

# Accostuming Early Childhood Good Behavior Trough Traditional Javanese Songs

*by* Mami Hajaroh

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**Making Moral Education Work:**

**Tradition and Innovation in the Asia-Pacific**

The Asia-Pacific Network for Moral Education Ninth Annual  
Conference 24-27 October 2014 , Shanghai, China



**ACCUSTOMING EARLY CHILDHOOD GOOD BEHAVIOR  
THROUGH TRADITIONAL JAVANESE SONGS AND GAMES**

Presented in International Conference "The Asia Pasific Network for Moral  
Education (APNME) ninth Annual Conference, 24-27 October 2014  
In Fudan University, Shanghai, China.

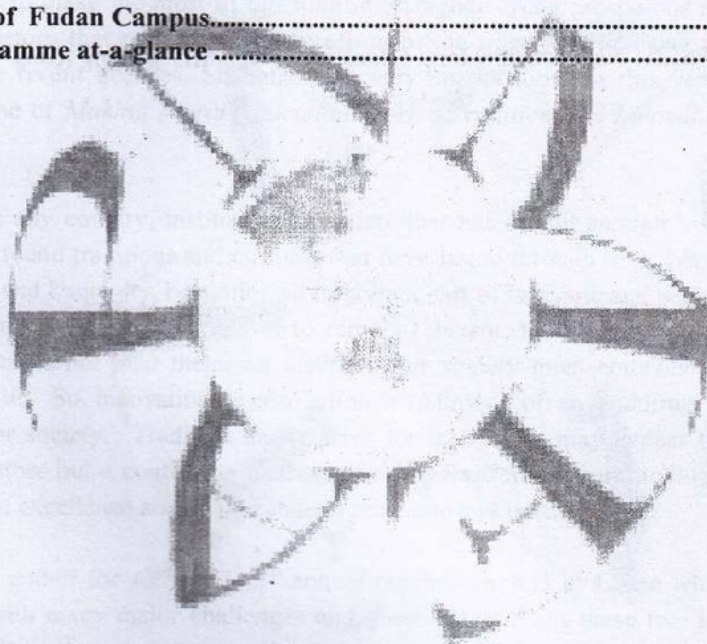


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## WELCOME MESSAGE FROM THE CHAIRMAN OF THE ASIA-PACIFIC NETWORK FOR MORAL EDUCATION

Dear friends and colleagues,

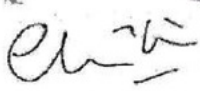
On behalf of all the members of the committee of The Asia-Pacific Network for Moral Education (APNME) and of the international Conference Organising Committee, I am delighted to extend a very warm welcome to APNME's 9<sup>th</sup> Annual Conference, especially to those attending an APNME conference for the first time. I would also like to express our gratitude to our hosts at both Fudan University and Shanghai Normal University for their hard work in the organisation of the conference and efforts to ensure that we are well looked-after and able to make the most of our time in Shanghai. As a prosperous and vibrant city with a rich history that remains at the forefront of the transformation that China has been undergoing in recent decades, Shanghai is a very apt location for this year's conference, given its theme of *Making Moral Education Work: Tradition and Innovation in the Asia-Pacific*.

Within any country, institution or society that has a long enough history there may very often be found traditions and customs that have lasted through time, played a part in its achievements and longevity, becoming an important part of its fabric and perhaps going some way to defining its identity. And yet to remain relevant, to flourish and keep pace with changing times, if not lead them, an institution or society must embrace change and re-inventing itself. So innovation is also often a hallmark of an enduring and successful organisation or society. Tradition and a drive for innovation may appear to contradict or oppose each other but a continuing process of self-reflection and questioning, inspired by a commitment to excellence above all, can help reconcile and balance them.

As we gather for APNME's 9<sup>th</sup> annual conference, and at a time when humanity is face to face with many major challenges and questions, perhaps these two ideas of critical self-reflection and the quest for excellence have something to offer in our efforts to make moral education work and our endeavours to contribute to society in a meaningful way. Change is inevitable and often welcome and to be sought: traditional, familiar and customary ways of thinking, behaving and interacting with others and nature do not always fit with the times and with new forms of understanding and ways of seeing the world. As such, while they may have served us well in the past, if they are no longer fit for purpose, if they represent outdated modes of thinking that are not consistent with the world we want, with our evolving current understanding of human rights and responsibilities and our place within the grander scheme of things, then we should not be afraid to change and move on. Nevertheless, this is not a licence for reckless, unthinking change for its own sake, change that cuts from under our own feet the foundations that we stand on and the accumulated heritage of best practices and lessons learned. The risk of losing our reference points, of abandoning our own

1 roots and truths in pursuit of appealing but untested quick-fix solutions, is one that we must guard against. Just as reflection adds meaning to whatever we do and experience, and can help ensure that we draw on and remain true to the best of our personal and collective heritage, so also the quest for continuous improvement (not forgetting self-improvement!) can motivate and inspire us as we continue our journey through life, with the prospect of a succession of better tomorrows as its destination and its realisation as our purpose.

1 Education itself has always been a key or passport to a better tomorrow but in today's world it is apparent that it is more than this, and that the survival of humanity is highly dependent on what we learn, how we apply our knowledge and what values we live by. While education of any form may thus readily be seen as an inherently moral endeavour, APNME conferences bring educators together to focus explicitly on questions of morality, ethics and values in relation to education and foster academic exchange and dialogue on moral education across disciplines and the region. With this in mind, I wish everyone a memorable conference, hoping that all participants will actively engage in the discussions, raise critical and constructive questions and gain new inspirations, insights and friendships with which to return home.



