



Contribution of Educational Institutions in the Preservation of Traditional Culture Karawitan Java

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Abstract

Culture as a state identity must always be preserved so that it remains alive and relevant for every generation of society. Indonesia has a variety of cultures, including traditional music on the island of Java, namely Karawitan Art. The process of cultural inheritance can be through educational institutions which are leading institutions that are in direct contact with the nation's generation. So this research was taken to describe the efforts made by educational institutions in contributing to preserving the traditional culture of karawitan art concretely. A study designed using a qualitative approach with a case study type. Data was obtained through observation, interviews and documentation. The informants are educators and trainers. The number of students is 26 children, all of whom participated in karawitan activities. This karawitan group is named "Karawitan Cilik". The learning method of karawitan art uses the habituation method. Learning the art of karawitan is proven to support children's development, including in physical, motor, cognitive, social-emotional, moral, language and art aspects. The learning of karawitan art carried out by educational institutions is a form of contribution to preserving traditional culture in the surrounding environment. In addition, this activity can also be a meaningful learning for students.

Keywords: cultural preservation; early childhood education; karawitan.

INTRODUCTION

Indonesia is a country that has rich and diverse cultures. Culture is an identity or symbol that is attached to the nation. Culture must always be maintained and preserved, so that it can remain alive and be used as a guideline and applied by future generations. One of the inheritance processes can be through educational institutions which are leading institutions in cultural inheritance. The existence of educational institutions includes preparing students who excel in competing in the global era while still being based on morality taught from the local cultural context (Edu & Tarsan, 2019). One of Indonesia's cultures is traditional arts. Traditional arts are interpreted as the manifestation of creativity that is clear in describing the identity of a nation that has cultural nobility, both formed through historical processes and existing environmental resources (Rohendi, 2022).

Traditional music is a part of traditional arts which is interpreted as *Output* from feelings or expressions through the sound of musical instruments so that they contain rhythms that are inherited from generation to generation and have noble values (Edu & Tarsan, 2019). Traditional Indonesia music is very diverse, considering that Indonesia consists of 15,708 islands, each of which has its own culture. Indonesia has thousands of types of music consisting of various instruments, musical instruments, genres, and even a few that are accompanied by dances and performances (Wikipedia, 2023). Likewise, what has developed

on the island of Java is the art of karawitan. Karawitan comes from the word "Cayenne" which means soft, smooth, which gets the suffix "ka" and "an", so that karawitan is a work of art that uses a subtle sound (Pratama et al., 2019). Karawitan is a sound art both vocal and instrumental that uses a scale slendro and Pelog, where the main component is vocals that contain songs and instrumentals or gamelan (Siswadi et al., 2018b).

The art of karawitan visually appears to be played using gamelan, each of which has its own role. Meanwhile, the audio can be heard through the rhythm of gamelan that plays gendings with different characters. The art of karawitan contains historical and philosophical values for the Indonesia nation. The historical journey of karawitan art appeared at the same time as the great kingdoms in Indonesia such as Majapahit and Mataram. Karawitan art is used as a means of communication, an object of Javanese cultural education, a competitor to western musical instruments, a negative filter of foreign culture, royal heritage to aesthetic functions (Setyawan, 2017). These benefits can continue to be felt if traditional arts such as karawitan remain alive and relevant in this era, where the current generation tends to be more familiar with foreign cultures. Of course, this is the role of the government in efforts to preserve traditional arts.

With this, the Government together with the Ministry of Education and Culture provides music art learning in the Independent Curriculum in intracurricular learning activities. Freedom of expression is an effort that can describe "freedom of learning" in the learning of musical arts so that they can experience, reflect, think, create and work artistically (Riyadi & Budiman, 2023). The scope of music art learning includes the ability to master vocal skills such as the basics of singing techniques, playing musical instruments, and music appreciation. Students who participate in musical arts activities, in addition to being able to develop creativity, also help self-development, develop sensitivity, build a sense of beauty, express expression, provide challenges, train discipline, and introduce students to the cultural history of their nation (Santosa, 2019).

