

CONSERVATION OF KARAWITAN AT SURYODINIGRATAN 3 ELEMENTARY SCHOOL AS A CULTURE-BASED SCHOOL

Wahyu Kurniawati¹, Moh Ilham Febriyanto², Rahma Kurnia Novitasari³

wahyukurniawati@upy.ac.id¹, ilhamfebri39@gmail.com²

Elementary School Teacher Education, Faculty of Teacher Training and Education,
Yogyakarta PGRI University, Indonesia 1.

Elementary School Teacher Education, Faculty of Teacher Training and Education,
PGRI Yogyakarta University, Indonesia²

German Language Education, Faculty of Languages and Arts, Yogyakarta State University³

ABSTRAK

Penelitian ini mengkaji upaya pelestarian budaya karawitan di SD Suryodinigratan 3 sebagai sekolah berbasis budaya. Desain penelitian menggunakan penelitian kualitatif dengan metode deskriptif. Subyek penelitian ini adalah siswa dan guru SD Suryodiningratan 3 yang mengikuti kegiatan ekstrakurikuler musik. Penelitian ini lebih menitikberatkan pada bagaimana upaya melestarikan karawitan di SD Suryodinigratan 3 merupakan upaya melestarikan budaya lokal Indonesia. Teknik pengumpulan data melalui observasi dan wawancara dengan key informan. Teknik analisis data menggunakan reduksi data, dan penyajian data wawancara. Hasil penelitian menunjukkan bahwa upaya pelestarian budaya karawitan di SD Suryodinigratan 3 dilakukan melalui ekstrakurikuler alat musik pilihan yang diajarkan oleh guru di SD Suryodinigratan 3 yang terdiri dari 3 orang guru utama yaitu Bapak Yuwana, S.Pd, Ibu, Margajinah S.Pd, dan Ibu Emi Sri Winarsih, S.Pd, ekstrakurikuler karawitan ini dapat diikuti oleh siswa kelas III hingga kelas VI, dan dilaksanakan setiap hari Jumat. Media pembelajaran, metode pembelajaran, dan juga fasilitas yang disediakan sekolah sangat membantu dalam pembelajaran karawitan, karena dengan adanya media, metode, dan juga fasilitas siswa dapat memahami materi karawitan dengan baik sehingga siswa juga dapat memainkan alat musik karawitan dengan baik.

Kata kunci: Karawitan, Pelestarian Karawitan, Sekolah Berbasis Budaya, Mulok.

ABSTRACT

This research examines efforts to preserve karawitan culture at SD Suryodinigratan 3 as a culture based school. The research design uses qualitative research with descriptive methods. The subjects of this study were the students and teachers of SD Suryodiningratan 3 who took part in musical extracurricular activities. The research focuses more on how the efforts to preserve karawitan at SD Suryodinigratan 3 are efforts to preserve Indonesian local culture. Data collection techniques through observation and interviews with key informants. Data analysis techniques using data reduction, and presentation of interview data. The results of the study showed that efforts to preserve karawitan culture at SD Suryodinigratan 3 were carried out through optional extracurricular musical instruments taught by the teacher at SD Suryodinigratan 3 which consisted of 3 main teachers, named Mr. Yuwana, S.Pd, Mrs, Margajinah S.Pd, and Mrs. Emi Sri Winarsih, S.Pd, this extracurricular karawitan can be attended by students from class III to class VI, and is held every Friday. Learning media, learning methods, and also the facilities provided by the school are very helpful in learning karawitan, because with the media, methods, and also facilities students can understand karawitan material well so that students can also play it well in karawitan musical instruments.

Keywords: Karawitan, Conservation of Karawitan, School of Culture, Mulok.

INTRODUCTION

Cultural wealth is one of the gifts received by the Indonesian nation given by God Almighty. Indonesia is a country that is rich in local wisdom and potential in each region. However, currently Indonesia is in the transition era to the era of globalization, during the modern era or the era of globalization, local wisdom owned by every

region in Indonesia is increasingly fading, even local wisdom is increasingly displaced by modernization by means of the influx of foreign cultures into Indonesia, especially in the field of music. . Culture-based schools are needed in maintaining cultural preservation because, cultural preservation becomes a national character, with the presence of national character

it can be said as a great nation.(Fajarini 2014, 124), it illustrates that culture is the basis of symbols in behaving as human beings.