Christopher Drake  
Chairman, The Asia-Pacific Network for Moral Education

## ABOUT APNME



The Asia-Pacific Network for Moral Education (“APNME”) brings together a focused group of educators from various disciplines to facilitate in-depth discussions and dialogue, the sharing of perspectives and the exchange of ideas with regard to teaching and learning in the areas of ethical and moral education, values education and citizenship education.

As a non-profit organisation with a formal constitution, APNME aims to foster collaborative relationships among its members, for the advancement of moral education and research in the region. It does this both formally, during its annual conference, and informally, through ongoing exchanges throughout the year. It also actively seeks to involve and support young researchers and post-graduate students of moral education and moral development, including through the award of its **Annual Best Poster Prize** for the best poster at its annual conference.

From small, informal beginnings in 2006, APNME has grown into a formal network of educators who are either located in the Asia-Pacific region, or who have a special interest in or connection with the region. Membership is open to interested educators and APNME currently has members from Australia, China, Hong Kong, India, Indonesia, Japan, Korea, Latvia, Macau, Malaysia, Mongolia, New Zealand, Philippines, Taiwan, Thailand, the UK and USA.

Each year, the APNME Committee invites offers to host the APNME Annual Conference. Previous conferences have been held in Japan, China, Korea, Taiwan and Indonesia. APNME conferences aim to provide a forum for professional educators who have an interest in moral education and/or moral development and are committed to its advancement in the region and globally. APNME encourages and welcomes open debate during its conferences in identifying, reflecting, deliberating on and discussing any issues related to moral, values or citizenship education and development and addressing moral issues and values questions faced by educators and students.

### Previous Conferences

Dates	Conference Theme	Local Host Institution
June 2013	<i>Learning from Diversity and Commonality: Ways Forward for Moral Education in the Asia-Pacific</i>	Yogyakarta State University, Indonesia
June 2012	<i>Research and Practice in Moral Education: Reflection, Dialogue and Interaction</i>	National Chung Cheng University, Taiwan
October 2011	<i>Cultivating Morality: Human Beings, Nature and the World</i>	Nanjing Normal University, P. R. China
June 2010	<i>Moral Education in Asia's Globalising Societies: Concepts and Practices</i>	Nagasaki University, Japan
May 2009	<i>Interdisciplinary perspectives on Moral Education</i>	Seoul National University, Republic of Korea
April 2008	<i>Moral Education and Citizenship Education: Making Locally Relevant Choices in a Globalising World</i>	Beijing Normal University, P. R. China
May 2007	<i>Moral Education in Asian Countries</i>	Sun Yat-Sen University, P. R. China
October 2006	<i>Study Meeting on Moral Education in Asian Countries</i>	Reitaku University, Kashiwa, Japan



**APNME is managed by an elected Committee, which at present comprises:**

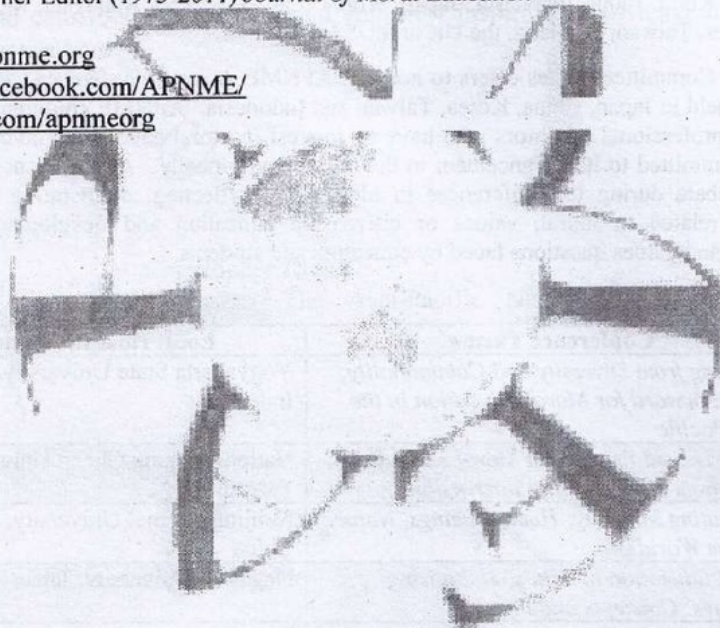
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YOU Di, U.S.A

APNME also has an Honorary President (which is a non-executive position), currently Monica TAYLOR, Former Editor (1975-2011) *Journal of Moral Education*

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## CONFERENCE ORGANISATION

### APNME Overall Conference and Programme Committee

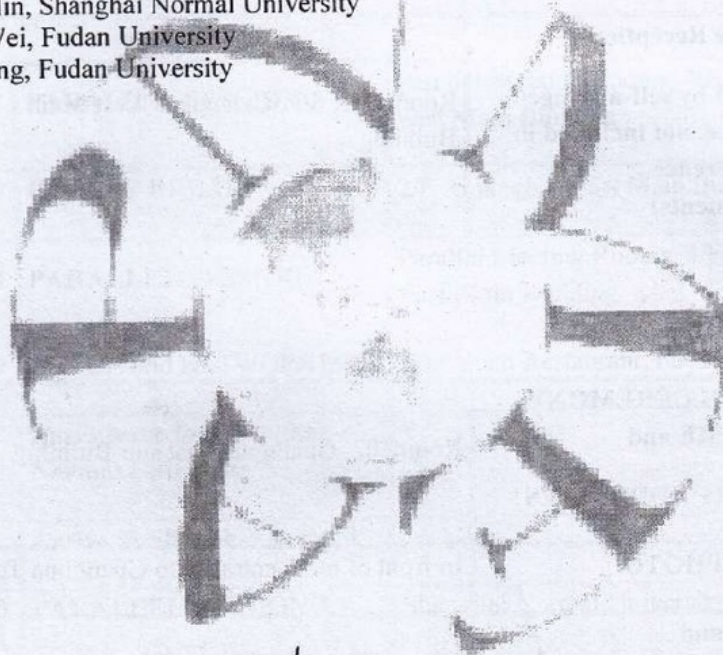
Christopher DRAKE  
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### Supporting Abstract Reviewers