Music art learning in the Independent Curriculum is given starting from the Early Childhood Education (PAUD) level to the upper secondary level. The urgency of learning music art is given from an early age because it can support children's development and optimize the learning process (Septiani & Yeni, 2021). In simple terms, learning music in early childhood includes singing, whistling, clapping and stomping feet (Aulia et al., 2022). Musical proficiency can affect intellectual intelligence, in research (Oktaviani's, 2021) shows that spatial intelligence (spatial intelligence) children who get musical arts learning have a significant increase compared to children who are not explored by music. In addition, music can also improve language skills, vocabulary and logic. Learning music art also has an impact on the growth of intellect, mind, socialization, and emotions (Santosa, 2019). According to (Lwin, 2008) From a neurological point of view, the first aspect that individuals must develop is music, because since the womb they have been able to listen to voices, including music.

According to (Andari & Wiguna, 2023) Sharing tips on learning music art in early childhood include involving music in children's learning and play experiences, choosing music that suits the needs of children, choosing music that has simple rhythms, melodies, and lyrics, discussing music, exploring various types of musical instruments, learning to play musical instruments, expressing music through body movements and dance, and provide opportunities for children to express music. No less important, giving appreciation in the form of praise to children also needs to be done (Damayanti et al., 2020). According to (Budiwati, 2019) It also explained the methods of learning music art for early childhood including: listening

to sounds and encouraging children to give feedback, responding to sounds through movement, experimenting through various kinds of sounds, imitating and playing as well as recognizing the various sounds they hear. This is in accordance with the Child Development Achievement Level Standards (STPPA) on the art aspect, especially in terms of enjoying various songs for 5-year-old children as evidenced by the ability to: (1) hum or sing while doing something; (2) Playing musical instruments/instruments/objects with friends (Damayanti et al., 2020).

Traditional arts can support early childhood development, including the art of dancing which can increase children's moral values and motor skills. In addition, playing traditional musical instruments can also improve children's physical motor development which is formed through movements that are carried out deliberately, controlled and organized in a pattern. Playing traditional musical instruments together can also create cooperation between children that can build social-emotional development (Mayar et al., 2019; Ulfa & Rukiyah, 2017). Furthermore, traditional arts can also stimulate cognitive, motor, emotional and artistic development (Djibran & Pamungkas, 2023). Research (Kurniawati et al., 2021) in group A of Kindergarten Dharma Wanita Persatuan 07 Kluwut Wonosari District showed that learning Javanese Gamelan art was declared very feasible to increase children's cooperation. In line with this, learning the art of karawitan can also be used as music therapy and the development of talents and self of autistic children at the Special Autism SLB Bina Anggita Yogyakarta (Annisa, 2016). Furthermore, traditional arts can also be used as therapy for "gadget addiction" (Widiastuti et al., 2022). In karawitan art, among others, utilizing children's toy songs that have contributed to providing an understanding of karawitan art to foster the spirit of art and love for the homeland in accordance with the age of children (Siswadi et al., 2018a).

The process of cultural inheritance such as traditional arts through educational institutions cannot be carried out comprehensively due to the lack of facilities and infrastructure, lack of expert educators in the field of traditional arts, lack of opportunities and others. Generally, schools provide knowledge insights globally. The absence of direct experience to know and learn traditional arts becomes irrelevant for early childhood education. This is because in the early childhood phase it will be easier to capture learning realistically and concretely. In addition, here are several schools that can provide traditional arts learning experiences such as in the research of (Nurjatisari et al., 2023) invite students to outing class in the Performance at the Edas Art Village which was used as an effort to motivate, facilitate, and guide cultural art creation activities with the theme of local wisdom. Furthermore, the efforts made by ABA Kricak Kidul Kindergarten in introducing the "adiluhung culture" to students, considering that in this era of globalization there was a great onslaught with the entry of foreign cultures from abroad through various social media and electronic media (Nugraini & Pamungkas, 2023). In line with that, Taman Indria Kindergarten Taman Siswa Karanganyar Kebumen also provides learning of traditional arts such as traditional dance and karawitan art to students (Wirjosantosa, 2022).