Foreign culture continues to try to enter into Indonesia. This foreign culture enters unstopably which can erode and fade the local culture that has been owned by Indonesia since long ago. exist in its originality despite being hit by the currents of globalization. Various efforts can be made in preserving local culture, but there is the most important thing that must be possessed in preserving culture, the most important thing is to create awareness and a sense of belonging to that culture, so that with a sense of love for one's own culture, people will be motivated to learn local culture. so that later the culture will still exist because of the cultural heir(Nahak 2019, 169). The form of preserving local culture as an effort to preserve local culture can be started from various elements of society, both small and large, to be invited to be pro-active in supporting cultural preservation efforts through optimizing art documentation. This documentation can later be disseminated by the community through the social media they have. by the community so that later information about this local art can be seen by all people who access the social media(Irhandayaningsih 2018, 26).

Culture-based schools have an important role in preserving culture in Indonesia, this is due to culture-based learning instilling an attitude that must love the culture of their own region.(Ilham et al. 2021, 109). Indonesia has many cultures, so that culture is not eroded by culture from outside, as Indonesian citizens we have an obligation to maintain that culture, because culture is the hallmark of a nation itself.(Sri Mulyati 2019, 88), in the current era of globalization there are positive and negative effects, the positive effect of globalization itself is that it is easy to get access to information quickly, but this can also be negative by causing the current generation of young people, especially elementary school children, to not be too interested in art and regional culture where the arts and culture of this area have many noble values contained therein, this is what makes a lot of information about foreign culture enter Indonesia so that children today prefer to study culture that originates not from within the country but from abroad. This is proof that children at this time do not appreciate local culture,

Culture-based schools in practice are not only learning about cultural culture, but in culture-based schools there are various kinds of subjects that are the same as subjects in schools in general in Indonesia. In culture-based learning, teachers are also required to be able to teach all subjects in accordance with their fields, such as the integration of cultural learning in learning English. Teachers are required to have an understanding of culture and how to teach it in a foreign language, which of course has a culture that is different from the local culture. Cultural integration that is usually carried out by teachers in learning English is the cultivation of noble values,(Azizah Martia Dinar & Surya Anesa 2017, 12).

A culture-based education system is one of the solutions to maintain a country's cultural identity in the midst of globalization. The culture of a region will never end at any time. As long as humans are still alive and there is an education system that is oriented towards local culture, so long as the preservation of culture in an area can survive even in the midst of globalization.(Susim, Kaunang, and Singkoh 2019, 4). A culture-based system is very important for cultural preservation because with a culture-based education system the country can preserve the culture they have, in Indonesia itself there are several schools that apply education with a culture-based system where this culture-based education is implemented Through instilling attitudes that are based on the noble values of the Indonesian people and the introduction of native Indonesian culture, this is done so that students can have noble-value traits and also students can know the culture that exists in the Indonesian state so that they can preserve this culture.(Nahak 2019, 173).

Curriculum development is governance in a learning environment. The curriculum comes from the Greek word meaning curitor or runner, and curere or place to race(Arifin, Ulfa, and Praherdhiono 2018, 125), which can be interpreted that this curriculum comes from sports, in the field of politics in ancient Roman times, in the old view the curriculum is defined as a subject or subject where students are required to master it which is intended to fulfill the cognitive abilities of the students themselves, curriculum changes sometimes it happens systematically depending on the times, technology, and the circumstances of an area, school institutions sometimes change some of their policies which are in accordance with the

latest regulations which are adapted to the conditions of the school itself (Fitriyah and Wardani 2022, 236).

Culture-based curriculum design is an alternative that can be used as a design for the Indonesian curriculum, this culture-based curriculum design is aimed at developing national character, civilization and dignity. With the existence of a culture-based curriculum, it is hoped that it will produce graduates who have broad knowledge, but still have dignified and civilized characteristics in accordance with the values that apply in Indonesia. (Ghufron 2017, 61). Culture-based curriculum, namely a curriculum design that is relevant to use in schools in Indonesia in order to prepare citizens who do not forget their original culture, a culture-based curriculum can be said to be a demand that must be realized by the education providers because with the existence of a culture-based curriculum this culture the school can produce graduates who do not forget their own culture (Helaluddin 2018, 79).

