



The Implementation of Tembang Macapat Learning as A Means of Primary School Character Education

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Abstract: Javanese culture has become unfamiliar to the millennial generation, even though character values in Javanese culture are excellent. Javanese culture is mainly introduced traditionally, one of which is the tembang macapat. The research aimed to describe character education, including planning, implementation, and evaluation in tembang macapat, which is taught in primary school, particularly in high grades, in grades four, five, and six. This research applied qualitative research with phenomenological methods. The data collection techniques used interviews, observation, and documentation. Triangulation was used to test the validity of the data. The data analysis techniques consisted of data collection, data reduction, data display, verification, and conclusion. Then it presented and concluded from the data that has been analyzed. The findings were as follows: 1) Planning for tembang macapat learning by analyzing the initial conditions of Primary School character education activities; 2) The tembang macapat learning was implemented once a week in the morning assembly and created tembang macapat poster; 3) Evaluations of tembang macapat learning instilled in students were the character of brotherhood, togetherness, affection, courtesy, respectfulness, and humility. Therefore, it concluded that the tembang macapat of gambuh, mijil, and dhandanggula can be used to strengthen primary school character education.

Keywords: tembang macapat, character education, primary school

Recommended citation: Rochadiana, A., Narimo, S., Prastiwi, Y., & Rahmawati, E. E. (2022). The Implementation of Tembang Macapat Learning as A Means of Primary School Character Education. *Journal of Innovation in Educational and Cultural Research*, 3(4), 508-518.

INTRODUCTION

Numerous millennial generations do not know *tembang macapat* since they like foreign cultures better than Javanese. When the meaning of the *tembang macapat* is revealed, it comprises character values that can be taught to students. Currently, *tembang macapat* is only taught in the Javanese local content lesson, whereas it is only scheduled once a week. Therefore, the transformation carried out is by teaching *tembang macapat* in the teaching-learning process and daily activities. It is related to the research results by Rosmiati (2018) and Damayanti and Nurgiyantoro (2018) that the character education taught to the children must be implemented in habituation.

In learning the local content of the Javanese lesson, *tembang macapat* account for only 10% of the overall material taught in the second semester. As a result, it makes students increasingly unfamiliar with *tembang macapat*. Even so far, the teacher only taught based on the very old previous text, and the meanings refer to texts (text-based). It is difficult for students to understand independently. However, the text can be adapted to the progress of the times and the development of students in the current millennial era so that the meaning of *tembang macapat* can be understood by students independently (Andajani & Pamuji, 2018; Juanda, 2019).

Tembang Macapat contains multiple character values that can be instilled in students, particularly primary school students, and can be integrated into various school activities (Pertiwi et al., 2019). Character education is a national foundation that must be established in children early. The reason is that education is not measured to the noble values of character and students' character, but it is because of the rational-capitalist society view. For example, after graduating, students will immediately get jobs related to the competence of science and technology needed in the workplace. Employees' acceptance tends to have a good GPA instead of moral principles and character as the main requirements (Fahroji, 2020; Kusuma et al., 2019). Character education is essential, so educational institutions are responsible for instilling it. Character education is a behaviour that must have a character in the implementation of education and is based on primary human and moral characteristics that come from religion. It consciously wants to implement these values to God Almighty, oneself, fellows, the environment, and nationality so that they become good human beings (Sarafuddin & Winarto, 2020; Yunita & Mujib, 2021).

According to Apriani et al. (2021) and Sasami (2018), education is a human effort to raise and develop

physical and spiritual innate potentials related to social and cultural values. It is to instill the values and norms that will be inherited in the future generations to be developed as a process of education and human effort to preserve their life. Character education is an educational process that creates values, attitudes, and behaviors that reflect noble character. It is essential, and it should be instilled in students as early as Primary School (Pertiwi et al., 2019). The essential values in character education related to local wisdom that can be taught in schools include fairness, competitiveness, positive thinking, clean, peace-loving, intelligence, patriotism, discipline, cooperation, sparing, sincerity, honesty, affection, integrity, hard work, creative, independent, nationalist, caring, emotional control, confident, humble, religious, polite, responsible and tolerant (Winataputra & Setiono, 2017).

