



# The Integration Of Traditional Balinese Children's Song Lyrics In Indonesian Learning To Instill Moral Education Of Elementary School Students In Ubud

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## ABSTRAK

Menumbuhkan nilai moral bagi peserta didik merupakan masalah besar dalam dunia pendidikan, khususnya pembelajaran bahasa Indonesia. Tujuan penelitian ini adalah untuk menganalisis pengaruh pemaduan lirik lagu anak tradisional Bali dalam pembelajaran bahasa Indonesia terhadap penanaman pendidikan moral pada siswa sekolah dasar di Ubud. Penelitian ini menggunakan pendekatan mixed method yaitu concurrent embedded model sebagai metode penelitian. Populasi dalam penelitian ini adalah seluruh siswa, orang tua, guru, dan kepala sekolah di SDN 1, SDN 2, SDN 3, SDN 4 dan SDN 5 Ubud. Sampel yang digunakan adalah 70 siswa, 70 orang tua, dan 5 guru wali kelas yang diambil dengan menggunakan metode purposive sampling. Metode pengumpulan data yang digunakan adalah observasi, wawancara dan lembar angket. Instrumen yang digunakan adalah instrumen non tes berupa angket sikap moral. Teknik analisis yang digunakan adalah statistik deskriptif kualitatif dan kuantitatif dengan uji-t sampel berpasangan. Hasil penelitian menunjukkan bahwa sig. nilai pair sample t-test adalah 0,000 < kemudian 0,005. Kesimpulan dari penelitian ini adalah lagu tradisional Bali dapat diintegrasikan dalam pembelajaran bahasa Indonesia yang berpengaruh signifikan terhadap sikap moral siswa SD di Ubud. Implikasi dari penelitian ini mampu menanamkan nilai-nilai karakter penting bagi kehidupan siswa.

## ABSTRACT

Cultivating moral values for students is a big problem in the education world, especially learning Indonesian. The purpose of this research was to analyze the effect of the integration of traditional Balinese children's song lyrics in Indonesian learning toward the cultivation of moral education for elementary school students in Ubud. This research used a mixed method approach, namely the concurrent embedded model as a research method. The population of this research was all students, parents, teachers, and principals of SDN 1, SDN 2, SDN 3, SDN 4 and SDN 5 Ubud. The sample used was 70 students, 70 parents, and 5 homeroom teachers who were taken using purposive sampling method. The data collection methods used were observation, interview and questionnaire sheets. The instrument used was non-test instrument in the form of a moral attitude questionnaire. The analysis techniques used were qualitative descriptive statistical and quantitative with pair sample t-test. The result of the research shows that the sig. pair sample t-test value is 0,000 < then 0,005. The conclusion of this research is the traditional Balinese song could be integrated in Indonesian learning which is significantly effected towards moral attitude of elementary students in Ubud. The implication of this research is able to instill the important character values for students' life.

## 1. Introduction

The decline in morality of the Indonesian younger generation is always decreasing, this is evidenced by the existence of various behavior deviations carried out by young people such as motorcycle gangs, trapped in promiscuity, use of alcoholic drinks and drugs, and brawls are increasing every year. Moral values in the communication relationship between children and people as well as students and teachers also experience degradation. Less attention to manners and moral values of society which are part of the local wisdom values and character education. Moral values must exist in the learning process of educational interaction, the development of learning materials, the application of methods and strategies until the evaluations applied, this shows the importance of moral education in the learning process, especially with the integration of local wisdom (Agustin & Hamid, 2017; Selviana, 2020; Septiani & Nasution, 2018).

The integration of local wisdom to instill moral values can be done by including traditional songs that have moral values as part of the learning content. In learning Indonesian, the integration of traditional Balinese songs that contain moral values is very urgent to do to fend off the negative effects of the onslaught of the globalization era, especially the Balinese young generation with the support of tourism and international relations. The young generation of Balinese cadres for the exchange of values between nations takes place very quickly, therefore a careful, selective and creative attitude must be developed (Lestariningsih & Suardiman, 2017; Putra, 2017; Surya, 2017).