One of the changes and developments in the elementary school curriculum that refers to the advantages of each region as a learning context is one way to preserve the culture of each region, such as efforts to preserve culture in the Yogyakarta area which are arranged in regulations for managing and administering culture-based schools Perda, No. 5, 2011, because of that many schools in Yogyakarta are culture-based like those at SD Suryodiningratan 3 Yogyakarta.

Human life itself cannot be separated from culture because in every life activity, humans always involve the surrounding environment, be it the physical or non-physical environment (Tanu 2016, 34), culture-based education itself is an embodiment of democratization because there is an expansion of educational services for the community, besides that culture-based education itself is a community awareness movement where people are expected to continue lifelong learning to overcome all the challenges of life that change the concept itself has application which is the same as the concept of community-based education, culture-based education uses a mechanism whereby a person can enrich his knowledge both in the field of knowledge and in the field of technology where this is obtained through lifelong learning.

Karawitan has become one of the icons of many Indonesian local cultural wisdoms,

karawitan as a culture is a performing art with the theme of Javanese gamelan where gamelan players play musical instruments such as drums, gongs, angklung, and so on. Karawitan itself does not only play gamelan, but in karawitan itself there are 3 arts that can be played, namely vocal karawitan, instrumental karawitan, and vocal and instrumental karawitan or commonly called mixed karawitan. Karawitan is taken from the word rawit which means small, delicate or complicated. The Surakarta Palace transforms karawitan into an art form, such as singing, dance and carving. In general, the art of karawitan refers to the art of music in the form of gamelan and traditional Indonesian musical instruments with slendro and pelog tones.

Javanese karawitan art is one of the arts that is considered as an art that can build a spirit of nationalism among teenagers, gamelan games in karawitan can produce characters of patience, tolerance, and love for one's own culture (Yudha & Setyowati 2017, 503), Karawitan is heresy with an element of beauty, which is subtle and often called complicated or ngarawit, karawitan as a musical element that is smooth and complicated, the complexity that is raised by karawitan is a learning object that needs to be solved in the karawitan itself. The learning environment in karawitan needs to be made comfortable first in order to preserve this original Javanese culture (Mustadi 2019, 20), therefore in this case it is necessary to consider the environment and construction of student nationalism. The learning environment used in this development is elementary school educational institutions, because elementary school educational institutions play a major role in educating children from an early age. The selection of this elementary school is based on the power of education which takes place through 3 important elements, namely family, school and community. The learning environment in elementary school itself is an important element in efforts to preserve the original culture that exists in every region in Indonesia. The construction of a learning environment strengthens the character of the Indonesian nation through learning objects of various local cultures.

Based on the background and problems above, the researcher wants to study the preservation of karawitan at SD Suryodiningratan 3 as a culture-based school. The purpose of writing this article itself is to describe how this karawitan

is preserved in culture-based schools such as SD Suryodiningratan 3.

METHODS

The method used in this study is a qualitative descriptive method, which is in accordance with the research focus, namely efforts to preserve musical culture at SD Suryodiningratan 3, therefore this method was chosen because this method refers to natural environmental conditions as they are without any data. Manipulated (Suherman 2014).

Qualitative research is still often used in scientific research research, qualitative research is research that can be carried out in certain settings in natural or natural life where this is intended to investigate and understand phenomena such as what happened, why it happened, as well as how this can happen, which means that this qualitative research can be based on a going exploring concept which involves a number of cases or problems with particular problems (Fadli 2021, 35), qualitative research is based on post-positivism, this is because it is useful for researching natural objects, the main purpose of qualitative research is to make facts or phenomena easier to understand and to enable new hypotheses to be obtained.

