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## MATIC IMPLICATIONS OF SUNDANESE *PUPUH* SONG IN BUILDING MORAL VALUES TOWARD ELEMENTARY SCHOOL STUDENTS

By

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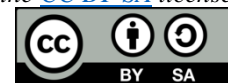
Medium is Massage

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### ABSTRACT

The title above has explained the purpose of this study, which is observing Matic's implication of children's moral values acquisition from learning activities to sing *Pupuh* Sunda Song in Elementary Schools – West Java. The methodology used is ethno-pedagogic because the extent of data collection and exploration were conducted toward the concept containing values that existed and lived amid the society within the context of ethnic tradition, that is, as far as signs and meanings are stored and expressed in vocal art expressions in the form of *Pupuh* Sunda song acted as a medium is message education praxis. Therefore, the phenomenology approach was carried out to observe a series of phenomena that can be analyzed during the concept values repeated into the performer's subconscious, the song, movements, and expressions in shared or personal situations. The stressing keyword point in this study is the repetition that can be assumed as a mechanical act on every subject learn to sing moral message content sung. The mechanical process activities result by repeating song memorization, expressing moral values inside the song. Qualitatively, it can be described as an automatic implication that has the potential and function as a fostering for the concept of value in building the expected character. Such as the direct utterance stored in the song containing the invitation and teaching always to be cheerful, accept everything with generosity, care to all being (compassionate), diligent in studying and fond of working, respecting the parents and teachers, love to the homeland and defending the state and nations, which becomes the focus of study.

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## 1. INTRODUCTION

Instilling moral values as educational efforts, regarding building the attitude that will become the foundation of human behavior, is not an instant activity that its outcome quality can be soon apparent, but it is still possible. The challenging and indirect educational outcome relating to the foundation of building behavior, no doubt, causes the notion of accepting and agreeing to instill moral values in its praxis to become minimal. Because it grounds on the

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 rationalization that establishing moral attitude option which must be given to children is the achievement of a long journey.

Since the beginning of the birth of humankind, from ancient times until modern times today, civilization and culture grow and develop to provide direction on life awareness and goals, whether it be a pleasure, victory to happiness in tranquility- were open becoming options, constantly changing. Because life is always like it started yesterday, lived now to meet tomorrow. Education is as old as life itself and teaches noble attainment rather than satisfying animal desires; therefore, morals are taught in different ethnic views and sacred impressions.

In ancient life tradition, it is said that the chanting of tones and shrill voices has been used as a ritual offering to the worshiped. Therefore, singing and chanting show primeval traces as an educational tool in delivering humankind's survival to recognize their life purposes. Except it becomes the expressive part in religious ritual in the ancient times, becomes war encouragement until mischief act conducted to a fellow human. As an instrument, singing and music that accompanies when injustice reigns are not sinful, but who is the mastermind behind that wickedness. Hence, throughout political history, numerous songs or anthems were forbidden by the authority in the past.

For education, if the education itself in its station as an instrument is not free of value, it is bound by the noble purpose of celebrating life and humanity. If in the implicit meaning of education contains the fundamental noble values which becomes the life of humankind, so, the chanting of the song from wherever it comes and in whatever language it sounds, it is moral teaching, guidance to do good deeds, it has to be preserved as a cultural product protecting civilization.

#### **A. The focus of Problems and Research Objectives**

Based on the above background, the focus of problems in this research is formulated in the following statement:

1. How can the infusing of moral value concepts be carried out in learning Sundanese *Pupuh* songs on Elementary Schools students in West Java?
2. How the Art Matic-Implication of Sundanese *Pupuh* song in Building Moral Values toward Elementary Schools students in West Java?

## **2. LITERATURE**

In the ethnic of Javanese, Sundanese, Balinese, or other Archipelago ethnical units, people inherit various art cultures whose signs and traces still live. However, it is starting to fade compared to the enlivening and celebrated art born out from the globalization supported by information technology modernization and post-modernism in the 21<sup>st</sup> century. Among the traditional arts that still impressively attract global attention, including in the country, are various forms of art that are exotically marked the opposite of modern product and activity performances. The traditional art genres mark the Archipelago Diversity in Java and Bali, including in West Java land, Sunda culture. In the context of educational interests, primarily related to shaping Nation's Character Building, one of which is vocal art. Why is Vocal art the choice? The art of movement and the combination between them certainly has the same strong potential, but basically, the vocal art becomes the first tool in touching the literary disclosure. Undoubtedly, literature as the collective ideal of humanity is a place for noble thoughts, values of life, maintaining civilization, and human ideals to be more demanding of the accuracy of chanting songs than the splendor of singing followed by movement of the game.