The global era and technological developments in the Revolutionary Era 4.0 shifted the habit of cultivating moral education from sitting together with discussions, conveying messages from parents to children, traditional games, meaningful traditional songs, and fairy tales were defeated by the habit of using smartphones, laptops, games, social media, and dependence on the internet. Habits in this era without the control of teachers, parents, and the learning environment will nurture individualistic, hedonistic, and materialist traits which of course lead to deviation of moral values (Amran, Jasin et al., 2019; Busyaeri & Muharom, 2016; Suwarna & Jatirahayu, 2013). This article discusses literature learning with the development of traditional Balinese children's song lyrics, in order to instill moral education in elementary school students. This study is very urgent in the onslaught of the globalization era. So that children do not become complacent, dragged down by globalization. The implementation of the traditional songs integration in Indonesian learning is expected to be able to instill moral values contained in song lyrics in the minds of students. Students are invited to sing traditional songs together while playing so that moral values can be embedded in a pleasant learning atmosphere.

The traditional children's song lyrics is expected to get people's attention and be preserved. It is necessary to do a research on traditional children's songs to arouse people's attention in cultivating moral education through the use of traditional songs. The use of folk songs as a multimedia-based learning medium is attractive to children and can preserve the nation's culture. Children who are accustomed to sing traditional children's songs while playing a role have better adaptability and cooperation than children who are used to play games (Komalasari, 2019; Maulida, M., Wati & An'nur, 2015; Widiatmaka, 2016). Indonesian traditional children's song need to be nurtured and developed in line with psychological development, physically, and children's mental.

The efforts in increasing the love of the country and the formation of human characters with traditional Indonesian children's songs or traditional children's songs deserve to be preserved and developed. Traditional Balinese children's song lyrics are an element of Balinese culture. Bali as a famous cultural tourism area. Valuable cultural heritage such as traditional Balinese song lyrics should not be displaced by global influences, because cultural heritage and its development can make Bali beautiful in the eyes of the world (Turaeni, 2017; Tyasrinestu, 2014; Wati, 2018).

Traditional Balinese children's song lyrics as local wisdom use Balinese language. Now, it is increasingly marginalized. If it is allowed to do so, the cultural elements that are valuable and potential in tourism development can be displaced, because globalization can lead to the displacement of traditional cultures. The Balinese language as an element of Indonesian culture plays an important role in the development of culture and tourism. This is shown from the heritages such as papyrus (*lontar*) about Bali, herbal medicine, chants, and story (*satua*) which are valuable using the Balinese language, all the cultural heritage and local wisdom of Bali need to be preserved (Iswara, 2015; Paramarta et al., 2019; Suryati et al., 2018).

The heritage of local wisdom in the form of traditional Balinese children's songs can be preserved and can be developed through relevant integration with the subject matter presented in the lesson. The integration of local wisdom in learning can be integrated as content, context, and syntax / model (Lestariningsih & Suardiman, 2017; Nugroho et al., 2019; Putri et al., 2018). The local wisdom of traditional Balinese children's song in this study is integrated as material or additional content in context of students' moral cultivation in the educational field.

Moral education and children's character in particular can be developed at the primary and secondary education levels (Buyung & Nirawati, 2018; Khodijah, 2018; Sari & Syamsi, 2015). Following up the governments command and curriculum 13 of characters/moral education is integrated in a study field or relevant subject. Related to the integration of moral education, in this study the development of literature learning material in cultivating students' moral education, the traditional Balinese children's song lyrics was taken from the book "*Taman Sari*".

The results of preliminary observations indicate that elementary school literature learning in Ubud rarely develops learning materials with the integration of moral education through traditional children's song lyrics. Based on this, it is necessary to conduct research to determine the implementation of the use of traditional Balinese children's song lyrics in order to develop morals, understanding constraints, and how to integrate them into learning materials. In addition, it is also to determine the

moral values contained in the song lyrics and their influence on students. Moral values in local wisdom of traditional Balinese children's songs need to be studied and instilled as a unity of attitude in shaping the positive character of students. The moral values in traditional children's songs can be implicitly or explicitly in the lyrics, this needs to be studied further. One of the traditional children's song or known as *Dolanan* in Java, *Cublak-Cublak Suweng* has meaningful lyric and moral values. The song lyric of *Dolanan*, *Cublak-Cublak Suweng* expressed as a form of traditional literary work used by children to play. The song is stated to have moral values of discipline, relationships between people and didactic (Hartiningsih, 2015; Ridwan & Mas'odi, 2017; Rosmiati, 2014).