Character education is basically an educational process that aims to establish the students' character (Ummami et al., 2021). As we know, education does not only provide knowledge to children but also instills and socializes values and norms that exist in society. Character education is a strategic issue in education in Indonesia. It is related to the moral crisis that has recently occurred in various aspects of society, such as immoral acts, social crimes, and violence (Rosad, 2019).

One alternative that teachers can use in building character education and is a means of developing culture so that it remains known by the millennial generation is *tembang macapat*. *Tembang Macapat* is one of the cultural heritage that must be preserved because it contains many terms of meaning and advice to humans so that humans can walk straight according to guidance in religion and behavior that must be implemented in everyday life (Sasami, 2018; Intania & Sutama, 2020). *Tembang Macapat* is a poem or poetry in Javanese arranged according to specific rules. *Tembang Macapat* consists of eleven types of *tembang* (songs), including: 1) *Maskumambang*, 2) *Mijil*, 3) *Sinom*, 4) *Gambuh*, 5) *Megatruh*, 6) *Sinom*, 7) *Asmaradana*, 8) *Dandanggula*, 9) *Durma*, 10) *Pangkur*, and 11) *Pucung*. The eleven *tembang* tells the story of humans from birth to the end of life or death. Each *tembang* also has a different experience, including happy, sad, witty, and wise (Haidar, 2018; Bawon et al., 2019). In this case, the *tembang macapat* used in the character education approach are *Gambuh*, *Mijil*, and *Dandanggula*. In *tembang Gambuh*, it is the stage when humans begin to contemplate life and death. *Mijil* is the stage humans start life from birth. *Tembang Dhandanggula* explains the ability of humans who have been able at the stage of welfare, and the society has been implemented in their lives. The word *Dhandang* means crow, which represents sorrow or sadness. The word *Gula* means sweetness which represents happiness. Based on the analysis of the meaning of the *tembang* (songs), it showed that the characteristics that can be taught to students are brotherhood, togetherness, compassion, courtesy, respect, and not being arrogant/humble.

According to Anto and Anita (2019), Sari and Puspita (2019), and Kusuma et al. (2019), the outcomes of the *tembang macapat* can be used as a stimulus in the application of character education. The instilled characters are humble, not quickly getting angry, simple, thoughtful, and not gossiping. This study emphasized the literature study related to the *tembang macapat*, which was translated from Javanese into Indonesian. The research analyzed the meaning of *tembang* (songs) linked to character education values instilled in students. In further research conducted by Wulandari et al. (2019) and Prihatmojo and Badawi (2020), it was stated in the *surat wulangreh pupuh sinom* that the values of character education include honesty, hard work, religious values, love of peace, responsibility, nationalism, and patriotism. Therefore, the material is suitable as teaching material for seventh-grade of Secondary School.

Based on previous studies, there are similarities. They can be seen in the research object, including learning by using *tembang macapat*. It is a study in instilling character education and as a means to develop Javanese culture, especially in Central Java. Furthermore, it is to preserve Javanese cultural values, which the next generation has forgotten. It is related to the research conducted by Blessinzka (2019), Wulandari et al. (2019), Edmawati (2021), Alfiah et al. (2020), and Prihantono (2017) that explained that to learn local content, local wisdom must be integrated and conveyed using Javanese. It is a form of cultural love and a means of learning about politeness. However, this research will implement character education by using *tembang macapat*. Because numerous millennials today have no idea what *tembang macapat* is or how to sing it. In fact, in the *tembang macapat*, there are various lessons taken or teachings of goodness that have to do with character education, and many people are unaware of it. Therefore, the researcher will explore how *tembang macapat* is applied in the teaching-learning process, and the habits carried out at the morning assembly held on Thursdays. Apart from singing the national anthem, they also sing *tembang macapat*.