LI Maosen  
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### Local Organising Committee and Secretariat

GAO Guoxi, Fudan University  
ZHANG Xiaoyan, Fudan University  
LIU Cilin, Shanghai Normal University  
ZHU Wei, Fudan University  
XU Rong, Fudan University



## SCHEDULE OF EVENTS AND PROGRAMME

Thursday, 23 October

14.00 - 18.00	<b>ARRIVAL and REGISTRATION</b>	Fudan Qingyun Hotel & Crowne Plaza Shanghai Fudan Hotel. Registration also at Room 501 5/F, Guanghua West Main Building of Fudan University
15.00 - 17.30	<b>APNME Committee meeting and Conference Organising Committee meeting</b>	5/F, Guanghua West Main Building
18.00 -19.00	<b>Welcome Reception</b>  (followed by self-arranged dinner, i.e. not included in the conference arrangements)	Room 601, 6/F, Guanghua West Main Building

Friday, 24 October

09.00 - 11.00	<b>OPENING CEREMONY, WELCOME and PLENARY ADDRESSES</b>	Room102, Guanghua East sub-Building
11.00	<b>GROUP PHOTO</b>	In front of main entrance to Guanghua Towers
11.45	<b>LUNCH and NETWORKING</b>	Dan Yuan Restaurant, Fudan
12.45	<b>Buses leave for School Visit</b>	Outside Dan Yuan Restaurant
13.10	<b>WELCOME at School</b>	Various schools
13.30 - 15.30	<b>SCHOOL VISIT, including introduction, sample lesson and discussion of class observed</b>	Classrooms in each school

15.30 - 16.00	<b>COFFEE BREAK</b>	At each school
16.00 - 17.00	<b>COLLECTIVE REFLECTIONS ON THE SCHOOL VISIT</b>	At each of the respective schools visited
18.30 - 21.00	<b>WELCOME DINNER and CULTURAL PERFORMANCES</b>	Ballroom, Crowne Plaza Shanghai Fudan

Saturday, 25 October

08.30 - 10.00	<b>PARALLEL SESSION 1</b>	Parallel Meeting Rooms, 4/F, Guanghua East Main Building
10.00 - 10.30	<b>COFFEE BREAK</b>	2/F, Guanghua East Main Building
10.30 - 12.00	<b>PARALLEL SESSION 2</b>	Parallel Meeting Rooms, 4/F, Guanghua East Main Building
12.00 - 12.50	<b>LUNCH and NETWORKING</b>	Dan Yuan Restaurant, Fudan
13.00	<b>Buses leave for Shanghai Normal University</b>	
14.00	<b>Arrive at Shanghai Normal</b>	
14.30 - 16.30	<b>PARALLEL SESSION 3</b>	Shanghai Normal University
16.30 - 17.00	<b>COFFEE BREAK</b>	Shanghai Normal University
17.00 - 18.00	<b>APNME AGM and APNME COMMUNITY FORUM</b>	Shanghai Normal University
18.30 - 20.15	<b>Dinner</b>	Shanghai Normal University
20.15	<b>Buses leave to go back to Fudan</b>	

Sunday, 26 October

09.00 - 10.30	<b>PARALLEL SESSSION 4</b>	Parallel Meeting Rooms on 4/F and Room 102 on 1/F, Guanghua East Main Building
10.30 - 11.00	<b>COFFEE BREAK and POSTER PRESENTATIONS</b>	1/F, Guanghua East sub-Building
11.00 - 12.30	<b>PARALLEL SESSION 5</b>	Parallel Meeting Rooms on 4/F and Room 102 on 1/F, Guanghua East Main Building
12.30 - 13.30	<b>LUNCH and NETWORKING</b>	Dan Yuan Restaurant, Fudan
13.30 - 15.00	<b>PARALLEL SESSION 6</b>	Parallel Meeting Rooms on 4/F and Room 102 on 1/F, Guanghua East Main Building
15.00 - 15.30	<b>COFFEE BREAK and POSTER PRESENTATION</b>	1/F, Guanghua East Main Building
15.30 - 16.30	<b>CLOSING PLENARY and REFLECTIONS</b>	Room 102, 1/F, Guanghua East sub-Building
19.00 - 21.00	<b>FAREWELL DINNER*</b>	Crowne Plaza Shanghai Fudan

Monday, 27 October

Approx. 08.00 - 16.00	<b>CULTURAL CITY SIGHTSEEING VISIT*</b>	One day trip around some of the main sights of Shanghai, including lunch
	<b>DEPARTURE</b>	

*\* Participants who did not elect to join the optional Farewell Dinner or Cultural Tour but who wish to do so should contact the Conference Office, although places cannot be guaranteed.*