The formation of superior and nationalist characters at an early age can be done through integrating *Sekar Rare* (traditional Balinese children' song) in the learning process. The result of the study showed that *gending rare* as a traditional song lyric has positive benefits in character building. The moral education based on local wisdom of traditional Balinese children's songs is an integral part of character education that seeks to instill and develop positive values from the culture and wisdom that exist in Bali (Saidah & Damariswara, 2019; Tinja et al., 2017). One of them *Gending Rere Made Cenik* has aesthetic and educational meanings that play a good role in instilling moral values in students.

This research is supported by similar previous studies, like: (1) a research conducted by (Ridwan & Mas'odi, 2017), which has result that local wisdom in the form traditional games based-children songs tradition is really important in shaping Indonesian children's character; (2) a research conducted by (Hartiningsih, 2015), who obtained the results that children's *dolanan* songs can be used as an educational tool to form a child's character completely; (3) a research conducted by (Rosmiati, 2014), who obtained the results that character in children can be formed by stimulation techniques through music such as children's songs.

Some of the related research above explains the urgency of preserving the nation's traditional song lyrics and their benefits in character building. All of the related research has not yet specifically examined the use of traditional Balinese children's song lyrics as a development of Indonesian learning materials in elementary schools. Positive moral development of students can support children's intelligence, especially social, emotional, and interpersonal intelligence (Agustin & Hamid, 2017; Selviana, 2020; Septiani & Nasution, 2018). Learning innovation to achieve these goals can be done by designing various arts such as song lyrics and music that are integrated into learning in the appropriate context. The purpose of this research is to analyze the effect of the integration of traditional Balinese children's song lyrics material in Indonesian learning towards the cultivation of moral education for elementary school students in Ubud.

## 2. Method

This research is a mixed method approach with a Concurrent Embedded model. This study uses qualitative methods as primary methods and quantitative as secondary methods. The purpose of this research is to analyze the effect of the integration of traditional Balinese children's song lyrics material in Indonesian learning towards the cultivation of moral education for elementary school students in Ubud.

The population of this research were all students, parents, teachers, and principals at SDN 1, SDN 2, SDN 3, SDN 4 and SDN 5 Ubud. The sample used was 70 students, 70 parents of students and 5 class teachers who were taken by purposive sampling method. From the informants it is expected to obtain data about attitudes before and after the implementation of the integration of Indonesian language learning with traditional Balinese children's song lyrics.

The data collection methods used were observation, interviews and questionnaire sheets. The observation method is carried out by the researcher participating in the class observing the ongoing learning process. This was done to obtain data about the situation and condition of the class by developing traditional Balinese children's song lyrics. Interviews were conducted with teachers and some students (randomly). Interviews were conducted to obtain data about the changes and attitudes of students after being presented with literary learning material with the development of traditional Balinese children's song lyrics. Data were also collected using a questionnaire with a *Likert* scale. The questionnaire was given to all parents of students to obtain data on changes in students' moral attitudes before and after the implementation of integration with traditional Balinese children's song lyrics in Indonesian learning.

Data analysis from observations and interviews was carried out in accordance with the qualitative data analysis procedures presented. The data are analyzed by taking the steps of data reduction, display data, and conclusion / verification. The results of filling out the questionnaire by parents was analyzed with descriptive statistics and pair sample t-test computed with IBM SPSS Statistic 26 for Windows.

### 3. Result and Discussion

#### Result

The analysis of traditional Balinese children's song lyrics could be integrated into Indonesian learning to instill moral education. Literature aims to educate morals and move people to be good. Moral is a teaching about good and bad that is generally accepted regarding actions, attitudes, obligations and so on. Morals in literature usually reflect a view of life, views on the values of truth and moral messages to be conveyed to readers (Agustin & Hamid, 2017; Selviana, 2020; Septiani & Nasution, 2018).

Literature can be used as a medium for moral formation because literature contains moral values that can be used as a mirror of life drawn from life. In line with the trend of traditional Balinese children's songs such as *Sekar Rare*, the song lyrics can be used as interesting literary material and can be used as a medium for the transformation of life values (Hartiningsih, 2015; Ridwan & Mas'odi, 2017; Rosmiati, 2014).