There are no clear boundaries between the descriptive qualitative research model and other qualitative research models, which are thought to affect a rigorous research work, the flexibility and variability in this descriptive qualitative research can confuse the researcher and also the reader but this is an advantage for the design descriptive qualitative because it can enrich data and produce a comprehensive understanding to be able to answer research questions through various approaches in analyzing and disclosing data (Suardi 2017, 8). Descriptive qualitative design should be able to produce a clear, direct description of an experience, perception or an event with language commonly used in simple interpretations during the analysis process.

Data collection technique What was applied to this study were direct observations and interviews with key informants, namely, the principal of SD Suryodiningratan 3, Grade 6 teachers, art teachers, and students who had a relationship with the preservation of karawitan at SD Suryodiningratan 3, so that later they would get

information about what are the efforts to preserve karawitan culture at SD Suryodiningratan 3.

RESULT AND DISCUSSION

Suryodiningratan 3 Elementary School is located in Kemantren Mantijeron, Yogyakarta City, Special Region of Yogyakarta Province. It is strategically located, easy to reach either on foot or by private vehicle. It's not far from one of Yogyakarta's tourist destinations, namely Alun-alun Kidul Yogyakarta. The school environment at SD Suryodiningratan 3 is also a school environment that is clean, tidy, safe, comfortable, and also shady, the school buildings are also in very good condition and fit for use, while the buildings owned by SD Suryodiningratan 3 include teacher rooms, classrooms, laboratories computers, library, canteen, principal's room, teacher's toilet, students' toilet, ablution area, prayer room,



Figure 1. State of Suryodiningratan 3

Suryodiningratan 3 Elementary School has a vision "The realization of students who have noble character, excel in achievement and have a noble culture" where the vision indicator for SD Suryodiningratan 3 is. Students have noble character and morals, students have high academic and non-academic achievements, and students have artistic insight and noble values. Suryodiningratan 3 Elementary School also has a mission to create a clean, comfortable, beautiful school environment so as to create a conducive learning climate and be able to support students to be creative and innovate in the school environment, develop school life based on religious teachings that are adhered to and look after each other tolerance in religion, carrying out the teaching and learning process with a scientific approach,

In accordance with the vision and mission of Suryodiningratan 3 Elementary School, the goal is to become a superior primary school

and the people's choice to form a generation of quality students, create a national standard school with adequate facilities and infrastructure, produce graduates who are intellectual and religious so that they can continue their education further. to favorite schools, creating a child-friendly school environment by creating a cool and safe school environment, forming students who are able to support noble cultural values, especially local culture.

Since the 2021/2022 school year, SD Suryodiningratan 3 has been appointed by the Youth and Sports Education Office to become a Culture-Based School. This culture-based school curriculum is the K13 curriculum but is oriented towards preparing cultured graduates, this culture means that each individual is able to display behavior that is in accordance with noble cultural values and can aspire to their own regional culture, but in the 2022/2023 school year SD Suryodiningratan 3 uses There are 2 curricula, the curricula are the Independent Curriculum or IKM and also the Culture-Based K13 Curriculum. This IKM is used as a guide for learning activities and for the direction of school goals for 1 academic year, an independent curriculum is implemented for grades I and IV,

The ceremonial activities at SD Suryodiningratan 3 are also one of the characteristics of this culture-based SD. There are several ceremonial activities that are often carried out at SD Suryodiningratan 3, including: The flag ceremony every Monday, this flag ceremony activity is routinely carried out every week on Mondays by SD Suryodiningratan 3. Morning call every Friday, every Friday before entering the classroom to study all school members carry out morning apples in the school yard in this applet all residents the school reads the vision and mission of the school, mocopat, and also sings traditional songs. Every year there is a refraction of love for the environment, This activity is carried out with the aim of fostering a sense of concern for SD Suryodiningratan 3 students for their environment. In carrying out this activity students are usually invited to do greenery at school by means of each student bringing ornamental plants, medicinal plants, or animals such as fish. On every national day the students of SD Suryodiningratan 3 carry out a flag ceremony. The ceremonies that are usually carried out are the Independence Day ceremony, Teacher's Day ceremony, Youth Pledge Day ceremony, and so on. Every major