## SCHEDULE OF PARALLEL SESSIONS

	A	B	C
Saturday 25/10 08.30-10.00  Parallel 1  [90 minutes]	<b>Room 5</b>  <u>PENG Wei-Feng and CHEN Yen-Hsin</u> <b>A Comparative Study of Moral Teaching in Elementary Schools in Japan and Taiwan</b>  <u>Hecher CHEN Haiqing</u> <b>The "Cultivation" of Virtue and Character Education</b>  <u>Darmiyati ZUCHDI and Anik GHUFRON</u> <b>The Implementation of Character Education in Yogyakarta, Indonesia</b>  <i>Chair: Mayumi NISHINO</i>	<b>Room 6</b>  <u>SONG Qiang</u> <b>The Evolution of the Ideology of World Citizenship Education</b>  <u>YANG Shaogang</u> <b>Does Democracy in the Family and School Promote Adolescents' Psychological Well-being?: Findings from Urban and Rural China</b>  <u>CHIA Hwee Chin and Norly ABDULLAH</u> <b>Educators and Families as Partners in Character and Citizenship Education (CCE) in the 21<sup>st</sup> Century</b>  <i>Chair: Derek PATTON</i>	<b>Room 7</b>  <u>Dorrie HANCOCK</u> <b>An Articulation of Mongol Nomadic Conceptions of Morality</b> [45 minutes]  <u>Derek SANKEY</u> <b>Why Should Human Brains Care for Others?</b> [45 minutes]  <i>Chair: Minkang KIM</i>
Saturday 25/10 10.30-12.00  Parallel 2  [90 minutes]	<b>Room 5</b>  <u>Xiao-lei WANG, Minkang KIM and others</u> <b>People without Borders: Becoming Members of Global Communities</b> [Symposium – 90 minutes]	<b>Room 6</b>  <u>Dwi HASTUTI and Sarwititi</u> <u>SARWOPRASODJO</u> <b>The Influence of Permissive Parenting and the School Environment on Character Strengths of Adolescents in Selected Vocational Schools in Bogor, Indonesia</b>  <u>PANG Yonghong</u> <b>On University Students' Consumption Ethics Education in Contemporary China</b>	<b>Room 7</b>  <u>Kashfi BUTT</u> <b>Impact of Gullen Movement on Pakistani Students' Behaviour: a Case Study on Changing Values in Pakistani-Turkish Schools</b>  <u>FU Wei-Hsin</u> <b>Moral Education via Viewing Hayao Miyazaki's Animations: A Semiotic Approach</b>  <u>Siti Irene Astuti</u> <u>DWININGRUM</u>

		<u>WIDIYANTO</u> <b>Producing Good Moral Graduates through Entrepreneurship Education</b>  <i>Chair: Eugeniusz SWITALA</i>	<b>Dehumanisation in Education: The Challenges for Professional Teachers Wishing to Provide Humanistic Education in Schools</b>  <i>Chair: XU Ruifang</i>
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<b>Saturday 25/10 14.30-16.30</b>  <b>Parallel 3</b>  <b>[120 minutes]</b>  <b>At Shanghai Normal University</b>	<u>Laurance SPLITTER</u> <b>The Role of Roles, Traditions, Cultures, Associations and other Collectives in Moral Education: Our Past but My Future</b> [45 minutes]  <u>LI Xiaojun</u> <b>The Latest Development of Social Studies Education in the USA: the Adoption of the C3 Framework</b>  <u>WONG Mei-Yee</u> <b>Learning of Moral and Values Education in an Undergraduate Class</b>  <i>Chair: Dorrie HANCOCK</i>	<u>WU Meiyao</u> <b>The Transformation of Moral-Educational Thought with Regard to the "Other(s)": A Case Study of Modern China's View of Foreigners/Strangers</b>  <u>LIU Jianjin</u> <b>Knowledge Moral Education, Life Moral Education and Social Cognitive Domain Theory</b>  <u>Jane ZHANG Qian</u> <b>A Study on the Application of DIT2 in China</b>  <u>KANG Lei and YANG Shaogang</u> <b>Analysis of the Efficacy of a Moral Development Method: KMDD in China</b>  <i>Chair: Marion MYHILL</i>	<u>WANG Yuanmei</u> <b>A Strategy for Improving the Values Education Capacity of Primary and Secondary School Teachers</b> [45 minutes]  <u>Mehwash JABEEN IBRAR</u> <b>Bringing Change in Education: Moral Education</b>  <u>Slamet P. HARTO</u> <b>Making Moral Education Work: Innovating while Learning from the Past</b> [45 minutes]  <i>Chair: Nobumichi IWASA</i>
<b>Sunday 26/10 09.00-10.30</b>  <b>Parallel 4</b>  <b>[90 minutes]</b>	<b>Room 102</b>  <u>WANG Chun-Ping</u> <b>Can "Poetic Imagination" Be an Alternative Way for Fostering Social Justice?</b>	<b>Room 5</b>  <u>CHEN Yanqiu</u> <b>Realisation of the Internalisation of Confucian Culture Based on Study of the</b>	<b>Room 6</b>  <u>Nobumichi IWASA</u> <b>Unattended Vegetable Stands: The Importance of Daily Experiences in</b>

