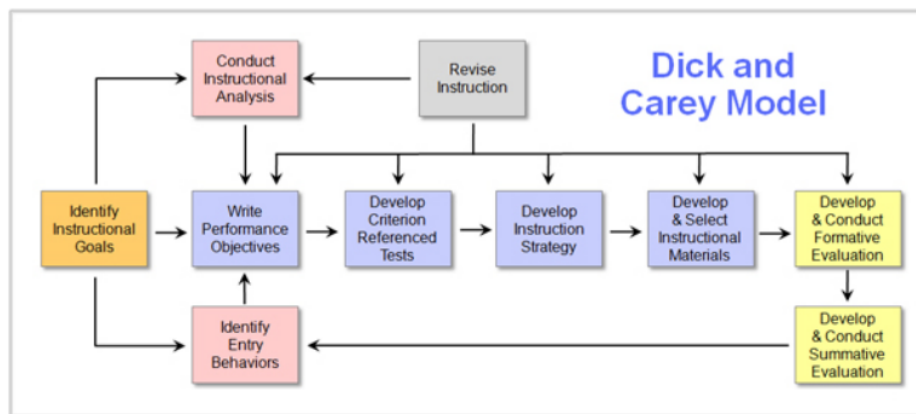


Figure 1. Development Design Stages-Dick And Carey Models

Developing refers to the research and development of design Dick and Carrey says in the book "Educational Research" As described in previous chapters of this development procedure includes steps:

##### 3.1.1 Identity Instructional Goal

The initial phase of this study begins by analyzing the needs of the education community character. Researchers identify the problem and the reasons that the development of audio-visual media in teaching character. The results of the questionnaire that has been distributed to 10 teachers and 10 parents of early childhood mention that that the majority of states that there has been deterioration in character education at this time due to the lack of cultivation of character. A total of 16 respondents mentioning the reasons for the lack of character because there are obstacles in the implementation of learning for early childhood character.



A total of 11 respondents said that the current school still uses a question and answer media in conveying the character of learning. And 18 respondents said that they agreed that if there is a medium to build character in accordance with the current curriculum. To the authors need to develop instructional media such as video traditional songs accompanied by traditional games as a medium of learning the character values in early childhood. 2 remaining respondents agree with a note that learning the characters are not only taught but must be exemplified.

### 3.1.2 Conduct Instructional Analysis

Parenting skills are required for this research tailored to the character values contained in the National Education Minister Regulation number 58 of 2009 within the scope of the development of morality and religion, among others: (1) recognize religious beliefs, (2) getting used to worship, (3 ) understand the noble behavior (honest, helper, polite, respectful, etc.), and (4) distinguish between good and bad behavior, (5) identifying the rituals and religious holidays, (6) respect the religion of others (Menteri Pendidikan Nasional, 2009).

### 3.1.3 Analyze Learners and Contexts

The analysis is done by identifying the behavior and characteristics of the child by means of observation and interviews. Children's early childhood was taken from the nursery class B. After viewing carefully and heard what info is seen from educators, some characteristic, among others; The early childhood special needs or not, eating and drinking alone, go defecate alone or accompanied by a teacher, the social status of the family, was also asked whether it see video media to teach character or traditional songs or not. All the characteristics above have been fulfilled and the random sample between the control class and experimental class declared balanced. Then they are declared ready to be put to the test individual or small group trial or test large group and field trials.

### 3.1.4 Write Performance Objectives

The purpose of this research in general is to develop a medium to improve or develop a child's character. Specifically, the purpose of this study was to apply a wide range of good character to children, especially as the National Education Minister Regulation number 58 of 2009 on early childhood education standards in the sphere of moral and religious development.

### 3.1.5 Develop Assessment Instruments

Basic of objectives that have been written above, the next step is to develop a grain assessment parallel (criterion reference test) to measure the ability of early childhood as estimated from the goal. The main emphasis is laid on character values correspond Education Minister Regulation number 58 of 2009 (Menteri Pendidikan Nasional, 2009), see on the table, on the scope of morals and religion. Experiments conducted in accordance RKH attached in an annex.