The name *Pupuh* itself, although it was local with the characteristics of content, type, and its meaning, was somehow called the same as in Sundanese, Javanese, and Balinese. It is one of the traditional songs known by the elders and teachers in those areas, and it functions as a medium for learning and education in childcare. Moreover, the form of singing combined in the game certainly has a strengthening aspect of being achieved in the totality of education for children, but it was not on the primary elements, e.g., mental building as the fundamental psychological aspects. This study wants to observe in phenomenological how the traditional song, which is called as *Pupuh* song, with its characteristics properties, can be traced in providing meaning to build child's moral and value attitude existed in the developmental phase during Elementary School. That as far as the writers' concern, it has not been found a profound comparative study yet, but it can be taken quickly to believe; that the song or anthem in traditional tone, whether it be serious or humorous as a widely-open activity for kids, whatever the place is it has a meaning as a learning activity, fulfill their developmental requirements. Hence, singing is a sole activity, and as a part of the game of its characteristics

and content, as an art product which cannot be separated from its mind's expression, good feelings, and hopes that philosophically reflect the noble beliefs of the supporting community. If the art were stored in the traces and local language, the properties would become a cultural heritage that must be protected as a national root culture and preserved at least as an appreciation media for future generations born in the different lingual environment and atmosphere. Thus, how far the extent of the traditional values can still be meaningful, at least in maintaining synergy of the civilization and culture on the goal of celebrating life and humanity from the threat of being disoriented by the deception of artificial progress, has become an institutional task and an educational, cultural environment that is obliged to carry out its role.

As a knowledge, the anthem called as *Pupuh*, which discussed in this research, explains: In which as it is in the repertoire of Javanese and Balinese literature, of the 17 *Pupuh* known, Sundanese language and literature can be distinguished among them, in some *Sekar Ageung* and *Sekar Alit* categories. The *Sekar Ageung* genre that is KSAD is widely known and selected by teachers and schools taught to Elementary School students. In comparison, the remaining 13 genres, including *Sekar Alit*, were only common knowledge because not all teachers can apply in their lesson. For this reason, as an overview of the overall knowledge for 17 *Pupuh* songs as seen from the characters content and their form, it is necessary to reveal them in the following table:

**Table 1. Character Type (content) and *Pupuh* 17 Forms / Patterns**

No	<i>Pupuh</i> Type	Content Characteristics (character)	Forms / Patterns
1	Sinom	pleasure and joy or affection	9 lines : 8-a, 8-i, 8-a, 8-i, 7-i, 8-u, 7-a, 8-i, 12-a.
2	Dangdanggula	beauty, pleasure, serenity, greatness, optimism	10 lines : 10-i, 10-a, 8-é/o, 7-u, 9-i, 7-a, 6-u, 8-a, 12-i, 7-a.
3	Kinanti	affection, waiting, worry	6 lines : 8-u, 8-i, 8-a, 8-i, 8-a, 8-i
4	Asmarandana	feelings of affection, feelings of love (beloved), or romance	10 lines : 10-i, 10-a, 8-é/o, 7-u, 9-i, 7-a, 6-u, 8-a, 12-i, 7-a.
5	Lambang,	jokes, humors containing lesson for reflection	6 lines 8-a, 8-a, 8-a, 8-a, 8-a, 8-a.
6	Maskumambang	the character of concern, sadness, or heartache	4 lines : 12-i, 6-a, 8-i, 8-a.
7	Pucung	angry with oneself	4 lines: 12-u, 6-a, 8-é/o, 12-a.
8	Ladrang	jokes, humor with satirical intent	5 lines : 10-i, 4-a (2x), 8-i, 12-a
9	Balakbak	jokes, comedy, daily humor.	3 lines: 15-é, 15-é, 15-é.
10	Pangkur	Feeling upset, anger buried within one's heart because of the heavy burden of jobs.	7 lines : 8-a, 11-i, 8-u, 7-a, 12-u, 8-a, 8-i.
11	Magatru	Feeling sad, disappointment, regret to oneself	5 lines : 12-u, 8-i, 8-u, 8-i, 8-o
12	Juru Demung	Confused, difficulty dealing with work	8 lines : 8-a, 8-u, 8-u, 6-i, 4-i, 6-i, 8-a, 8-u.
13	Mijil	Feeling sad but full of hope.	6 lines : 10-i, 6-o, 10-é, 10-i, 6-i, 6-u.
14	Wirangrong	Feeling ashamed toward oneself.	6 lines : 8-i, 8-o, 8-u, 8-i, 8-a, 8-a.
15	Gurisa	daydreaming, fantasizing about something empty	8 lines : 8-a, 8-a, 8-a, 8-a, 8-a, 8-a, 8-a, 8-a.