	<p><b>A Study of Capability-based Application of Compassionate Citizenry Pedagogy in Taiwan</b></p> <p><u>Karena MENZIE</u> and <u>Marion MYHILL</u>  <b>Educating for Global Citizenship in the Asia-Pacific Region</b>  [45 minutes]</p> <p><i>Chair: Laurance SPLITTER</i></p>	<p><b>Patriarchal Clans</b></p> <p><u>XU Ruifang</u>  <b>Responsibility: the Important Moral Value We Can Learn from Confucianism</b></p> <p><u>ZHONG Minghua</u>  <b>Between Tradition and Modernity – the Situation of Moral Education and its Response to Change</b></p> <p><i>Chair: Visha BALAKRISHNAN</i></p>	<p><b>Children’s Moral Upbringing</b></p> <p><u>Xiao-lei WANG</u>  <b>Raising Globally-Minded Children: It Begins with Core Values at Home</b></p> <p><u>Sri UTAMININGSIH</u>  <b>Moral Education Management in Implementing Curriculum 2013 for Elementary Schools Based on Character</b></p> <p><i>Chair: Kun ASTUTI</i></p>
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<p><b>Sunday 26/10</b>  <b>11.00-12.30</b></p> <p><b>Parallel 5</b>  <b>[90 minutes]</b></p>	<p><b>Room 102</b></p> <p><u>Mami HAJAROH</u>  <b>Accustoming Early Childhood Good Behaviour through Traditional Javanese Songs and Games</b></p> <p><u>Lusila Andriani</u>  <u>PURWASTUTI</u> and <u>Mami HAJAROH</u>  <b>Flora and Fauna as Media of Multicultural Education in Early Childhood</b></p> <p><u>Zeejah SHAHAB KHAN</u>  <b>Impact of Moral Education in Early Years Students Through Self-reflection: a Case Study of <i>The City School</i> Private School System of Pakistan</b></p> <p><i>Chair: XU Shihong</i></p>	<p><b>Room 5</b></p> <p><u>Mayumi NISHINO</u>  <b>Developing an Upper Secondary School Moral Education Curriculum</b></p> <p><u>Eugeniusz SWITALA</u>  <b>Comparison of Sustainability-related Values held by Secondary School Teachers in Jordan, Mexico, Pakistan, Poland and Seychelles</b></p> <p><u>Vishalache</u>  <u>BALAKRISHNAN</u>  <b>Thinking Maps in Moral Education</b></p> <p><i>Chair: Karena MENZIE</i></p>	<p><b>Room 6</b></p> <p><u>Ayu Niza</u>  <u>MACHFAUZIA</u>  <b>Implantation of the Values of Togetherness in Children through the Art of <i>Gejog Lesung</i></b></p> <p><u>Kun Setyaning</u>  <u>ASTUTI</u> and <u>Darmiyati</u>  <u>ZUCHDI</u>  <b>Developing Attitudes of Respect, Critical Thinking, Objectivity and Honesty through Developing Musicality in Teaching and Learning</b></p> <p><u>Rahmi Dipayanti</u>  <u>ANDAYANI</u>  <b>The Moral Basis to the Bestowal of Aristocratic Titles at Yogyakarta Palace</b></p>
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			<p><b>and its Relevance to the Character-Building Education of Javanese People</b></p> <p><i>Chair: Slamet HARTO</i></p>
<p><b>Sunday 26/10</b> <b>13.30-15.00</b></p> <p><b>Parallel 6</b> <b>[90 minutes]</b></p>	<p><b>Room 102</b></p> <p><u>Heesun CHANG</u> <b>A Study of Koreans' Perceptions of Honesty</b></p> <p><u>PENG Xiaolan</u> <b>Paradigm Shift of Chinese University Moral Education from the Perspective of Network Technology</b></p> <p><u>CHEN Wenxu</u> <b>The Moral Bottom Line of Internet Behaviours</b></p> <p><i>Chair: CHEN Yen-Hsin</i></p>	<p><b>Room 5</b></p> <p><u>LAU Wai-Keen</u> <b>Investigation of the Design and Effect of a Peace Education Course on Hong Kong Scout-Leaders</b></p> <p><u>HALILI</u> <b>The Cultivation of Human Values through Human Rights Week Project</b></p> <p><i>Chair: WU Meiyao</i></p>	<p><b>Room 6</b></p> <p><u>Jiyoung CHOI and Minkang KIM</u> <b>New Perspective on Ethical Sensitivity of Teachers</b></p> <p><u>XU Shihong</u> <b>Love Education for Under-privileged Students from Villages</b></p> <p><i>Chair: Derek SANKEY</i></p>

ACCUSTOMING EARLY CHILDHOOD GOOD BEHAVIOR  
THROUGH TRADITIONAL JAVANESE SONGS AND GAMES

Mami Hajaroh, Rukiyati, Sudaryanti, Joko Pamungkas

ABSTRACT

*This research aimed at proving that traditional Javanese songs and games can be used to familiarise young children with, and accustom them to, good behaviour. The songs and games investigated were Jamuran and Cublak-cublak Suweng played by a group of children. Two teachers at a Taman Kanak-kanak or TK (i.e. kindergarten) in Aisyiyah Jetis Pacarejo, Indonesia, guided the children in playing the games. The data were collected through observation and video-taping, and were analysed through recording and observation. The results show that two traditional Javanese songs and games i.e. Jamuran and Cublak-cublak suweng song and games can be used as educative media to familiarise and accustom good behaviour in early childhood education. Cublak-cublak suweng game encourages children to be brave and responsible. They can take their role as a "keeper" repeatedly without crying or becoming irritated. Jamuran can make the children accustomed to being patient, queue in an orderly fashion, be tough, responsible and cooperative. The teachers employ clarification strategies during the games, and when they are ended, in order to strengthen the children's understanding of good ethics. The dialogue between the teachers and the children indicate the children's understanding about the values enshrined within the games.*