In addition to the moral values described above, the researcher also conducted a search of the 2013 curriculum. One of the aspects highlighted in the 2013 curriculum is the effective aspect, which includes coaching, moral and character development. The search is important to determine the development of Indonesian learning material aspects of literature for grade 3 elementary school students. The developed moral values lead to the formation of intelligent and qualified human beings. Moral values include (1) honesty, (2) authentic, (3) responsible, (4) moral independence, (5) humble, (6) realistic and critical, (7) responsible and (8) defend the truth (Agustin & Hamid, 2017; Selviana, 2020; Septiani & Nasution, 2018). The 2013 curriculum also emphasizes the moral formation of students. Formal institutions (elementary schools) are still believed to be a strategic medium in instilling moral values in children.

Learning Indonesian and literature for grade 3 SD has the following objectives: (1) accepting and carrying out religious teachings; (2) demonstrate honest behavior, discipline, responsibility, courtesy, care and confidence in interacting with family, friends, teachers and neighbors; (3) understanding factual knowledge by replacing, listening, seeing, reading and asking questions based on curiosity about himself, God's creatures and their activities, objects he finds at home and at school; (4) presenting factual knowledge in clear language, in an aesthetic work in a movement that reflects the behavior of children who are faithful and have noble character (Puspidalia, 2012; Rahayu, 2015; Ramadan & Mulyat, 2020).

The theme of grade 3 Indonesian Language and Literature Learning Materials for Elementary Schools based on the 2013 Curriculum, namely: (1) oneself; (2) take care of the house; (3) sports; (4) earth and universe; (5) public places; (6) health; (7) role play; (8) family; (9) education; and (10) the surrounding environment (Amelia & Saputra, 2017; Kurniasari, 2017; Wahyudin, 2018). This research integrates traditional Balinese children's song lyrics on themes such as health; role play; family; education; and surrounding environment.

The relevant theme that is developed with literature/traditional Balinese children's song lyric aspect was taken from the collection of "*Gending-Gending Bali Taman Sari*". Health theme was integrated with "*Gending Bali Buyung*". The translation of "*Gending Bali Buyung*" can be seen on Table 1.

**Table 1.** The Translation of "*Gending Bali Buyung*"

<i>Gending Bali</i>	Translation
<i>Ia I Buyung buron liwat cenik</i>	It's a fly it is a small animal
<i>Musuh gede ento</i>	strong opponent
<i>Tusing pesan jerih kin I dewek</i>	never self-correct
<i>Liu suba ngalap pati urip</i>	Many have resulted in death
<i>Janma agung alit</i>	On the people in the neighborhood
<i>Ring setra mapunduh</i>	At the cemetery gathered

The moral values implied in song lyric "*Buyung*" is to instill realistic and critical morals that "*Buyung*" is small animals that should be watched out because they can transmit diseases such as cholera, dysentery and others. It is implied in the quote "*Ia I Buyung buron liwat cenik musuh gede ento*" that is translated into English become flies perched everywhere (in dirty places). Flies are not afraid to land on human food so that some have died from disease transmission through flies. It is implied in the quote "*Tusing pesan jerih kin I Dewek. Liu suba ngalap pati urip*". Therefore, starting elementary school age children are encouraged to live clean and vigilant. If you eat or buy food you have to be careful. Get in the habit of closing food. Moral and physical health depend on the environment that is applied in the realm of

health. The role play theme was integrated by “*Gending Bali Meong-Meong*”. The translation of “*Gending Bali Meong-Meong*” can be seen on Table 2.

**Table 2.** The Translation of “*Gending Bali Meong-Meong*”

<b><i>Gending Bali</i></b>	<b>Translation</b>
<i>Meong-meong</i>	Cats
<i>Alih je bikule</i>	Find a mouse
<i>Bikul gede-gede</i>	Big mouse
<i>Buin mokoh- mokoh</i>	and also fat
<i>Kereng pesan ngerusuhin</i>	Often annoying and also mean
<i>Juk meng juk kul</i>	Come on catch the mouse

The guidelines for truth or moral values contained in Balinese local wisdom is a task together, especially among education circles so that the standard of values in Balinese local wisdom is not slowly fragile. The moral values implied in the song lyrics “*Meong-Meong*” is to instill a morally responsible personality. It is implied in the quote “*meong-meong alih je bikule*”. Children is educated to defend the truth and honesty. It is implied in the quote “*kereng pesan ngerusuhin, juk meng juk kul*”. The family theme was integrated by “*Gending Bali Putri Cening Ayu*”. The translation of “*Gending Bali Putri Cening Ayu*” can be seen on Table 3.