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16	Gambuh	Sadness, heartbroken, dealing with difficulty	5 lines : 7-u, 10-u, 12-i, 8-u, 8-o.
17	Durma	Excited, angry or elate	7 lines : 12-a, 7-i, 6-a, 7-a, 8-i, 5-a, 7-i.

Based on the identification of *Pupuh* (*rumpaka*) lyric, it can be categorized as a simple song because the word uttered refer to the direct meaning which can be understood its intention – unsymbolic and heavily poetic. However, it is a severe song (*Daria*) whose standard rhyme can be easily imitated, so that it creates challenges in the learning praxis.

The seventeenth *Pupuh* songs are in the form of expression that sings the mood, such as cheerful, upset, ashamed, full of hope and love, entirely invitation and teaching to do good deeds as a child to their peers, respecting parents et cetera. The problem is, *Pupuh* song is the legacy of the old days, no longer as lively as it was in the days of our parents – in the early days and before independence. With the current social, linguistic situation, the limitations of schools and resources as a negative reality, the advantage of the current technological progress facility can be maximized to animated the weak, especially if the two different generations, the middle generation, can be able to be weak a connector for differences.

### 3. RESEARCH METHOD

The methodology used in this study is called **ethno-pedagogic** because it tries to observe educational praxis from the perspective of system values and local wisdom that existed within the Sundanese ethnic, cultural tradition. Therefore, the semiotics approach and semantics analysis inside it becomes the option to describe numerous signifiers and the depth of meaning of product instrumentation and cultural arts activities in learning praxis according to the elementary school curriculum. The rest, as the medium is the message of traditional singing, especially the Sundanese *Pupuh* Song, will be explored as the main instrument (test tool) for fostering the concept of moral values contained in verbal messages content sung in vocal activities, both personal and collective, along with its repetition allowing it to be done almost without border (longitudinal).

### 4. RESULTS AND ANALYSIS

#### Instilling Moral Values Concept in Learning Sundanese *Pupuh* Song

As explained by Elyzabet F.Lyn (1974) in Djahiri Kosasih (1981) Hamid, S Ichas (1984) that "Values and morals cannot be taught, but in other ways." So, it is necessary to approach or learn methods that can resonate with children's affective potential. Because values and morals, although they can understand it conceptually, they still cannot choose to determine their attitude when there is no pre-condition, spiritual environment shaping them. Hence, using the selected media and describing life itself in a story, both delivered orally and visually, can provide a more concrete example than other methods, but it is still exciting, and it is expected to move children's hearts as the pupil. Moreover, other media regarded as enjoying the atmosphere and learning activities are song and anthem.

Utilizing Song and Anthem as a learning medium besides attractive and enjoying provides expressive space for students' affective potential when the child does learning activity, a standard or reference they must follow as in scales and harmonies. Its actualization is an area of artistic intelligence. As a result, the song and anthem also consist of verbal expression, meaning, and significance, both direct and hidden.

For children, verbal utterance with direct meaning in a traditional game song surely more appropriate to be used as a learning medium than symbolism approach. However, a song full of cheerful movements-separated from its content and words-is truly accommodative for children, and seeing from their requirement to play and learn that are motorized and laughter in happy songs together are thematic.