Table 1. Instrument for Early Childhood Character Experiment Through Traditional Song Media

No	Early Childhood Character
1	Recognizing God's creation
2	Speaking and acting honestly
3	Helping friends who are struggling (caring)
4	Speaking politely
5	Behaving politely
6	Say good to friends' good deeds
7	Remind friends not to behave badly
8	Respect friends who are worshipping
9	Cooperative
10	Responsibility
11	Courage

### 3.1.6 *Develop Instructional Strategy*

No part of this instructional strategy for helping researchers develop strategies for early childhood to achieve each objective is commonly called the learning plan. Learning design used in the development of instructional media is formed in a Daily Activity Plan made as many as four meetings. RKH attached as an annex

### 3.1.7 *Develop and Select Instructional Materials*

Definition of product development instructional video was made after collecting the results of a questionnaire of educators, early childhood and parents about their needs in teaching character and also the advice of the experts, the author will start making instructional video material. Drafting through several stages of learning multimedia production, including the determination of ideas (general purpose learning), determination of the specific goals of learning, early childhood characteristics analysis, make matter content (content outline), written treatment (synopsis description of the material). In this section required the help of the expert test and test materials to produce the concept, material, descriptions and storyboard is good and right. After the bill is approved by expert testing and material testing, the author enters the product development stage. After the writers get feedback from various parties, then made a storyboard or storyline of the video characters to be created. Storyboard contains the synopsis and screenplay (conversation) of the video to be created.

### 3.1.8 *Design and Conduct Formative Evaluation of Instruction*

This research tests an audio-visual media in the form of instructional videos to implementation as a medium of learning value in early childhood characters that contains videos of the characters with traditional songs. In the test the feasibility of this video, the five stages of expert validation (media specialists and subject matter experts), individual testing, piloting a small group, large group trials and field trials. Here are the test results of these products:

#### 3.1.8.1 *Validation Expert Media*

Validation of experts carried out to test the feasibility of the media before the media was used to test group individuals, small groups and large groups. Data obtained from the results of expert validation form of qualitative data in the form Comments and suggestions where the data is in the form of a questionnaire with "appropriate" and not "appropriate". Questionnaire Results of Bachtiar S. Bahri as validator media experts shows that the media early childhood learning for the whole variable no revision so that it can be feasible use of the appeal / the attractiveness, the narrator, motivation, relevance, accuracy and technical quality. Validator shows that video learning these characters can be used directly in the learning character. Before got approval to use the media, the writer must revise product 2 times because there are some things that have not been appropriate, especially in terms of clarity of the purpose of learning the characters on the video media, clarity delivery of content of character, conformity with the development of indicators, the suitability of learning materials with learning needs, compatibility between video with instructional materials. After the author to revise the product then the products approved in large groups.

#### 3.1.8.2 *Validation Expert Content*

Next is the validation conducted by L. Hendro Wibowo as content expert learning materials AUD. The tests showed that the content of the learning material validator AU have agreed that most of the variables and indicators have met so that it can be said of the media fit for use of the content of the material. Before got approval to use this media writer must revise product 1 times because there are some things that have not been appropriate, especially in terms of clarity about the character aired video. After revising the advice validator then the product is ready to use for testing.

### 3.2 Data Analysis

The data obtained from expert validation of content and material in the form of data quantitative and qualitative data. Quantitative data obtained from the instruments given to the test subjects (media specialists and subject matter experts / contents), while the data of citizens and governments in the form of suggestions for improvement. This type of data obtained from a group of individuals, small groups and large groups are quantitative data which will be calculated using a percentage formula. Analysis of experimental data using the SPSS program.

## 4 RESULT AND DISCUSSION

The results of this study present the field test data for digital songs research and development on children's traditional media that are predicting to improve good character in children. Previously, expert tests have been conducted on the media, then test the instrument validity used to see the child's character development after experiencing treatment, as well as normality tests on the experimental and control groups. The results seen in the discussion are the results and discussion of the experimental class to see the effect of traditional songs on the child's character development. This study seeks to test the effectiveness of traditional songs on the character of a group of early childhood. The time span of research to look at character development in early childhood takes a long time, therefore, research is conducted to see changes in children's behavior that measured and categorized as good character traits in children.

### 4.1 Result

The calculated data in table 2, shows a better average value in the experimental class. Therefore, to answer the hypothetical question is that the influence of traditional song media on children's learning success in the field of characters is as follows: H0: there is no effect of traditional song media on children's learning success in characters, and H1: there is an influence on traditional song media on children's learning success in character. It is seen that there are significant differences between the Control Class and the Experiment Class. It seems that the results of the experimental class scores were higher, so the conclusions of H1 were accepted and H0 was rejected.