Islamic holiday, such as Eid al-Fitr and Eid al-Adha, Suryodiningratan 3 Elementary School always holds a halal bihalal and also slaughters qurban animals. Every year SD Suryodiningratan 3 always takes part in competitions held by the Yogyakarta city education office, such as MTQ, KSN, FLSSN, PPMBI competitions,



Figure 2. Implementation of Independence Day Competition

Suryodiningratan 3 Elementary School as a school with a culture of course has activities that have become a culture, for activities that are cultivated and exist in this school namely. Dhuha and midday prayers in congregation, this is done to strengthen the faith of the students and also to deepen the religious knowledge of the students of SD Suryodiningratan 3. Morning call is followed by a joint prayer, this apple is done to foster the enthusiasm of students so that they are enthusiastic about learning and also to remind students before doing any activity should be preceded by prayer. Literacy program and reading corner, this program is intended to foster students' interest in reading so that later SD Suryodiningratan 3 students enjoy reading. Singing the Indonesia Raya song every day at 10.00 WIB, This is intended to foster a sense of nationalism in SD Suryodiningratan 3 students so that they always love the Unitary State of the Republic of Indonesia. Macapat songs and dolanan songs every Friday, this is intended so that Suryodiningratan 3 Elementary School students can remember songs that come from their culture. Extracurricular activities based on Javanese culture, namely dance and karawitan, this is intended so that SD Suryodiningratan 3 students do not forget the arts from their area in the form of dance and karawitan.



Figure 3. Routine Activities of Suryodiningratan 3 Morning Calls

Mulok activities at SD Suryodiningratan 3 consist of Javanese language and Batik arts. There are 2 types of extracurricular activities at SD Suryodiningratan 3, namely compulsory extracurriculars and elective extracurriculars. Compulsory extracurriculars are the provision of lesson content that must be followed by all students according to class level, these mandatory extracurricular activities are carried out outside of effective hours, this is intended so as not to interfere with mandatory learning activities, there are 2 types of activities in this compulsory extracurricular, namely, firstly there is the Quran Education Park (TPA) which is taught to students from class I to class VI, then for the second compulsory extracurricular there is Scouting which begins to be taught to students in class III to class VI, With this compulsory extracurricular, it is hoped that students can deepen religious knowledge through TPA activities and also learn independence through scouting. There are several elective extracurricular activities that can be followed by Suryodiningratan 3 Elementary School students, but usually these elective extracurriculars are intended for students in grades III to VI. The extracurricular choices include: MTQ is taught to students in grades IV to grade VI. Yogyakarta style dance is taught to students in class III to class VI. The art of music is taught to students in grades III to V and the last. The art of karawitan is taught to students in class III to class VI.

The extracurricular performance of karawitan at SD Suryodiningratan 3 was taught by teachers at SD Suryodiningratan 3, to be precise, by the class IV teacher Mrs. Emi Sri Winarsih, S.Pd, the class V teacher Mrs. Margajinah, S.Pd, and the class VI teacher Mr. Yuwana, S.Pd, where this extracurricular was coordinated with the Principal of SD Suryodiningratan 3 Mrs. Sumiyati, S.Pd. This karawitan extracurricular is an optional

extracurricular and is usually taught for grades III to grade VI. This extracurricular itself has been taught for quite a long time by SD Suryodiningratan 3, which was about 12 years ago or to be precise in 2010. Musical extracurricular learning at Suryodiningratan 3 Elementary School is usually carried out after effective hours and once a week, namely every Friday around 14.00 WIB until 16.00 WIB. So far the karawitan extracurricular learning process at SD Suryodiningratan 3 has been running quite smoothly, this can be proven by the students who initially could not or did not even know musical instruments, now they are starting to know and can even play musical instruments.



Figure 4. Implementation of Karawitan Extracurricular Learning at Suryodiningratan 3

The process of learning karawitan applies a teamwork system. Cohesiveness is one of the factors that greatly influences the learning of karawitan, this is intended to produce a musical harmony and in the end it is hoped that it will produce music that is pleasant to hear by the listeners.(Sidik, Wiyoso, and Widjantje 2019, 141). Every student of SD Suryodiningratan 3 who takes part in the extracurricular gamelan must have a commitment to follow the gamelan. This is done so that they can form a liking for karawitan which can later form cohesiveness in a team. This sense of commitment is instilled through an explanation to students that this musical is included. in the art of music which can only be played in groups and will not be able to walk alone if there is no group, this explanation itself is given at the beginning of learning which is hoped to foster a sense of cohesiveness in students.