**Table 3.** The Translation of “*Gending Bali Putri Cening Ayu*”

<b><i>Gending Bali</i></b>	<b>Translation</b>
<i>Putri cening ayu</i>	My beautiful daughter
<i>Ngijeng cening jumah</i>	Please stay at home
<i>Meme luas malu</i>	Mother goes first
<i>Ka peken mablanja</i>	to the market for shopping
<i>Apang ada daaran nasi</i>	so there is food to eat
<i>Meme tiang ngiring</i>	Mother, I follow your instruction
<i>Ngijeng tiang jumah</i>	I'll stay at home
<i>Sambilanga ngempu</i>	While babysit sister
<i>Ajak tiang dadua</i>	together
<i>Di mulihne dong gaggapin</i>	Bring gifts home

The song lyric of “*Putri Cening Ayu*” is children are taught to respect and follow the advice of their parents. It is implied in the quote “*Ngijeng cening jumah, meme ka peken mablanja apang ada daaran nasi*”, that is define as children are educated to be responsible with their tasks and duties. Cultivate an attitude of help and respect for parents. It was implied on, “*Ngijeng tiang jumah, sambilanga ngempu, ajak tiang dadua*”. Traditional song lyrics are very suitable for entertaining children while educating the family, so that an attitude of help, respect and obedience grows (Hartiningsih, 2015; Ridwan & Mas’odi, 2017; Rosmiati, 2014). The educational theme was integrated by “*Gending Bali Made Cenic*”. The translation of “*Gending Bali Made Cenic*” can be seen on Table 4.

**Table 4.** The Translation of “*Gending Bali Made Cenic*”

<b><i>Gending Bali</i></b>	<b>Translation</b>
<i>Made cenik lilig motor dibi sanja,</i>	Made cenik hit by motorcycle last night
<i>Lilig motor dibi sanja</i>	Hit by motorcycle last night
<i>Motor Badung ke Gianyar,</i>	A motorcycle from Badung to Gianyar
<i>Motor Badung ke Gianyar</i>	A motorcycle from Badung to Gianyar
<i>Gedebege muat batu</i>	A cart filled with stones
<i>Batu cina, bais lantang cungguh barak</i>	Chinese stones, long leg, red nose
<i>Bais lantang cungguh barak</i>	Long leg, red nose
<i>Mangumbang-ngumbang I Jodar</i>	Unemployed I Jodar
<i>Mangumbang-ngumbang I Jodar</i>	Unemployed I Jodar
<i>I Jodar Matatulupan</i>	Jodar Matulupan
<i>Jangkak-jongkok,</i>	Relax squat
<i>Manyaru manyongcong jangkrik</i>	Pretend to find grasshopper
<i>Manyaru manyongcong jangkrik</i>	Pretend to find grasshopper

<b>Gending Bali</b>	<b>Translation</b>
<i>Jangkrik kawi nilotama, Nilotama tunjung biru Tunjung biru, Margi I ratu masiram Margi I ratu masiram, Masiram saling enggokin. Masiram saling enggokin, Tepuk api dong ceburin.</i>	Waiting each other to shower Procrastinate and stay away from fire

The song lyric of “*Made Cenik*” implied educational moral that children, do not be lazy. It is implied on quote “*Jangkak-jongkok, manyaru manyongcong jangkrik*”. Children should be creative and critical in following the demands of the times, be brave for the sake of truth in the struggle for life so that they are not crushed in following the era of globalization. It is implied in the quote “*Masiram saling enggokin, tepuk api dong ceburin*”. Do not be like *Made Cenik*, she always feel small and not able to develop her-self. The environmental theme was integrated by “*Gending Bali Mertan Dahar*”. The translation of “*Gending Bali Mertan Dahar*” can be seen on the Table 5.

