Children's character through learning the art of musical forming

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ABSTRACT

This study aims to describe and determine the implementation of 21st century character education, namely the ability to collaborate and the ability to communicate musically through children's songs. Qualitative descriptive method is used to generate data related to predetermined objectives through interview observation and documentation. The subjects of this study were teachers and students at SD Tamansiswa Yogyakarta. The data were analyzed using an interactive model consisting of data reduction, data presentation, and conclusion drawing. Due to the Covid 19 pandemic, the research cannot run properly (making face-to-face observations in the field). Thus, the research only took place through interviews with the art of music teacher at the school. The results of the research show that in the process of learning the art of music there are activities, and elements of musical rules that are beneficial for the formation of the character of students. The characters contained in learning the art of music can be capital in facing challenges in this 21st century era. Some of the character formations found in learning the art of music at SD Tamansiswa Yogyakarta are serious; firm; orderly/organized; togetherness/ collaboration; tolerance; self-confidence; discipline, obedient, patient; and comunication.

1. Introduction

Article 3 of the National Education System Law states, "National Education functions to develop and shape national character and civilization that is useful in the context of educating the life of the nation, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen" (Omeri, 2015). This goal is a reference in realizing the quality of Indonesian people, which must be reflected in all forms of educational activities. Thus education becomes a vehicle that is so crucial in the formation of the quality of Indonesian citizens. The development of the national character that has been attempted in various forms has not been carried out optimally (Clark, 1990). This is exacerbated by the existence of social phenomena in the 21st century that threaten the success of national education. This phenomenon of moral degradation is very entrenched among the younger generation who are labeled as the successors of the nation as well as among the general public in the form of free sex, drugs, KKN, fights, radicalism, many of these problems have become the concern of many parties where this is caused by the loss of character education in the world of education (Bandura, 2002). Not only that (Marjuki, in Lestari, 2018) explains, the nation's anti-cultural behavior is reflected in, among others, the fading attitude of diversity and mutual cooperation of the Indonesian nation, in addition to the strong influence of foreign culture in society, the fading of the noble values inherent in the Indonesian nation, such as honesty, politeness, and togetherness, and marked by the emergence of various criminal cases.

Today character education has played an important role in improving the quality of human resources. Character education itself is a discipline that has recently developed with the aim of optimizing students' ethical behavior. The results of character education have been seen in the continued encouragement and preparation of a strong background of future leaders. The promotion of character education should not only be lip service, but should be followed up with concrete action plans that will stand the test of time. In other words, education policy must lead to realizing moral education. Stakeholders, including parents and administrators must join hands and work together in ensuring that students exhibit good behavior and character in all aspects of their lives (Singh, 2019). Etymologically, when traced from the origin of the word, the word character comes from the Latin "kharakter", "kharassein", "kharax", which means to make sharp and make (Majid and Andayani, in Raihan Putry, 2018). Sri Judiani mentioned the term character, derived from the Greek "charassein" which means to carve. Characters are like carving gemstones or hard iron surfaces. Furthermore, the notion of character is developed which is defined as a special sign or pattern of behavior (Ngatiman and Ibrahim, 2018). As for behavior or morals, it is defined by Imam al-Ghazali quoted by Nasirudin in Rusdi, et al (2017), namely expressions about conditions that are inherent in the soul and from which actions arise easily without the need for thought and consideration. If character is defined as a special character, this is in line with what Shoimin said, character is a character, character, psychological traits, morals or manners that distinguish a person from other people (Najwa et al., 2020).

While the definition related to character is as follows, Character is typical good values (knowing the value of goodness, willing to do good, actually having a good life, and having a good impact on the environment) which is ingrained in oneself and manifested in behavior (Ministry of Education and Culture in Sudiyono, 2018) . Honesty, openness, tolerance, wisdom, self-discipline, expediency, mutual help and compassion, courage, and democratic values are character values (Irsan and Syamsurijal, 2020). Character values are reflected in behavior that appears in one's daily life. Psychologists adhere to the view that thoughts and beliefs give birth to actions. What a person does is a reflection of the thoughts, beliefs and habits that are seen daily (Shaver in Anwar, 2021). This habit arises and develops based on the awareness, belief, sensitivity, and attitude of the person concerned. Thus, the character that you want to build through character education is inside-out, in the sense that behavior occurs because of encouragement from within, not coercion from outside (Zubaedi in Mu'arif et al., 2021). As explained by Gunawan, instilling character values can be integrated through the learning process in class or through habituation activities. Habitual activities are actions that are carried out continuously in the daily activities of individuals so that individual character will be formed (Evananda et al., 2018).