After the students get an explanation and also understand about the art of karawitan given by the karawitan teacher, then the students are

taught about karawitan musical instruments, especially the sledro and pelog gamelan instruments. The sledro instrument is a Javanese gamelan instrument that uses a 5-tone system, while the pelog is a Javanese gamelan instrument that has 7 tone systems. wide and short (Risnandar 2018, 104). The sledro and pelog tones are usually not explained by the teacher who teaches karawitan at Suryodiningratan 3 Elementary School, but usually the students are told to hit the karawitan or ghending instruments to find out which is the sledro tone and which is the pelog tone, this learning step is taken to train the cohesiveness of students by discussing it together which then students will get which gending has a sledro tone and which gending has a pelog tone by hitting this piece of music can also train students' cohesiveness in determining a tone this is done by students together together so as to create a harmonious tone, which is then raised from one note to one gatra where one gatra is equivalent to 4 notations, this is continuously done so that later it can create a complete piece. If all students are able to play gamelan musical instruments correctly, the teacher now has the task of improving the techniques used in playing other musical instruments, for example such as bonang barung, bonang successor, kenong, kempul, kethuk, kempyang, slenthem, demug saraon, pekingese, gongs, and also drums.



Figure 5. Karawitan Suryodiningratan Equipment 3

The art of karawitan music, does not only consist of players whose role is to play karawitan musical instruments, but there are also members who act as a group of singers or can be called a group of singers, apart from being a group of singers, usually one of the students has the role of carrying this out. This is done if the karawitan

performance uses material preceded by carrying practices. This carrying practice is a song that is sung or sung by someone at the opening of the piece. Penggerong will usually be chosen by the teacher, Penggerong is usually taken from students who participate in karawitan but do not play musical instruments. the majority chosen by teachers to be teacher students are female students, this is due to the large number of female students who can sing Javanese gending well and also according to the notation. After the arrangement in this karawitan art is fulfilled, the students are more required to intercede to increase cooperation in order to be able to present beautiful and harmonious musical performances.

The thinking power of students in absorbing a material provided in musical lessons is also supported by the students' learning interest in participating in this karawitan learning, with this learning interest it is also hoped that students can work together in playing musical instruments so that later they can produce harmonic tones and also harmonious. In learning the art of karawitan, students who are smart or good at academics will usually find it easier to understand and absorb the material provided by the karawitan teacher, besides that sometimes there are students who are not too prominent in the academic field but absorb knowledge about karawitan students. can more quickly understand and absorb knowledge, This is caused by the high interest of students so that students are enthusiastic about participating in learning which spurs the ability of students to receive material. The placement of the students in playing this musical instrument was initially chosen by the students themselves, which means that the teacher did not participate in managing the students in choosing the musical instrument that he would use. However, along with the learning process the teacher will make changes to musical instruments used by students with one another, this is intended so that all students can know various kinds of instruments from various existing karawitan musical instruments, so that later students can use all the instruments. music contained in karawitan arts.

After all students have had their turn to play karawitan musical instruments, then the teacher will hold a further approach to the characteristics that exist in each student. Where this aims to determine a method for teaching students, where later this method is expected to help students learn the material provided by the

teacher in learning karawitan. In addition, with this more advanced approach, the teacher can see and determine students to play musical instruments that are suitable for themselves, for example, for kendhang players, students who have a brave character and can lead a group are needed, because kendhang players in this karawitan art is the leader of the group.