**Table 5.** The Translation of “*Gending Bali Mertan Dahar*”

<b>Gending Bali</b>	<b>Translation</b>
<i>Beras, jagung</i>	Rice and corn
<i>Yukti katah, mertan ipun</i>	Highly nutritious food
<i>Yan tan kedas nyalang</i>	In clean condition
<i>Daun bayem miwah kubis</i>	Spinach, cabbage
<i>Jangan kangkung</i>	and water spinach
<i>Kacang panjang utama</i>	Long bean and all of it
	Very important food and has benefit for health

The song lyric of “*Mertan Dahar*” implied the moral education that children should get used to choose nutritious food and healthy life, which is implied on “*yukti katah mertan ipun*”. Simple foods like vegetables, rice, corn and others have lots of nutrients and vitamins in them. Choosing the natural or herbal foods so that the body's immunity increases. They should not get in the habit of eating instant or ready-to-eat food that is not herbal because there are side effects.

The lyrics of the traditional Balinese children's song implies moral education about things that should be instilled in low grade elementary school children. This was shown by the response and attractiveness of the children when the song was presented. The formation of human characters in low grade students greatly impacts on further character development (Khodijah, 2018; Labudasari & Rochmah, 2018; Sari & Syamsi, 2015). Since childhood, children should be accustomed to take advantage of the environment, accustomed to a healthy lifestyle.

The implementation perception of the integration of Balinese children's song lyrics in Indonesian learning is to instill moral education for elementary school students in Ubud. The students read traditional Balinese song lyrics can be seen in Figure 1.



**Figure 1.** The students read traditional Balinese song lyrics

The interviews result with the principals of the five elementary schools showed almost the same answers. They agree with the integration of moral education in learning Indonesian (literature), because many children like to fight, fight with their friends. There are those who do not respect their teachers. With the integration of moral education, children will be able to get social and familiar with their friends. Respect for teachers or parents, polite and caring. Besides that, it is also an effort to preserve Balinese local culture.

All answers of the third grade elementary school teachers in Ubud were similar, they agreed with the integration of moral education with the use of traditional Balinese children's song lyrics. This has an impact on the psychology of students. The learning atmosphere interspersed with singing will be even more exciting. The pleasant atmosphere in learning will affect the absorption of students to the material presented. In addition to this pleasant atmosphere, it can increase the absorption of the subject matter as well as improve social relations with friends, as well as more respect for teachers and parents.

The interviews result with five grade 3 teachers at each SD in Ubud stated that the class atmosphere was more excited and there was a change in the child's moral attitude in a better direction than before. The questionnaire that the researcher conducted on the parents of grade 3 students of SD 1, SD 2, SD 3, SD 4 and SD 5 in Ubud showed that the parents of students saw a change in their children's attitudes. Generally stated more respect for parents. In addition, the children who used to speak Indonesian at home changed to speaking Balinese more often. The parents also stated that their children often sang traditional Balinese songs accompanied by games with their friends. The habit of singing traditional Balinese songs will make it easier for children to remember and instill moral values in themselves, which have previously been given by the teacher at school.

The traditional Balinese song lyric *sekar rare* presented by grade III teachers of SD 1, SD 2, SD 3, SD 4 and SD 5 Ubud by presenting material on the theme of Indonesian health in literary aspects, the sub-theme in response to the text Health Theme then invites students to poetry and sing traditional Balinese children's songs. The song "*Buyung*" was presented as an interlude by inviting students to demonstrate *buyung* (flies) perching on food. Furthermore, the students sang and the teacher translated the song into Indonesian. Furthermore, it explains the meaning or moral education contained in the song "*Buyung*". The moral values in the lyrics of the song "*Buyung*" encourage children to be aware of small animals that can carry diseases. The next (second) meeting the teacher presented literature learning material.

The presentation of Indonesian material was interspersed with the lyrics of the *Meong-Meong* song. Students are invited to sing and demonstrate "*meong-meong*" looking for "*bikul-bikul*". Furthermore, the teacher explained that as a human being should not be greedy as well as arbitrary and destroy, steal other people's property or take other people's rights.

In the third meeting, the teacher presented Indonesian learning material (literature) on the family theme, the sub-theme gave responses to the text of the story, then invited students to sing the song "*Putri Cening Ayu*". Students were invited to poetry then translated the lyrics of the song and directed to respect and obey the advice of parents. In addition, students were guided to be responsible for the tasks given by parents.

In the fourth meeting, the teacher presented material in Indonesian (literature) with the education theme, then the sub-theme of poetry invited students to poetry and sing the song "*Made Cenik*", while clapping their hands. Furthermore, the teacher explained the meaning implied in the lyrics of the song "*Made Cenik*" that children, like "*Made Cenik*", should not feel small, have no enthusiasm for business or are not enthusiastic to progress. On the other hand, the children must rise up, eager to pursue progress but must not be naughty and lazy.