Character education design includes the development of human potential in the development of good character. Character is formed by several factors, both internal and external, according to Aushop in Mu'arif et al., (2021), factors that can influence the formation of student character include; (1) Embedded value pattern; (2) the example of the idol; (3) habituation; (4) Rewards and punishments; (5) Needs. In order for these factors to be implemented effectively, it is necessary to think about the ways to be pursued. There are four ways that can be taken in implementing character education; 1) apply to every subject in school, both compulsory subjects and local content; 2). Applying it to non-learning daily activities such as mandatory ceremonies, ceremonial holidays, religious events, and incidental events; 3). Planning in short term and long term school programs; 4). Outreach to all school elements, especially to student families (Zulhijrah in Sutisna et al., 2019). Character education should bring students to cognitive value recognition, affective appreciation of values, and finally to real value practice (Muchtar and Suryani, 2019). This is no different from what was expressed by Kevi Ryan in Arifin who defines character education, namely "character education is teaching students to know the good, love the good, and do the good. It is cognitive, emotional, and behavioral. It integrates head, heart, and hands. It places equal importance on all three". The definition of character education can be interpreted that character education can be analogous to the integration of the three organs of the human body, namely the head, heart and hands. The integration meant is in the form of teaching students to know the good things, love the good things, and do the good things (Prabandari, 2020). Strengthening character education is the focus of implementing education with the four dimensions of character processing from Ki Hajar Dewantara namely sports, thought, feeling and heart (Sari et al., 2017)

Singh (2019: 2) explains that character education is about promoting good values which include honesty, compassion, empathy, trustworthiness, and performance virtues (effort, diligence, and

perseverance). Thus, it can be said that character education is about doing the right thing and doing the best work. Koesoema stated that character education implemented in educational institutions can be a means of humanizing and civilizing. Education should create a living environment that values human life, respects the integrity and uniqueness of creation, and produces individuals who have balanced intellectual and moral abilities so that society will become more humane (Amka, 2017). In short, this is as stated by Lickona in Sukatman et al., (2019) that education not only makes children smart but also has morals and good behavior. In facing the challenges of the 21st century, an effort is needed to strengthen the personal growth of students and the ability to fulfill social and community responsibilities as world citizens (Balik et al., 2015). The aspects needed to strengthen personal growth include the ability to collaborate and communicate. Collaboration and communication, including musical communication, are skills and at the same time are characters contained in the new system in 21st century pedagogy and need to be fostered, so that students are able to collaborate and be able to communicate interactively (Balik et al., 2015). The ability to communicate here includes the ability to interact with technology. This is because various knowledge can be accessed through technology.

In the world of collaboration education is defined as a skill that includes the ability to respect and work with different students (Yokhebed, 2019). Thus among fellow students in collaborating in the context of teaching and learning activities can foster a sense of mutual need, mutual assistance, empathy, and mutual respect. No human being is perfect, for this reason, in facing the development of this increasingly global era, cooperation with various parties is needed to achieve more effective goals. In addition, collaboration has also been accepted as an essential skill for achieving meaningful and effective results. However, in the last decade, it has become increasingly clear that collaboration is not only important but also necessary for students and employees, due to globalization and the rise of technology (National Education Association in Yokhebed, 2019). Communication can occur with the presence of two factors, namely the communicator and the communicator. The communicator is the giver of information, while the communicant is the one receiving the information. Communication can also occur not only between humans, but can occur in the presence of certain objects as a stimulus. In this case (Bekteshi in Yokhebed, 2019) explains communication is a skill that includes ideas about how to express oneself effectively, either in productive skills as oral or written forms, or receptive skills such as listening and reading. However, the application of these skills still requires teachers who can teach, facilitate, guide, and support as needed. In teaching, facilitating, guiding, and supporting students who grow and develop in the 21st century, teachers do not only teach hard skills, but also teach soft skills through character education, and the character education taught needs to be adapted to 21st century character education. Based on preliminary studies conducted by observing various phenomena that occur in this technological era, there are many students who tend to be individuals and have difficulty communicating. Therefore, the two skills in character education need to be implemented in every lesson including music learning by utilizing local wisdom material from children's dolanan songs. The children's songs that focus on being observed in music learning are Cublak-Cublak Suweng, Mushroom. These songs were chosen because they contain character values.