With the results of previous research from (Sa'diyah, 2024), that shows good results in shaping and instilling character values such as, so that children can sit politely, hit gamelan well, besides that there are only 8 children who participate in gamelan because of the limitations of the tools provided by the school, which is a reference for researchers that with gamelan activities children will form and instill character values in 6 aspects of early childhood development, One of them is the moral attitude of children, where in children's gamelan activities are given songs that have the meaning of being moral well and politely, besides that there is no limit in carrying out activities in the number of children, so all children of PKK 117

Geneng Kindergarten participate. Thus, this study is designed to describe an effort made by educational institutions at the Early Childhood Education (PAUD) level in contributing to the preservation of traditional culture. In this case, in Geneng Hamlet located in Bantul Regency, D.I Yogyakarta which has the potential in the development of karawitan art which is a traditional art that has long developed in the land of Java. By utilizing the potential of existing resources, an institution under the auspices of Geneng Hamlet, TK PKK 117 Geneng carried out activities Best Practice Karawitan Art Learning to students.

METHOD

This research uses qualitative methods to be able to explore and obtain meaning to the problems that occur (Cresswell, 2016). This study also utilizes a case study approach (case study) as an effort to obtain a detailed, intensive, and in-depth understanding of a phenomenon that occurs (Emzir, 2011). Case studies were selected to uncover cultural preservation efforts through Best Practice "Little Karawitan" at the PAUD level. This research was carried out at the PKK 117 Geneng Kindergarten Driving School, Sewon District, Bantul Regency, Special Region of Yogyakarta, Indonesia. Furthermore, the subjects in this study are students in groups A and B totaling 26 children who all participated in the "Karawitan Cilik" activity. The researcher applies as an instrument in this research, so the presence of the researcher is needed from the research plan to the post-research.

Data was obtained from a series of observation, interview and documentation processes. Observation was carried out directly during karawitan art learning activities in the school environment. In the observation activity, the researcher identified the learning process of karawitan art to the methods used and the children's responses during learning. In the observation activity, the researcher also tried to identify the relationship between learning the art of karawitan and the development of students. The interview was obtained through a question and answer activity with informants, namely educators and karawitan art coaches. The documentation is sourced from activities and learning materials for the art of karawitan. After the data is obtained, data analysis is carried out through data reduction, data display and conclusion drawn. The validity of the data was tested through the triangulation method, techniques and sources. Triangulation techniques are carried out by reviewing data sourced from observations, interviews and documentation. Meanwhile, source triangulation was carried out to recheck the data that had been obtained from all informants (Sugiyono, 2017).

RESULTS AND DISCUSSION

Before carrying out this research action, the researcher first held an initial meeting with the principal of PKK 117 Geneng Kindergarten, where the initial meeting the researcher was interested in the activities of the PKK 117 Geneng Kindergarten school. Next, the researcher began to make initial observations. Activities at the PKK 117 Geneng Kindergarten school are aimed at all PKK 117 Geneng Kindergarten children group A and group B, students are ready to learn with teachers and fathers, namely improving 6 aspects of development in early childhood, one of which is a moral message to children through cultural preservation methods through best practices "Little Karawitan". In the first stage, all children were given the opportunity to try to use all small karawitan tools, after several experiments were carried out by teachers and fathers to choose which tool was suitable for each child, but without exception all children of PKK 117 Kindergarten got the opportunity to play small karawitan tools. For the implementation of each meeting, it will be described as follows: all children follow the directions

of the teacher and father of the hamlet without hesitation, dare to appear to act out all the small karawitan instruments, and do not despair in performing the rhythmic movements of the songs performed.