The song genre in which its verbal expression is direct is found in *Pupuh* songs, particularly the *Pupuh*, which is designed and regarded as appropriate for children's education. Out of 17 *Pupuh* types referred to as the learning media in Elementary School were known as the minimal KSAD (*Kinanti*, *Sinom*, *Asmarandana*, and *Dangdanggula*) abbreviation; thus, it depends on teacher's readiness, it is also possible by adding other types that are considered appropriate to the child's world, such as *Pucung*, *Balakbak*, *Magatru*, *pangkur*. However, it can also be understood

that, as occurred in the past, if a teacher in Elementary School make limitation and selection because the learning outcome was not the quantity but rather the intensity. It is just that the purpose perspective for developing civics moral values sees it more in the moral message content than as many as 17 *Pupuh* types.

Nevertheless, the *Pupuh* song is categorized as a simple hymn if observed based on the lyric content and language used, easily understandable content for children. However, to sing Pupung anthem is not easy for everyone, either for those who are beginning to study or adults, because there is *Wirahma's* song like the reference; even though it is not easy, it gets exciting when the student can merge in tune with an excellent vocal voice. As a learning medium, the learning outcome target to study *Pupuh* was not to show off their skill though there is the competition to accommodate their art interest. The objective was instead to introduce local culture variety, and particularly moral values message in the song. Because by repeatedly singing both personally and collectively, the message's content and moral guidance are deposited slowly and repeatedly.

In the following example, it is shown some *Pupuh* type which can be taken as *Medium is Message* fulfilling content and scope of learning regarding Civics Moral Values development which potentially can be instilled toward students in Elementary School.

**Table 2. *Pupuh* instances which the content meet Moral Values development in Civics subject in Elementary School**

No	Type	Example of Content	Meaning	Character
1	Pucung	<i>Utamana jalma kudu rea batur / keur silih tulungan / Silih titipkeun nya diri / Budi akal lantaran ti pada jalma</i>	The utmost we have to had many friends to help each other / care to each other/common sense is from each other	Social Attitude
2	Wirang rong	<i>Barudak mangka ngalarti / Ulah rék kadalon-dalon / Enggon-enggon nungtut élmu /Mangka getol mangka tigin / Pibekeleun saréréa / Modal bakti ka nagara</i>	You must understand, do not be careless, in studying, must be diligent and tenacious, provision for all, in order to serve the country	Self-discipline
3	Durma	<i>Moal ngejat sanajan ukur satapak / Geus dipasti ku jangji / Mun tacan laksana / Numpes musuh sarakah / Heunteu niat seja balik / Najan palastra / Mati di medan jurit</i>	Will not step back, fulfill the promise is inevitable, and crush the enemy if it has not been carried out. No intention to go back, There is no intention of returning, even if I have to risk my life, I will die on the battlefield	Passion for defending the nation
4	Dangdang gula	<i>Lambang RI / Jero ngandung harti / Lamun bener di amalkeunna/ Persatuan tangtu tembong / Teu cukup ku di sebut/ Atawa apalna biwir/ Bhineka tunggal ika/ Maksudna gumulung' / Kabeh seler-seler bangsa beda-beda /Tatapi asal sagetih / Tapi sa asal</i>  <i>Hiji basa Hiji bangsa / Basa bangsa indonesia Hiji bangsa Hiji nusa Nusa tunggal nusantara Seler-seler suku bangsa Ti wewengkon mana mana / Saka suka saka duka</i>	The symbol of R.I contains a profound meaning, if it were practiced sincerely, the union would be created, it is not only just by saying, or lip service, <i>Bhineka Tunggal Ika</i> , it means to be united, all the children of the nation even though they are different, but from blood, one origin  One language, one nation, the Indonesian language. One nation, one Archipelago, Nusa, the Archipelago. Each ethnic unit from a different region unite in joy and suffering	Unity Symbol



### 5. Matic Implication of Sundanese *Pupuh* Art Song in Building Elementary School Children's Moral Values Attitude

As typical songs and anthems, if it was not for the beauty of the words, it is undoubtedly for the song's composition. If the song is good, a simple rhyme will be easily understood by people to express their mood or to fulfill leisure time. Similarly with a good rhyme or even a funny rhyme will easily attract to be expressed, imitated, with or without song. Teachers' educational songs will become "homework" automatically because the song obtained in the school either from teachers or friends in a game will be a good lesson for children once they were at home.