*Key words: Good behavior; Songs and games; Javanese Tradition*

## Introduction

Javanese traditional songs and games (*dolanan*) are examples of how children communicate and socialize each other. Singing traditional songs and playing together can be ways to have fun and study. The principles of traditional children's songs and *dolanan* refer to togetherness, mutual support, befriend and relieve selfish child. This is apparent when the games on. It always needs friends or partners to play with, even though, in one team, they actually compete. *Dolanan* keeps the principles of togetherness. It is different from modern games which are played individually. For example, in playing play station, kids can play with computers or other digital devices. Children are now very fond of games and they can spend a lot of hours in front of monitor. Digital games bring about children difficult to socialize with their environment and can affect them to be individualists. Being individualist is certainly not good character and should be minimized from children.

However, *dolanan* is now becoming obsolete. A lot of kids have never played *dolanan* anymore, maybe even the parents have forgotten the various kinds of traditional games or *dolanan*, so they do not teach it to their children. If this condition is left, the traditional game itself will disappear from the Indonesian cultures and good behavior formed with these games will also be lost.

One way to instill good values in children is by habituation. In addition to providing exemplariness, get children to behave well is a strategic method for forming a good character in children. In doing conditioning and providing a good example to behave, it is needed to have values clarification strategies. In this strategy, dialogues are necessity to make clarification and understanding to the children about 'good and bad' or 'right and wrong'. Through clarification strategy, children get the values without any indoctrination.

Songs and *dolanan* can be alternative ways to develop good values in children as the foundation of character education. Both singing and playing are the world of children. By learning which suits to their world, good character is expected to be formed. Instilling character education to children from early age, we can prepare them as people who keep their local identity as well as having a

global vision that noble and virtuous character.

Therefore, it is important to examine kinds of good behaviors that can be accustomed to children through traditional songs and *dolanan*. If these traditional songs and *dolanan* can accustom good behavior to the children, it is important to develop learning through traditional songs and *dolanan* for early childhood in kindergarten.

### **Moral Development in Early Childhood**

In Indonesia, the Minister of National Education Regulation No.58/2009, 17 September, on Early Childhood Education Standards contains points on the levels of achievement of developmental standards. The standards of the levels of achievement of the development includes the principles of early childhood growth and development from birth until the age of six years. The levels of development achieved is the actualization of the potential of all aspects of development that are expected to be achieved by the children at every stage of their development (Ministry of Education, 2009: 1).

The standards describe the expected growth and development of children achieved at a certain age range. Achieved progress is the integration of the understanding of the developmental aspects of religion and moral, physical, cognitive, language, and social-emotional. In the Standard of the level of moral development (Ministry of Education, 2009: 8), it is mentioned that the moral standards for children aged 4-5 years are: recognizing good or bad behavior and getting used to be well-behaved. The stage of moral development of children aged 5-6 years is to understand the noble behavior (honest, helper, polite, respectful, etc.) and to distinguish good and bad behavior. To reach this stage of development, it is important to develop learning model by using the traditional songs and *dolanan*, so that the basics morality of the children is based on the Indonesian valuable culture.

Javanese traditional songs and *dolanan* is hereditary tradition that is in Indonesian society. Songs and *dolanan* are usually played by children in the afternoon after school or at night during a full moon. Songs and *dolanan* growing

in society has benefits for the children to get used to good behavior. As stated by Kohlberg's in Reimer (1979: 85), Kohlberg's did not believe that universal values are directly taught to children. The basic values should be manifested in social institutions, such as family, law system and economic. Children have not begun to learn the basic values before participating in the institution in which the values embodied. Playing traditional songs and *dolanan* help children realize the values and good behavior.

#### **Traditional Songs and Games (*Dolanan*)**

There is a lot of Javanese traditional songs and games. According to Yuli (2013:2), there are 117 children songs inventoried. They are classified into 3 groups, namely:

1. Songs that contain knowledge or science lyrics
2. Songs that contain educational lyrics, such as advice, ethics, honesty, sportsmanship, respect, etc.
3. Songs that stick on game movement.

The third group is sung while moving during playing the games. Since the third group combines two activities (singing and moving), it can be used as educative media to accustom good behavior on children. Examples of the Javanese traditional song that can be used as educative media are 'Cublak-cublak Suweng' and 'Jamuran'.

In playing 'Cublak-cublak Suweng', a kid roles as a keeper. A keeper must be in kneeling position and flat back. Other players sit down around the keeper. A player starts the game by distributing a small seed or a small stone to the other players in his right side. They stop distributing the stone or seed while the song ends. The song sung is presented as follows:

*Cublak cublak suweng  
suwenge ting gelenter  
mambu ketundung gudel  
pak empong lera-leru sopo ngguyu ndelikkake  
sir-sir pong dhele gosong sir sir pong dhele gosong.*

In the end of the song, the keeper raises and tries to guess which player who keeps the stone or the seed. If he get the right one, so the pointed one must be the

next keeper. But if he cannot guess correctly, he has to be the keeper until he gets the right one.