Learning strategies for karawitan at SD Suryodinigratan 3, teachers use strategies using media and learning methods. Learning media is something that is used to convey a message or learning content, so in this case the teacher must choose the right media in doing the learning, the media used in learning karawitan at SD Suryodinigratan 3 is in the form of musical instruments, blackboards, markers, and also a blackboard pointer, with various learning media it is hoped that it can further assist students in learning musical arts. Methods There are various methods used in learning karawitan at SD Suryodinigratan 3 namely, the demonstration method, the lecture method, and also the training method. The demonstration method in this demonstration method was initially the teacher demonstrated and also gave examples to students about how to play karawitan musical instruments, this demonstration method was also used for students who had difficulty if the teacher only explained, so that later with demonstrations from the teacher students will be easier to catch what is explained by the teacher. After using the demonstration method, it is continued by using the lecture method, this lecture method is used to explain to students what to do and how to play karawitan musical instruments. Application of training methods, This method is usually carried out after the demonstration method and also the lecture method, especially after giving material by the karawitan teacher. The implementation of this training method usually does not always coincide with one student with another, but usually the teacher appoints one of the students to practice playing the karawitan musical instrument that he uses, this is done by the teacher so that he can find out and evaluate students' abilities in playing the instrument. the karawitan music.

The use of various media and methods that support musical extracurricular learning at Suryodinigratan 3 Elementary School is one step in carrying out the preservation of one of Indonesia's cultures, namely karawitan culture, this is evident when looking at the condition of students who

initially did not know how to play the instrument at all. karawitan music so that over time it can play karawitan musical instruments in a compact manner and can produce harmonious musical strains. So this is one of the positive impacts in efforts to preserve local Indonesian culture, especially Karawitan. To know more about success in learning karawitan, it is necessary to hold an evaluation or assessment carried out by the teacher on students. The evaluation which is applied in the musical extracurricular learning at Suryodinigratan 3 Elementary School is carried out during the musical extra-curricular activities and at the end of the musical extra-curricular learning. Evaluation during learning is intended so that the teacher can find out parts of the material that students have not understood, so that later these students can correct their mistakes. While the evaluation at the end of the lesson is intended for the teacher to find out about the abilities that have been achieved by students until at the end of the lesson and this is done to provide motivation for students to always be enthusiastic in receiving material about karawitan given by the teachers. Evaluation during learning is intended so that the teacher can find out parts of the material that students have not understood, so that later these students can correct their mistakes. While the evaluation at the end of the lesson is intended for the teacher to find out about the abilities that have been achieved by students until at the end of the lesson and this is done to provide motivation for students to always be enthusiastic in receiving material about karawitan given by the teachers. Evaluation during learning is intended so that the teacher can find out parts of the material that students have not understood, so that later these students can correct their mistakes. While the evaluation at the end of the lesson is intended for the teacher to find out about the abilities that have been achieved by students until at the end of the lesson and this is done to provide motivation for students to always be enthusiastic in receiving material about karawitan given by the teachers.



Figure 6. The use of demonstration and lecture methods in learning Karawitan at Suryodiningratan 3

Musical extracurricular learning, at SD Suryodiningratan 3 has facilities and infrastructure that support its learning, namely a large hall or music hall which is equipped with musical instruments such as gamelan ageng with sledro and pelog tunings, 2 khendangs, 1 gender, 2 bonang successors, each with 10 pencons, 2 slenthems, 3 demugs, 2 saron barungs, 2 saron successors, kenong, kempul, kethuk kempyang, and also a gong where for this gong itself there are small gongs to gongs big. In addition to complete musical instruments, the large hall is also equipped with other supporting tools, such as a fan, mike, salon, white board, markers, and also a blackboard eraser. These facilities are provided for the convenience of students in learning. In addition, cleanliness in this practice area is always maintained so that it can support a conducive learning atmosphere in regards to learning karawitan, with various kinds of comfort provided by the school in learning karawitan it is hoped that students can be enthusiastic in learning karawitan, so that later it can support efforts in preserving culture in Indonesia especially this karawitan culture.

Observation results as well an interview with a karawitan teacher at SD Suryodiningratan 3. Mr. Yuwana, S.Pd, pointed out that the students at SD Suryodiningratan 3 have very high motivation in learning musical arts even though musical arts are included in the extracurricular options. The students seemed very enthusiastic when the teacher explained about this karawitan material, this was caused by the teacher taking actions that motivated students to learn karawitan. Based on an in-depth interview with Mr. Yuwana, S.Pd as a karawitan teacher on Monday 31 October 2022 regarding the motivation of students, he explained that in building motivation to learn karawitan students cannot be separated

from the role of the school principal. as well as teachers who participate in teaching karawitan where the teachers and school principals always wholeheartedly support the extracurricular learning of karawitan. Mr. Yuwana, S.Pd also revealed that the availability of facilities and infrastructure to support musical extracurricular activities greatly influences the success of musical extracurricular learning.