*Pupuh* song formally taught at school, as an art lesson activity, will be interesting, challenging for children always to repeat the song on many occasions. Vocal and song repetition of the game will be repeated continuously during the child's development stage. It truly has automatic implications on fostering moral messages and values that verbally expressed and symbolic movement conducted by children from time to time.

If it was not by automatic mechanic repetition, like water that is rotated using the electric motor, there is no way that the water spewed out by the suction machine has undergone a filtering process, so of course, there has been a difference compared to the input before entering the filter machine. In the limitation and capacity, the filtering machine has worked. Likewise, as in material art, an auto mechanic function can help dissolve residue to control the pool's water quality. Education is a complicated matter that is not as simple as engineering the movement of materials. Moreover, psychological matters are not merely aspects of the ability to master knowledge but morals as the expected standard of behavior. Although it can be simplified to be limited to civics morals, psychological matter that the actualization of behavioral values in social relations as citizens is pragmatic. There are no other reliable ways as in the method to increase mathematical or science problem-solving questions in Educational practice.

Therefore, the effort to achieve learning which aims to build morale as human (as a subject) behavioral standard control must be made, the first, it is not how, but rather where to start, and second, it is not to maximize outside strength, but to enliven mechanical ware which can run by itself – without force. This automatic is intended in the study, Matic-implication of Sundanese *Pupuh* song activity as the instrument to foster moral values in elementary school children. It is expected no longer as conceptual knowledge, but it merges within the conscious potential as a repetition intention effect that could be unlimited if the approach to study vocal art instrumentally also instills children's appreciative ability.

#### Research Result

As an implementation activity of the limited-term model, this study is not sufficiently competent to observe downstream results, e.g., the apparent attitude changes of students who become the subject immediately after the learning process are completed. Nevertheless, the study prefers to observe the mechanical traces of learning activities conducted repeatedly and in the long-term by the students. The method is possible because the art product potential will fulfill the function as a Medium is Message with *longitudinal* traits. Hence, it conforms to the formulation of problems and findings in this research. As far as the successful implementation of the learning model for civic moral values through singing *Pupuh* songs in elementary schools, it can be described: 1) The teachers have carried out curricular tasks conforming to the 2013 curriculum in elementary schools, that is, carrying out learning with a thematic approach, regarding the development of Civics Literacy based on local traditions, so that the achievements of the Civics Elementary School subject as the Core curriculum can be developed more articulately and creatively by merging other subjects whose content is based on integrated arts, literature, and local culture; 2). Elementary school students, both in normal situations and coincidentally, when the study activities were carried out, we are in a reasonably long pandemic situation, did not experience significant obstacles. Because learning the Sundanese *Pupuh* Song as a vocal art activity can be done in various ways, including online media. Afterward, suppose in the other subject learning activities, the students can get easily bored. It is different when studying Vocal art activity in which its content is full of knowledge and appreciating literature and local culture and moral message explicitly mentioned as the Core Curriculum, e.g., Civics learning outcome in Elementary School; 3). In a cheerful learning situation, it can be created by the teacher and its implication to the student, because learning content of Sunda art song as one of the regional cultural heritage has instrumental power as the media of learning the art (aesthetic): vocal and musical, literature and language and moral teaching (ethic) which indirect because it just as a reminder (*engaging*).

#### 4. CONCLUSION

Based on the above findings, the study draws the following conclusions, among others are:

1. The activity of learning Sundanese *Pupuh* art song conforms to the school curriculum. The content is vocal and singing technical learning (Ngawih) and fulfilling the function of the introduction, strengthening special interests and students' appreciation of the richness of regional arts and culture in MP SBdP. The perspective of Pancasila and Civics Education can function as a medium for seeding value concepts and growing attitudes morals for elementary school-age children.
2. The repetition process in the learning activity and art song appreciation conducted by children is started with teacher's guidance, parents, until by itself they will repeat individually and collectively with their peers, has the potential to be an incubator for fostering the concept of values and morals which becomes the song's message contents (kawih)

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