'Jamuran' can be played if only there are three or more players. The more the players, the more fun the game. 'Jamuran' game is started by doing 'hompimpah' or lottery to decide the one who will be a keeper. Someone who loses has to be a keeper. A keeper stands in the middle of the players who stand around him, making a circle and holding hands. The players sing 'Jamuran' song during the game on. They will walk round and round. The song is presented as follows:

*Jamuran, jamuran, yo ge ge thok  
Jamur apa, jamur apa, yo ge ge thok  
Jamur gajih mbejjih sa ara-ara  
Sira badhe jamur apa?*

After the song ends, the keeper calls one type of 'jamur' or mushroom, such as 'jamur parut' or porcini mushroom. Right after calling a mushroom type, the keeper goes to the players with hands covering their mouth. The keeper tickles their back hands. The keeper will stay as a keeper until he get the one who is being tickled and opens his mouth. The tickled one has to be the next keeper.

Good behaviour can be instilled through these songs and dolanan (games). They follow the rules of the games filled with singing the certain songs. In dolanan and song 'Jamuran', the players follow the keeper's instruction.

#### **Values Clarification Strategy**

Values clarification is a learning strategy or an approach that is used in moral education. According to Rath (Simon and Howe, 1978:18-19), values clarification strategy is a systematical approach that can be widely applied. It focuses on how to present a belief that can be followed by children and set the pattern of behavior certainly. It is based on the approach set by Louis Raths, which is generated from the thought of John Dewey. Different from other theoretical approaches, Raths doesn't concern about the content of one's own values. Moreover, it concern more on the value process. It focuses on how someone reaches a certain belief and how the belief makes his behavior pattern.

As stated by Rath in Simon and Howe (1978:19), the value process

includes:

*PRIZING one's beliefs and behaviors*

1. *prizing and cherishing*
2. *publicly affirming, when appropriate*

*CHOOSING one's beliefs and behaviors*

3. *choosing from alternatives*
4. *choosing after consideration of consequences*
5. *choosing freely*

*ACTING of one's beliefs*

6. *acting*
7. *acting with pattern, consistency and repetition*

The goal of the clarification strategy is to help the students using the above seven processes in their life and applying them to make their own beliefs and behavior patterns. Thus, in the classroom, teachers should use approaches that can encourage the students to be aware of their beliefs and behavior, inside or outside the classroom. Teachers also use materials and methods that support the students to consider any alternative thinking and behavior models.

Learners learn to weigh the pros and the cons and the consequences of various alternatives. Teachers can also help students to think about whether his actions in line with the belief that has been declared and if not, how it makes them closer to balance. Teachers try to give the students some options, inside and outside the classroom. With these options, the students decide their choices and evaluate the consequences. Through this strategy, the students develop their own values.

The clarification strategy allows the students to decide the values. It also encourages the students to be more aware of the essence of the values they have learned in the form of simulation and activities. It gives the students alternatives that support them to behave consciously and to find their own values. Through this strategy, the students also try to find social problems around them.

The clarification strategy is a learning technique that develops the students' ability to identify and analyze the values within any phenomena, songs, writings, pictures, and plays. For example, while doing 'Jamuran' with singing and playing,

the students would be accustomed with the good values of the song and the game. Through the dialogue between the teachers and the students about the game, they actually try to identify and analyze the games that have just been played. They finally realize that the games played give them good behavior values.

### **Research Method**

This study is a phenomenological study conducted by observing phenomena that occur when children are playing and singing Javanese traditional children's songs and *dolanan*. The subjects of research on behavioral habituation through song and traditional Javanese *dolanan* are teachers and learners in Aisyiyah Jetis kindergarten, Pacarejo, Semanu, Gunung Kidul, Indonesia. Data were collected through observation and video recording. Data analysis was performed through recording analysis and observation.

### **Research Results and Discussion**

The traditional songs and games (*dolanan*) played by the students are 'Jamuran' and 'Cublak-cublak Suweng'. The supervising teachers are Mrs. Iin and Mrs. Meta.

#### **Jamuran**

Mrs. Iin began the activities by doing Q-A session with the students about jamur or mushroom and its benefits to health. She explained that mushrooms can be cooked and served as soups, pizza, chips, and so on. In Q-A session, the teacher also presented the pictures of mushrooms such as: chanterelles, white mushrooms, oyster mushrooms, portobellos, shiitakes, and cremini. In general, the students already knew some types of mushrooms and they liked to eat them. The teacher then continued the activities by informing the students that they were going to play Jamuran. She explained the instructions and split out the students into groups.

Mrs. Iin and Mrs. Meta divided the students into three groups. Each group played Jamuran with their own group. The game was started by doing lottery to decide the one who became 'a keeper' and players. After that, they played together while singing the following song:



*/Jamuran ...ya ge ge thok/ Jamur apa ya ge ge thok/ Jamur gajih mberjijih  
sak ara-ara/ Sira badhe jamur apa/*

After singing the song, the keeper called a kind of jamur or mushroom, for example 'jamur pawon' or cremini. 'Pawon' is Javanese word that means a traditional stove like a fire place. The keeper then pretended to be jamur pawon-like. So he bowed his body to make a shape of 'pawon'. The other players walked sequentially through the stove or 'pawon' without touching the 'pawon' or the body of the keeper. If someone touched the 'pawon', he would be the next keeper.

This game can be used to get used the students to queue. They have to be patient while in line with other players. If they are not patient, they would touch the 'pawon' and become a keeper. They also learn how to do something cooperatively, so the game runs well and fun. Keeper position teaches them how to be responsible. As long as nobody touches him, he has to deserve his position as the keeper until someone touches him.