Table 2. Descriptive Statistic

			Statistic	Std. Error
Experiment	Mean		68.5493	1.34939
	95% Confidence Interval for	Lower Bound	65.8580	
	Mean	Upper Bound	71.2406	
	5% Trimmed Mean		68.4664	
	Median		70.0000	
	Variance		129.280	
	Std. Deviation		11.37012	
	Minimum		45.00	
	Maximum		90.00	
	Range		45.00	
	Interquartile Range		15.00	
	Skewness		-.288	.285
	Kurtosis		-.540	.563
Control	Mean		53.3803	1.33734
	95% Confidence Interval for	Lower Bound	50.7130	
	Mean	Upper Bound	56.0475	

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5% Trimmed Mean	53.5211	
Median	55.0000	
Variance	126.982	
Std. Deviation	11.26862	
Minimum	30.00	
Maximum	85.00	
Range	55.00	
Interquartile Range	15.00	
Skewness	-.253	.285
Kurtosis	.279	.563

Data in the two histograms show different results from the two classes, the experimental class shows the bar is at number 80 while the control class, which does not get traditional song treatment looks at number 60, this shows the experimental group's test results to build children's character better. Also seen in the mean difference in the experimental and control groups the results are 15,17 points greater than the experimental group than the control group.

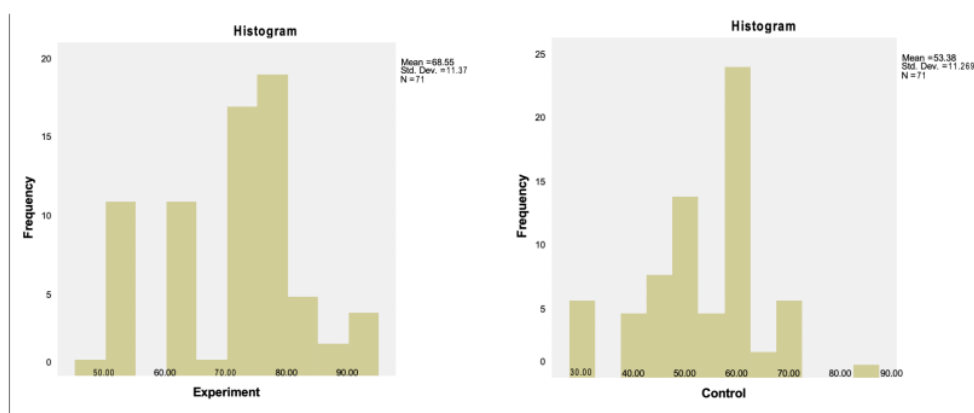


Figure 1. Histogram of Experiment Class and Control Class

#### 4.2 Discussion

Teaching children in the arena of moral values and character is one of the oldest educational goals in Indonesian society. Current research has proven that culture is one of the tools to develop the character of a nation. Javanese traditional songs are songs with local wisdom content that can arouse the soul of the listener to follow the teachings. The results of this study have shown that children can understand the meaning of the characters contained in the song that requires them to behave the same as the characters in the song.

At various times throughout the nation's history, schools are seen as institutions of change, and teachers are responsible for the intellectual and moral development of children. The results of field observations show the role of the teacher is not limited to teaching the lyrics of traditional songs, but also to live and apply first in their daily lives, so that children can see the harmony between the teaching of characters given through songs, as well as the teaching of characters from the teacher as a model.



#### 4.2.1 *Instilling Culture of Good Characters through Traditional Songs*

Based on the analysis, character values begin to appear in most children in the experimental class after the teacher gives stimulation of character development through traditional songs and games with visual media. Provide consistent stimulation continuously with the hope of building children's character more quickly, because basically children like attractive visual media. This was also conveyed in Kurniawati, Pranoto, and Hong's (2014) research that Javanese traditional games integrated through learning would be an alternative learning method of learning to develop "good character" in early childhood students. Suggestions in their research on the role of parents and the community are expected involved in socializing character building programs through traditional games. The next hope is to improve learning quality by utilizing environmental resources both material and non-material, in this situation local culture is manifested in traditional Javanese games. Children basically love music and singing activities, this is an indisputable fact. Children learn through fun and interesting things, involve children in the activities of singing traditional songs with good character content to make students know the cultural values and social norms that are needed as guidelines in social life and play a role agree their social level to be, they face later.