This is done to test if the *tembang macapat* can build the character of primary school children, particularly those in the higher grades, such as fourth, fifth, and sixth. The characters seen in the *tembang macapat* are brotherhood, togetherness, compassion, friendly/communicative, respect, and not arrogance. The gambuh, mijil, and dhandanggula are characters created due to the meaning of the *tembang macapat* and are taught to children according to their levels. Therefore, this research aimed to instill character education in students and develop Javanese culture.

METHODS

This study employed qualitative research with phenomenological methods. Phenomenology is a type of qualitative research in which researchers collect data with participant observation to know the essential phenomena in their life experiences (Sugiyono, 2022). This study aimed to describe in-depth and in more detail the phenomena experienced by crucial informants related to the implementation of character education through *tembang macapat*, which included planning, implementation, and evaluation, to find the results and solutions to the problem studied.

This research was conducted at one of the primary schools in Baturetno, Wonogiri, in the 2nd semester of the 2021/2022 academic year. This study employed a phenomenological study because it was based on a study of the phenomena experienced by key informants. They were teachers and students. The design application by collecting data, processing, presenting, and drawing conclusions. The data collected from teachers and students were more accurate and valid because the phenomena experienced directly in the implementation of character education through *tembang macapat*. The guidelines for assessing the attitude of the learning characters of the *tembang macapat* are as follows:

Table 1. Rubric Character Indicators Assessment

Criteria	Score			
	4	3	2	1
Respect	If students show an attitude of understanding to others If students show respect for differences If students respect the strengths and weaknesses of others.	Only shows 2 aspects.	Only shows one aspect.	No aspect is fulfilled.
Togetherness	If students show carrying out pickets together. If students show they want to play with their friends and they are not alone. If students show doing group tasks together and show solidarity.	Only able to show 2 aspects during the learning at school.	Only able to show 1 aspect during learning at school.	No aspect is fulfilled.
Affection	If students show help to friends and others. If students show a sense of family to friends and consider their classmates as one family. If the students show a sense of caring for friends, for example, a friend who does not bring a pencil, they want to lend it, etc.	Only able to show 2 aspects during the learning at school.	Only able to show 1 aspect during learning at school.	No aspect is fulfilled.
Kindness	If students show an attitude of accepting suggestions from teachers, friends, and peers. If students show an open-minded attitude or do not envy the success of other friends. If students want and are not ashamed to admit their mistakes, do not hesitate to apologize to teachers, friends, and others.	Only able to show 2 aspects during the learning at school.	Only able to show 1 aspect during learning at school.	No aspect is fulfilled.
Brotherhood	If students show a sense of togetherness towards friends and fellow students. If students show mutual affection and love for their friends and others. If students show an attitude of giving and accepting the strengths and weaknesses of friends and peers.	Only able to show 2 aspects during the learning at school.	Only able to show 1 aspect during learning at school.	No aspect is fulfilled.

The methods used were interviews, observation, and documentation (Erviana, 2021). The data was collected using in-depth interview techniques to obtain explanations and descriptions from class teachers and students regarding the experiences in *tembang macapat* learning. The observation technique was carried out directly, and it was to observe the implementation and evaluation of *tembang macapat* learning. Documentation techniques were needed to support the information obtained from interviews and observations. The documents required included Curriculum, Syllabus, Program plan, and lesson plans.

Triangulation was used to test the validity of the data. Sources triangulation can strengthen the data obtained by checking the data generated from several sources (Sugiyono, 2022). This study conducted source triangulation by interviewing more than one source. They were the principal, teachers, and students. Source triangulation was also carried out using various data sources, including the results of interviews, observations, and documentation.

The Miles and Huberman model was used in data analysis. It consisted of the following steps: 1) data reduction by summarizing and researching the key points, and 1) data reduction by summarizing and researching the focus of essential things. As a result, the reduced data provided a clear picture and made it easier for the researchers to collect further data and look for it if necessary; 2) Data display was in the form of brief descriptions, charts, category correlations, etc., 3) The findings obtained, then it will be taken into consideration to conclude.