This musical learning activity is an activity that requires a process, so the teacher must be sincere and sincere in teaching this karawitan art to students. All obstacles can occur in this karawitan extracurricular learning which later these obstacles can hinder the learning process, these obstacles can be caused by the behavior of students, or other obstacles, therefore the teacher must be able to overcome them patiently and may not act rashly. Because success in learning will be more easily achieved through good classroom management by extracurricular musical teachers. The results of observations when seeing the karawitan extracurricular teacher at SD Suryodiningratan 3 directly gave an explanation in teaching karawitan,

Supporting and complete facilities and infrastructure, teachers who teach students patiently and wisely, support from various parties from the school, and supported by students' interest in learning karawitan. With these various things, the effort to preserve karawitan culture in SD Suryodiningratan 3 through the extracurricular music can be considered successful because of the enthusiasm of these students in learning the art of karawitan, thus SD Suryodiningratan 3 is included in one of the schools that preserves local culture, namely karawitan. Suryodiningratan 3 Elementary School can be an example for other elementary schools in an effort to preserve local Indonesian culture, either through local content activities, or in extra-curricular forms.

CONCLUSIONS

Suryodiningratan 3 Elementary School has been designated by the Youth and Sports Education Office to become a school that has a cultural base since the 2021/2022 academic year. This culture-based school has a curriculum, namely the K13 curriculum but is oriented towards preparing cultured graduates, this culture means that each individual student is able to display behavior that is in accordance with noble cultural

values and can love the culture that exists in their own area. In 2022/2023 a new curriculum was issued by the central government, namely the independent learning curriculum, therefore SD Suryodiningratan 3 currently uses 2 curricula, the Free Learning Curriculum and K13 Curriculum, however, the culture-based school orientation is still applied to SD Suryodiningratan 3. Preserving the karawitan culture at SD Suryodiningratan 3 is carried out by holding musical extracurriculars which are optional and can be taken by students from class III to class VI. This extracurricular is carried out after effective hours of learning or after all compulsory lessons are usually carried out. held on Friday at 14.00 WIB until 16.00 WIB, there were 3 core teachers in this musical lesson, all of whom came from the class teacher of the karawitan teacher, namely, the first teacher from class VI Mr. Yuwana, S.Pd, the second teacher from class V Mrs. Margajinah, S.Pd, and the third is a teacher from class IV Mrs. Emi Sri Winarsih, S.Pd. Apart from these 3 core teachers, the principal and other school officials. Karwitan learning conducted at SD Suryodiningratan 3 has a strategy in the form of using media and learning methods in carrying out extracurricular karawitan activities. The media used in learning karawitan at Suryodiningratan 3 Elementary School, namely, musical instruments, blackboards, and also blackboard instructions, this musical learning media is very much needed, especially musical instruments because in musical learning these musical instruments are needed without any tools. karawitan all karawitan extracurricular activities will not work, as well as other learning media needed to support learning. The methods used in learning karawitan at SD Suryodiningratan 3 are the lecture method, the demonstration method and also the training method. The lecture method is used to explain the material, the demonstration method is used to demonstrate how to play karawitan musical instruments, and the training method is used to train and see students' abilities in playing karawitan music. The facilities provided by the school in carrying out this musical extracurricular are also fairly good, because the school has prepared facilities and infrastructure that support the implementation of this musical extracurricular. The facilities provided by the school are in the form of a large study room, musical instruments, microphone, sound, and fan. With the media, methods. Culture-based schools like SD Suryodiningratan 3 needs to be widely

applied, especially elementary schools in areas throughout Indonesia because with culture-based elementary schools it is hoped that students can get to know Indonesian culture from an early age and can also like Indonesian culture from an early age, so that Indonesian children will not forget their culture itself so that the culture in Indonesia can still be preserved and not eroded by the times, especially during the current era of globalization.

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