The fifth meeting, the teacher presented Indonesian material (literature) with the surrounding environment theme and the sub-theme gave a simple response to the poetry then invited students to sing the song "*Mertan Dahar*". After that, the teacher translated into Indonesian and directed the students to get used to eat healthy food from plants and animals, directing the children not to get used to or always eat instant food.

After each lesson, the researcher interviewed several students asking about their feelings after being presented with the development of traditional Balinese children's song lyrics material. Five students who were asked after each lesson when it was asked randomly, turned out that the students were happy with the teacher's presentation.

The data obtained shows that there is a change in moral attitudes for the better in third grade elementary school children in Ubud. On the other hand, children are more likely to play with their friends and have fun when they finish studying at home. Previously, there were children who were stated by their parents to play with cellphones until they lost track of time. There are also those who claim that their children are not happy with their friends because they play cellphones. After several times, traditional

literature learning was presented with the implementation of traditional Balinese children's song lyrics, accompanied by the joy of being often playing or hanging out with friends around him.

The effect of the Balinese children's song lyrics integration in Indonesian learning towards the moral attitudes of elementary school students in Ubud. The results of data analysis by filling out the questionnaire by the parents of students, before and after the implementation of the Balinese children's song lyrics integration in learning Indonesian for elementary schools in Ubud. The value of moral attitudes before and after the implementation of the integration of Balinese children's song lyrics in Indonesian elementary school learning in Ubud can be seen in Table 6.

**Table 6.** The Value of Moral Attitude Before and After The Implementation of the Balinese Children's Song Lyric Integration in Indonesian Learning of Elementary School In Ubud

<i>Gending Bali</i>	Moral Values Indicators	Before		After	
		Number	Mean	Number	Mean
<i>Buyung</i>	<b>Food Health</b>				
	Understand that flies are one of the germ-carrying animals	101	1.44	293	4.19
	Understand the importance of clean food and avoid germ-carrying animals	112	1.60	301	4.30
<i>Meong-Meong</i>	<b>An understanding of good and bad behavior</b>				
	Stealing is bad behavior	220	3.14	300	4.29
	Greedy and lying are bad behavior	210	3.00		
	Being annoying and being mean is bad behavior	200	2.86	289	4.13
	Dare to stop and prevent bad behavior	120	1.71	278	3.97
	Recognizing bad and good behavior	116	1.66	311	4.44
<i>Putri Cening Ayu</i>	<b>Aware of Obligations as a Child</b>				
	Respect to the parents	189	2.70	320	4.57
	Follow parents' suggestions and instructions	150	2.14	288	4.11
	Do obligations at home to help parents by taking care of younger siblings, picking up plates after eating, and cleaning the house.	132	1.89	220	3.14
<i>Made Cenik</i>	<b>Diligent attitude</b>				
	Not being lazy	150	2.14	285	4.07
	Always practice and improve	120	1.71	266	3.80
	Study diligently to increase knowledge	140	2.00	293	4.19
	Creative and adapting to the changing times	110	1.57	199	2.84
<i>Mertan Dahar</i>	<b>Environment and Source of Healthy Food</b>				
	The importance of a clean environment and food sources	180	2.57	253	3.61
	Herbal and organic foods are healthy foods	200	2.86	311	4.44
	Rice and corn are energy sources	176	2.51	280	4.00



<i>Gending Bali</i>	Moral Values Indicators	Before		After	
		Number	Mean	Number	Mean
	Vegetables are a healthy source of vitamins, minerals and fiber	187	2.67	279	3.99
	Utilizing the home environment for family nutritional needs	186	2.66	283	4.04

The results of the data distribution normality test with the *Shapiro-Wilk Test*, the moral values before and after showed the *sig* value. 0.281 and 0.312. The results of the SPSS computation > then 0.05, it means that the moral value data before and after the implementation of the Balinese children's song lyrics integration in learning Indonesian of elementary schools in Ubud has a normal distribution. Based on this, it is followed by a pair sample t-test. The results of the pair sample t-test can be seen in Table 7.