2. Method

The type of research used is descriptive qualitative to generate the necessary data and in accordance with the research objectives. This research was conducted at SD Tamansiswa Yogyakarta. Meanwhile, the research was carried out from March 16 to May 8 2020. The subjects of this research were students in grades 1-3 SD Tamansiswa Yogyakarta, and teachers who teach music arts subjects. The instrument in qualitative research is the researcher himself. This statement is as expressed by Wahid Murni (2017: 5) who explains that one of the characteristics of qualitative research is that researchers act as instruments as well as data collectors, but after the research focus becomes clear, it is possible to develop simple research instruments, which are expected to complement the data collected. obtained through interviews, observation, and documentation. Data collection techniques used in this study are observation, interviews, and documentation. Furthermore, the data that has been collected will be validated through technical triangulation and source triangulation. These data will then be analyzed using a qualitative descriptive method.

3. Results and Discussion

This research was designed in February 2020. However, unexpectedly, the world was shaken by an outbreak of the corona virus, commonly referred to as Covid-19. This outbreak began in Wuhan, Hubei province, China in December 2019. Meanwhile, Indonesia first confirmed the Covid-19 case on Monday 2 March 2020. At that time, President Joko Widodo (Jokowi) announced that two Indonesians had tested positive for the Corona virus, namely 31 year old woman and 64 year old mother (Detikcom Team, 2020). Because of this outbreak, it has an impact on the learning process in schools. Learning is no longer carried out directly in schools with a face-to-face system, but learning is carried out using a remote system online. Due to the Covid -19 pandemic, the research could not proceed as planned. Research that was supposed to be carried out by direct observation at school is no longer possible. However, research must still be carried out even though it is certain that the results are not as expected. The only way to obtain research data is by means of interviews. The interviews could not be carried out perfectly because it was difficult to find students who were used as data sources. Teachers are the sole source of data. The teachers who were used as resource persons in this study were music teachers at the school.

The formation of children's character in learning music at SD Tamansiswa Yogyakarta which can be found can be explained as follows:

- Seriously; Students when singing both during practice and performances must always be serious, fully concentrated, and always focused on the repertoire/song being played so that they experience mistakes.

- Firm; When singing, all notes must be played according to the frequency, nothing is less or higher, all notes must be certain/accurate, nothing is inappropriate. If this happens, it will disrupt the game because the tone that is not appropriate (false) will spoil the listener's enjoyment. So students must sing with correct pitch accuracy and a constant tempo.

- Orderly / regular; In music/singing games all students will follow one rhythm, namely how fast the song is played. This condition teaches students to always be orderly and orderly following the existing tempo, so that one player with another does not overtake each other so they sing well.

- Togetherness/collaboration; In a singing activity that involves many players/singers, cooperation is not easy. A group that plays song compositions is not easy if there is no good cooperation between singers. If the students sing as they please, it is certain that the performance will not be good. Good cooperation between all singers must occur from practice to the time of the performance.

- Tolerance; Playing music in a large group requires a high level of tolerance. One example, each player must be aware of his position as a player. There are times when one of the students has to play/sing the main melody, so the others have to appreciate it by singing more softly so it doesn't cover the main melody.

- Be confident; A good music player is not only armed with high musicality, but non-musical factors also affect the smoothness of the game. Even if someone has a good level of musicality, if they have poor self-confidence it will interfere with success in playing. So the role given to students when they sing until they are able to do it, this fosters confidence that they are people who are able to do something if followed by good effort.

- Discipline, obedience, and patience; A good singer will not carelessly play the repertoire/song. He must comply with what is written on the score/text, may not take or add if there is no direction for it. Students when singing must obey the length of the notes, the written dynamics, the pitches that are there (not fals), when they are silent they must obey and patiently wait until the time comes when they have to sing again.

- Communication; In a game together, in this case, smooth communication is needed. The cohesiveness of students in singing can be established with good communication between them. The information needed for the success of the game is conveyed clearly by both students and students with the teacher so that there is no confusion. This good communication produces a game that deserves to be appreciated.

4. Conclusion

The phenomenon of moral degradation is currently very entrenched among the younger generation who are branded as the next generation of the nation and among the people, the noble values inherent in the Indonesian nation are fading. Character education plays an important role in improving the quality of human resources. The results of the research show that in the process of learning the art of music there are activities and elements of musical rules that are beneficial for the formation of students' character. The character contained in learning the art of music can be an asset in facing challenges in this 21st century era. Some of the character formation found in the art of music learning at SD Tamansiswa Yogyakarta is serious; assertive; orderly/regular; togetherness; tolerance; self-confident; discipline, obedience, patience, and communication.

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