Preservation is the process of implementing activities to protect, maintain, maintain, maintain, utilize, foster and develop. Conservation is also defined as an active and conscious effort that has the goal of maintaining, maintaining, and maintaining, as well as fostering and developing something that comes from a group of people in the form of objects, patterned activities, and ideas (Triwardani & Rochayanti, 2014). Cultural preservation according to (Koentjaraningrat, 1984) is a large system that has various components related to the subsystem of life in society. Likewise, the preservation of traditional culture through educational institutions can be carried out if there is good cooperation and communication between the school and parents and the surrounding community. Apart from the preservation function, other positive impacts can also be obtained such as being able to uphold the name of the school and the region and can be a meaningful learning for children. In line with this, it has been carried out at the PKK 117 Geneng Kindergarten Driving School as a form of contribution in striving for cultural preservation through karawitan art learning activities.

Based on the results of an interview with Mrs. S, who is the principal of PKK 117 Geneng Kindergarten, karawitan art learning activities have been running for almost the past 3 to 4 years. Starting in 2021, PKK 117 Geneng Kindergarten participated in the Driving School Program organized by the Ministry of Education and Culture. The Driving School Program is an improvement program related to school transformation that accelerates public/private schools to move 1 to 2 stages further. The Driving School Program generally focuses on developing school human resources, starting from students, teachers, to school principals. The quality of students is measured through the achievement of learning outcomes above the expected level by creating a safe, comfortable, inclusive, and enjoyable learning environment. In the 2021/2022 school year, this program has involved 2,500 educational units in 34 provinces and 110 districts/cities. As for the 2022/2023 school year, there are 10,000 educational units in 34 provinces and 250 districts/cities. Then for the 2023/2024 school year, there was an increase in the number of people involved from 34 provinces and 514 districts/cities, namely as many as 20,000 education units (Sutrisno, 2021). After successfully being affiliated as the 2nd batch of Driving Schools, then PKK 117 Geneng Kindergarten introduced Best Practice which is in the form of learning the art of karawitan which is named "Karawitan Cilik".

"Karawitan Cilik" PKK 117 Geneng Kindergarten Driving School began when educators tried to lift and utilize the resources in the surrounding environment. PKK 117 Geneng Kindergarten is an institution under the auspices of Geneng Hamlet. This institution is managed by a group of PKK mothers in Geneng Hamlet who are concerned about the education of children in the surrounding environment. They hope to realize quality education, but with education costs that can still be reached by the people of Pedukuhan Geneng. Until the formation of the 117 Geneng PKK Kindergarten. One of the potentials possessed by Geneng Hamlet is the art of karawitan. In addition to the availability of Gamelan musical instruments used in karawitan art, Padukuhan Geneng also has qualified human resources in playing musical instruments and karawitan art. Thus, it is very unfortunate if these resources are not used as well as possible. Traditional culture such as traditional music must always be maintained and preserved as best as possible. One of the efforts that can be made is to introduce traditional culture to children. This is in line with what has been conveyed by the Principal of PKK 117 Geneng Kindergarten that the main purpose of learning karawitan art to

students is to introduce traditional culture taught by previous ancestors, said Mrs. S "nguri-nguri budoyo ancestral".

The learning method of karawitan art used by PKK 117 Geneng Kindergarten is a habituation method. Initially, students were introduced to various Gamelan musical instruments ranging from Saron family, Gong family, Gender, Bonang Family to Kendang. They were free to explore and experiment with the entire Gamelan instrument. After going through the introduction process, they were taught how to play Gamelan musical instruments. All students are given the same opportunity without discriminating against one another. This pattern is repeated many times until the abilities, interests and talents possessed by each student are visible. This karawitan art learning activity is taught by an educator or trainer of karawitan art who waqf his knowledge for free with the same goal, namely efforts to preserve ancestral culture. The educator or trainer is one of the lecturers at an art college in Yogyakarta, he is Mr. AG. Starting from the beginning of the karawitan art learning activity plan until now, he has always accompanied and guided students at PKK 117 Geneng Kindergarten. Karawitan art learning activities are extracurricular activities that are used as Best Practice from the PKK 117 Geneng Kindergarten Driving School. Furthermore, Gamelan musical instrument players were divided based on children's interests and abilities. Learning the art of karawitan uses children's toy songs that are familiar and easy for children. The learning process is also with habituation and repetition. The principal, Mrs. S said "at first I doubted whether the children could play gamelan musical instruments and then accompany the songs which of course have different scales and instruments, but apparently the children were very enthusiastic and extraordinary".