**Table 7.** The Result of Pair Sample T-Test

	Mean	N	t	Sig.
<b>Before</b>	42,84	70	35,153	0,000
<b>After</b>	72,13	70		

Based on the Table 7, the value of *sig.* pair sample t test is 0.000 <then 0.005 which means that there is a significant influence on the integration of traditional Balinese children's song lyric in Indonesian learning towards the moral attitudes of elementary school students in Ubud. The average moral values before were 42.84 and 72.13 afterwards. This shows a difference in value of 29.29 or an increase in moral values of 68.36% from the previous value.

## Discussion

The moral philosophy in Balinese local wisdom is usually packaged in school culture programs that can counteract the negative side of global influence on students. The integration of traditional Balinese children's songs is one of the good way to develop children's moral education, especially elementary school aged students (Hartiningsih, 2015; Ridwan & Mas'odi, 2017; Rosmiati, 2014). This research has found that qualitatively and quantitatively the integration of traditional Balinese children's songs is able to develop moral attitudes of students in elementary schools in Ubud.

This finding is reinforced by previous research which found that moral and character education can be developed through the integration of Balinese children's songs in learning (Turaeni, 2017; Tyasrinestu, 2014; Wati, 2018). Previous studies have explored moral values and characters in traditional Balinese children's songs that can be integrated into learning, and see their effects qualitatively. Balinese traditional children's songs are able to increase the moral attitude of elementary school students because they are implicit and explicit in moral values. The delivery of songs and movements makes the learning process and the cultivation of moral attitudes are fun and easier to remember and implement. The emphasis and repetition of moral values is carried out by the teacher in order to strengthen the cultivation of moral values and attitudes of students. Physical games, for example when singing *meong-meong* songs, facilitate students who are learning mechanically to gain a more complete learning experience and more easily remember what they learn, especially the cultivation of moral attitudes.

The integration of Balinese children's song lyrics can improve moral attitudes such as the importance of cleanliness and health, good and bad behavior, understanding the importance of carrying out obligations, being diligent in studying and being creative, and the need for sources of healthy nutrition. This is shown based on the results of interviews with students and filling out questionnaires by parents of students. The integration of Balinese children's song lyrics in Indonesian learning has a dual role, namely part of the preservation of local wisdom, especially Balinese local wisdom, as well as providing an increase in character values and morality in students. Students in the era of the industrial revolution 4.0 who were flooded with information and increased by the Internet of Things (IoT) really need to instill the values of local wisdom, one of them is through the integration of Balinese children's songs into learning (Hartiningsih, 2015; Rosmiati, 2014; Turaeni, 2017). This is to assess the students' filtration against the impact of the negative developments in technology that are very fast in this era.

The formation of superior and nationalist characters at an early age can be done by integrating *Sekar Rare* (traditional Balinese children's songs) in the learning process. The results of the study show that *gending rare* as traditional song lyrics has positive benefits in character building. Moral education based on local wisdom of traditional Balinese children's songs is an integral part of character education that seeks to instill and develop positive values of culture and wisdom in Bali (Khaerunnisa & Pamungkas, 2018; Saidah & Damariswara, 2019; Tinja et al., 2017). One of them is *Gending Rere Made Cenik* which has aesthetic and educational meanings that play a good role in instilling moral values in students.

The result of this research indicates that the integration of Balinese children's song lyrics is able to increase the moral values of students. The integration of Balinese children's song lyrics is very well used in the future in learning Indonesian, of course by emphasizing the meaning contained. In addition, it is necessary to implement moral values in local wisdom for everyday life.

This research is supported by several similar previous studies, such as: (1) research conducted by (Ridwan & Mas'odi, 2017), which obtained result that local wisdom in the form of traditional play-based children's singing traditions is very important to the character building of Indonesian children.; (2) research conducted by (Hartiningsih, 2015), which obtained the result that children's *dolanan* song can be used as an educational tool to form a child's character completely; (3) research conducted by (Rosmiati, 2014), which obtained the results that children's character can be formed by stimulation techniques through music such as children's songs.

The implication of carrying out research on the integration of traditional Balinese children's song lyrics material in Indonesian learning on the cultivation of moral education for elementary school students in Ubud is able to instill character values that are beneficial to the students daily life.

#### 4. Conclusion

Based on the results and discussion, it can be concluded that traditional Balinese children's songs that can be integrated into Indonesian learning have a significant effect on the moral attitudes of elementary school students in Ubud. The implication of this research is able to instill character values that are beneficial to student life.

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