This experiment is integrated into the learning process of children. The research indicators are based on assessing "good character" development which refers to national education standards. Observations see through play integrated into observations of learning stimulation, observations of teachers and students in separate places and times, and special notes of everything that happens during the learning process, both inside and outside the classroom. Field analysis in this study shows that if planting characters in children is not easy, this requires the efforts of the teacher able to convey the meaning of the songs that have been designed and displayed through visual media equipment. Teachers also need special time to prepare these activities so that character education can make learning goals in an atmosphere that still attracts early childhood interests.

Early childhood educators and practitioners are in a position to promote, encourage and be an example of playing language with families and children. Centuries of children's songs have been proven to support the overall development of children in meaningful and interesting ways. Forms of language play exist in all cultures, plus they are disseminated orally, making them accessible to all families, regardless of their socioeconomic status or educational level. This will be very useful to help parents and caregivers understand how language play can further strengthen emotional bonds, because it is only on a strong basis of attachment that all children's relationships and learning development are built (Cobb, 2007). Therefore, the traditional Javanese song can be embedded in the hearts of children because it is their native language for children born and living in the area of Javanese.

In Taiwan's educational institutions, character education programs with integrated music activities can be implemented effectively in preschools, especially when using a system of core character values. According to Lee (2016) the comprehensive approach can be applied throughout the school system, including in playgrounds, at recreation centers, and during all extracurricular activities. A complete interdisciplinary approach to character education makes it easy to instill character in children. This research also seeks to teach and impress character values to be awakened in children through frequent repetition.

#### 4.2.2 *Effects of Traditional Songs on Childhood Character Education*

The research findings show the good effects of traditional songs on children's character development which includes, the character recognizes religious beliefs (recognizing God's creation), accustom themselves to worship, understands noble behavior (honest and honest acts, helps difficult friends, speaks politely, behaves polite), distinguish between good and bad behavior (Saying good to the good deeds of friends, reminding friends not to behave badly) identifying rituals and religious holidays (recognizing religious holidays), about other people's religion (respecting friends who are worshipping).

Traditional songs with a different rhythm from the music of millennial children who are digital natives, and mostly with parents who have become digital immigrant residents, have slowly abandoned many traditional customs, such as songs and traditional games. This happens because of changing times, technological advancements that bring foreign cultures into and are familiar in the lives of children of gadget users. At the beginning of music introduction may feel strange to the ears of children, but basically, children like various types of sounds that lead to the joy of playing. Songs whose lyrics use their native language, they can quickly grasp the meaning and enjoy the lyrics even though the lyrics voice requests for good deeds, such as being honest, loving and helping friends, or saying good words and forgiving friends.

The effects of music and songs alone are enough to leave marks on the minds and hearts of children, especially if the music setting, with good visualization, and involving children to sing and move freely, of course, makes children excited to follow the teacher direction. Traditional rhythms are not uncommon for digital native children, making them interesting things that they look forward to at every opportunity (Mullen, 2017). Another interesting finding, the effect of traditional songs that influence a child's character development, doubles its influence, when children get other effects from the results of changes in behavior when he loves friends, helping friends in trouble, children realize good things like that prevents him from the difficulties of friends.

Children's experiences in the social world show how they interact with others outside the home. Traditional songs have a mother tongue that makes it easy for children to do more social interaction. When a baby's brain is formed to imitate behavior (Hendrix, Palmer, Tashis, & Winner, 2013), they quickly learn conventions. Besides mutual attention, it is important for children to follow the rules, due to social and safety reasons. Preschoolers can follow two to three steps direction; the activity also allows children to take an active role in games that also need children to follow the rules.

## 38 5 CONCLUSION

Based on the purpose and research findings, it concluded that Javanese traditional songs integrated through learning will be an alternative learning media for developing "good character" in early childhood students. The role of teachers and parents in socializing character education programs through traditional songs makes the effectiveness of traditional song media have a profound effect on early childhood. In addition to achieving the goals of character development contained in the National Education standard, researcher hope that traditional song media development in further research can build the nation's noble national cultural culture.

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