In learning the art of karawitan carried out by PKK 117 Geneng Kindergarten, it uses children's toy songs that are easy and familiar to children. Among the songs played was "Building a boat", "study of the", "moon padhang", "Walking slowly", "dhayohe teapot" Little Karawitan jingle with the title "Karaci". Some of the children's toy songs were created by Mr. AG as an Educator or Coach of Karawitan Art. The children's toy song contains crucial moral messages for children, such as in the song "Walking slowly" which in the lyrics of the song gives the message that when walking should be slow; when walking must be careful; When you want to cross, you must be vigilant to look right and left. Song or "Gendhing-gendhing" This is very concise but contains an important meaning to add to children's insights. Next Gendhing which is titled "Dhayohe Teapot" hinted at how to receive guests properly. Children's toy songs or "Gendhing-gendhing" or also called "Toy Songs" contains Javanese songs that are concise, short and easy to sing, but contain meaningful moral messages. Thus, another benefit that can be obtained through this karawitan art learning activity is the introduction of the Javanese language. Learning Javanese through children's toy songs will be easier for children to understand. According to (Sudjarwadi, 2010) In learning Javanese, children can learn to recognize the existence of manners, because in Javanese culture politeness will be reflected in pronunciation and behavior. With the learning of Javanese through children's songs, it is hoped that it can produce a young generation of Javanese who are skilled in language as well as can reflect the personality of Javanese people.



Figure 1. Karawitan Art Learning Activities

Figure 1 shows the karawitan art learning activity "Karawitan Cilik" Kindergarten PPK 117 Geneng. This activity was carried out at the house of Mr. Dukuh as one of the school managers. Likewise, a series of Gamelan musical instruments were also allowed by Mr. Dukuh to be used during learning activities. Gamelan musical instruments are traditional musical instruments inherited from Javanese ancestors which are believed to contain their own historical and philosophical characteristics. In its use, it must also be by procedure or "upload-ungguh" according to Javanese belief. With the existence of this karawitan art learning activity, it has also indirectly taught children culture adiluhung owned by Javanese. Nowadays, Javanese culture adiluhung are no longer known and applied. Now most children are starting to lose insight into the local culture. Javanese culture has experienced eros in the sense that the culture is still remembered but is no longer known and its existence is seen again (Apriliani & Dewi, 2019). The indirect benefits obtained through this karawitan art learning activity include teaching students to behave or in Javanese culture known as "upload-ungguh" or "adiluhung" when playing a Gamelan musical instrument. This can be seen starting from how children walk through Gamelan musical instruments, how to sit to how to behave.

In learning karawitan art activities, apart from being an effort to preserve culture, it seems that it can also contribute to early childhood development. "Karawitan Cilik" PPK 117 Geneng Kindergarten was attended by 26 students. Some of them are tasked with playing Gamelan musical instruments and as song singers. When playing Gamelan musical instruments, the strength of the hand muscles is required. Because, in playing Gamelan musical instruments, namely by hitting and beating. With this, karawitan art learning activities can support children's motor development. This is in line with what has been conveyed by (Mayar et al., 2019; Ulfa & Rukiyah, 2017) that traditional musical instruments can support the physical aspect of motor. Furthermore, in the art of karawitan, there are song singers. The song used by "Karawitan Cilik" is a children's toy song which incidentally is in Javanese. This can certainly have an impact on children's language development and can improve the vocabulary possessed by children. Mrs. S as the principal said, "the songs used during the karawitan are also sung when they play, study and do other activities, they understand the meaning of this song". Thus, in addition to having an impact on language development, karawitan art learning activities also have an impact on children's cognitive development. In playing Gamelan musical instruments, good coordination between hands and eyes is also needed. This is in line with what has been

conveyed by (Djibran & Pamungkas, 2023) that traditional arts can have an impact on the cognitive aspects of early childhood.