After succeeding walking through the body of the keeper in 'pawon' shape, in the next session the students sang the same song. After the song ended, the keeper called another type of mushroom such as 'jamur parut'. 'Parut' is Javanese word that means traditional grater. 'Jamur parut' grows upright like a grater. When the keeper called 'jamur parut', other players made a circle and pretended as statues. They covered their mouths with their hands. The keeper tried to tease them by tickling their back hands. Those who laughed and opened their hands would be the next keepers. This game teaches the students patience and perseverance. They tried to stay calm when the keeper tickles them as if he were grating coconut in traditional way. Again, 'Jamuran' makes the students become patient, responsible, and cooperative.

After finishing the game, the teacher did session of value clarification. To do this, she sat in the middle of the students who made a circle. Mrs. Iin explained the values of playing 'Jamuran', such as patience, tidiness while queuing, perseverance, responsibility, and cooperation. She asked the the students about what they should do while playing 'Jamuran'. She also led the students to think how to apply the values in their daily life. The students could answer correctly

that a man should be patient, in line while queuing, cooperative, and responsible.

From the activities, it is proven that 'Jamuran' teaches the students to get used to be well-behaved. Good behavior within the game can be applied in their daily life. Through the session of value clarification, done by Q-A activity, the teacher ensures the students' understanding about the values. The correct answers from the students show that they consciously understand the good values of the game.

### ***Cublak-Cublak Suweng***

Another dolanan (the traditional game) is *Cublak-cublak Suweng*. It was started by grouping the students into four groups. Three groups consisted of male students and another group consisted of female students. Mrs. Merta gave an example by singing the song followed by the students. The game was initiated by doing lottery to decide the one who became a keeper. After that the students got started singing and playing.

The keeper took kneeling position like doing *shalat* (Islamic prayer). The others sat down around the keeper and put their hands on the keeper's back. One of the player kept a coin or a small seed. The players started turning the coin round and round while singing *cublak-cublak suweng* song. When they went to this lyric: '*sir sir pong dele kopong, sir sir pong dele kopong*', the players met their own hands and shake them as they were keeping the coin. When they stopped singing, the keeper tried to guess who was keeping the coin. If he could get the one keeping the coin, he would be free and was being replaced by the pointed one.

While the game was on, Mrs. Meta always reminded the students to play fairly. If the keeper got him/her, he/she had to be ready to be the next keeper. She said, "Please kindly be honest. If you keep the coin, then show it." The students replied directly, "Yes, Ma'am."

Dolanan '*Cublak-cublak Suweng*' also can be used to accustom the students' good behavior. During the game, they dare to be responsible with their position, even when a student becomes a keeper again and again. They are fine with that and no one cries due to the 'bad luck' position. They played fairly and

honestly. The one who keeps the coin do not cheat the keeper.

In the end of the activity, Mrs. Meta invited the students to make a circle and sit down. It was the session of the values clarification. The students listened to their teacher carefully that while playing '*Cublak-cublak Suweng*', they were not allowed to cry or avoid the keeper position. She said that through this way, the students learned how to be responsible and tough. In addition, she encouraged the students to be cooperative in playing the game, so they could make the game full of fun. She then asked the students about the values of the game. The students generally could give sufficient answers, namely: the values of honesty, perseverance, and responsibility.

The process of playing dolanan '*Cublak-cublak Suweng*' shows that the game teaches the students to get used to be well-behaved. The good deed in the game can be applied in their daily life. Moreover, the values clarification session give the students good understanding about the awareness of being good as they are playing the game.

The traditional songs and games were created in Indonesia by some *walis* who lived in 14 century. Term '*wali*' refers to an Islamic scholar who spread Islam in Indonesia. The goal is to teach children to be well-behaved. There are other kinds of *dolanan*, such as *Jaranan*, *Sluku-sluku bathok*, *Iilir-ilir*, and so on. In fact, nowadays, children are more interested in playing modern games and going on line instead of playing dolanan.

One of the goals of establishing early childhood education is to develop moral aspects of the children. The moral aspects of the children can be taught through traditional songs and *dolanan*. In fact, many teachers of early childhood education do not know the values sticking on the traditional songs and *dolanan*. They just know the songs and can play the games but they don't have sufficient understanding about the essence of the activities and don't know that dolanan can be educational media to teach educational character to the children. They have just know the main function of the activities after having a training from researchers.

Another problem is the teachers do not do value clarification session. The teachers got used to sing along the students but they don't explain the values

within the lyrics through the value clarification. Therefore, it is essential to make innovation of early childhood education through traditional songs and games.

In addition, as a nation that is rich with cultures and traditional heritage, Indonesia should revive the values of the local wisdom in every educational setting, whether formal or non-formal education. Traditional songs and games is effective media to make Indonesian early childhood grow as people who have identity as Indonesian with noble character. The uniqueness and specialty of Indonesian cultures can be the strategy to implement special educational character that rise the national values such as religiosity, honesty, responsibility, cooperation, patience, persistence, and perseverance to any problems of life.

### **Conclusions**

The results show that the two Javanese traditional songs and games (*dolanan*) i.e. 'Jejamuran' and 'Cublak -cublak Suweng' can be used as an educational medium for accustoming good behavior in early childhood education. Songs and *dolanan* 'Cublak-cublak Suweng' encourages children to be brave and be responsible. They can take their role as "keeper" over and over again without crying or being upset. The teachers used clarification strategies during the game and when the game ended to strengthen children's understanding of good ethics. Dialogue between the teacher and the students demonstrated the students' understanding about the values that are essentially attached in the game.

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A handwritten signature in blue ink, appearing to read 'Chris Drake', written in a cursive style.

Christopher Drake, Chairman

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# Accostuming Early Childhood Good Behavior Trough Traditional Javanese Songs

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