Other positive impacts obtained through karawitan art learning activities include being able to support children's moral development. Mainly about the manner of behaving obtained through children's toy songs that are sung. In addition, students of PKK 117 Geneng Kindergarten have been able to understand the procedures in appreciating and respecting traditional musical instruments, such as how to walk in front of Gamelan. Furthermore, through this karawitan art learning activity, children are taught about art. Through art, students can express themselves through songs and musical instruments played. This is an added value for students at PKK 117 Geneng Kindergarten who get the opportunity to explore music. Because according to (Oktaviani, 2021) Children explored with music showed increased spatial intelligence (spatial intelligence) compared to children who are not explored by music. Mrs. S as the Principal said that the intelligence of these children is very extraordinary, they can quickly memorize the tones and lyrics of the songs played. In playing Gamelan musical instruments, you must also have a good focus because each song is played with a different scale, for example for those who play saron families, they must have good eye and hand coordination and have a good memory. Along with that, they must also focus on receiving appeals from educators.



Figure 2. Performances of Karawitan Cilik at International Music Performances

"Karawitan Cilik" PKK 117 Geneng Kindergarten has succeeded perform in art performances both in the region, nationally and internationally. This is shown in figure 2 above the performance of the karawitan art performance "Karawitan Cilik" TK PPK 117 Geneng which was held at the ISI campus. This success certainly cannot be achieved if there is no good cooperation between students and educators. It takes a lot of exercises as conveyed by Mrs. S, "we usually have to do extra training before performing, which is usually once a week can be two to three times a week, Alhamdulillah, the children can be cooperative and also supportive parents". This illustrates that students who take part in karawitan art learning activities are able to work together both with their friends and with educators. Playing in a group or art group like "Karawitan Cilik" is certainly not easy because it requires good collaboration. Based on the results of observations during the learning activities of karawitan art, the children were enthusiastic and helped each other. When Mr. AG has given a warning, they immediately prepare and focus on the appeal given. Through this karawitan art learning activity, it can also

increase children's focus. In addition, this activity reduces the intensity of children to play gadgets (Widiastuti et al., 2022).



Figure 3. Gamelan Karawitan Cilik

Figure 3 is the musical instrument "Gamelan Cilik" which is specially designed for children, both size, shape and color have been adjusted to the characteristics and range of children. Because previously "Karawitan Cilik" carried out learning by utilizing existing Gamelan musical instruments, namely Gamelan musical instruments for adults. The main components of this musical instrument "Gamelan Cilik" consist of metal and wood. Each tool has its own function in the art of karawitan. The word Gamelan Cilik itself comes from the Javanese language "gamel" which means to hit/beat, followed by the suffix "an" which makes it a noun, while "cilik" means small. So it can be concluded that the term small gamelan is a unit of small gamelan musical instruments designed specifically for children who play together (Djibran & Pamungkas, 2023). The introduction of the name of the musical instrument "Gamelan Cilik" starting from the gong, saron, kendang and percussion instruments was taught by Mr. AG. Students are given the opportunity to beat all the tools that have been provided, children are given the opportunity to explore and express art.

CONCLUSION

The results of this study show that the learning of karawitan art carried out at the PKK 117 Geneng Kindergarten Driving School as an effort to inherit culture in the nation's generation was successfully held. This karawitan art learning activity was named "Karaci" or "Karawitan Cilik" which was attended by 26 students. The little Karawitan of the PKK 117 Geneng Kindergarten Driving School has also successfully performed in several national and international art performances. In addition, karawitan art learning activities by utilizing resources in the community can be a meaningful learning for students. This is certainly in line with the learning objectives of the independent curriculum. Learning the art of karawitan also manifests children's toy songs that can introduce children to the Javanese language. Children's toy songs also contain moral messages, among the toy songs used are "nggawe perahu", "sinau maca", "padhang bulan", "mlaku alon-alon", "dhayohe teko" and the Little Karawitan jingle with the title "Karaci". This karawitan art learning activity also teaches students about the

adiluhung tradition owned by the Javanese people. More benefits are also obtained through karawitan art activities that can support children's development in physical, motor, cognitive, social-emotional, moral, language and art aspects.

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