RESULT AND DISCUSSION

The research results were planning for learning the *tembang macapat* by analyzing the initial conditions for building character education in primary school, implementing *tembang macapat* learning, and evaluating *tembang macapat* learning. The following were the results and implementation of *tembang macapat* employed in instilling the students' character education:

Planning

Based on the research findings, character education has been implemented in primary schools, as evidenced by the preparation of the syllabus and the lesson plan of learning local content, Javanese, lesson, which is currently being carried out. This is supported by the research of Giri (2020) and Azhary et al. (2018) that intra-curricular activities were integrated into lessons, while extracurricular activities were carried out outside of class hours. The lesson plan also contained five main characteristics that students must have: religion, nationalism, collaboration, independence, and integrity. However, *tembang macapat* has not been included in one of the means for improving character education. Furthermore, the local content, Javanese, lesson only contains 10% of the learning material taught in the second semester. This is a consideration regarding the importance of implementing *tembang macapat* into learning and extracurricular activities more frequently.

Character education through habituation has also been used to develop the character of students starting at an early age. The characters were arranged in three interconnected parts: moral knowledge, moral feeling, and moral behavior. Good character consists of knowledge of knowing the good, desiring the good, and doing the good. In this case, habituation was needed to improve character education. It contains habits of the mind, heart, and action (Prihatmojo & Badawi, 2020; Solihin et al., 2020). Discipline and leadership were the characteristics to be investigated which were taught through the implementation of the morning assembly. Based on student observations, students were gathered in the schoolyard, and it was like a flag ceremony. The teacher then chose one of the students to be the leader in the morning assembly. The student who was the leader led a line, then sang the Indonesia Raya anthem. Subsequently, the leader read the Pancasila text, and the other members were imitating. These activities were also part of the development of nationalism and patriotism character. The next activity was checking the neatness of students, which was carried out by the teacher and assisted by the line leader. After implementing the morning assembly was completed, students took turns entering their classes sequentially from low to high class. Every morning, the implementation is carried out to instill in students the characteristics of discipline, leadership, nationalism, and patriotism.

This activity was aimed at building character from an early age. Strengthening the character formed by habit was the character of discipline and leadership. Discipline character is believed to be the key to a person's success in studying and other things. The purpose of applying discipline was to make them capable of controlling themselves. As a state of law, Indonesia must realize that everyone bound by regulations must obey these rules, which helps prevent arbitrary and out-of-control behavior. This can also help limit the risk of social influence among community members. As a result, the discipline character was aimed to build a society that is both ordered and peaceful. Characters of leadership can be established and trained in children as young as primary school age to make it easier for them to identify alternative solutions to the challenges later comes in life (Rodiyanita & Puspitasari, 2019). By instilling leadership attitudes, children will have an attitude of enthusiasm and responsibility in everything they do.

The planning of learning the *tembang macapat* is carried out in various stages: First, an analysis of the

initial activities carried out in character education was carried out to determine the conditions and potentials possessed in *tembang macapat* learning in primary school. Second, Program and document preparation, including curriculum, syllabus, and lesson plans. Third, socialization of the policies to teachers, students, and parents. The last stage is conditioning planning comprises learning facilities and habituation activities to instill character education by adding to intracurricular and extracurricular activities.

Implementation

The first stage in implementing character education using *tembang macapat* was to interpret it according to the meaning conveyed within it. The results of the meaning of *tembang macapat* were implemented for fourth, fifth, and sixth-grade students which include gambuh, mijil, and dhandanggula songs, as follows:

a. *Tembang Gambuh*

Tutur bener puniku
(Ucapan yang benar itu)
[Those true words]

Sayektine apantes tiniru
(Sejatinya pantas untuk diikuti)
[Indeed, it's worth to be followed]

Nadyan metu saking wong sudra pepeki
(Meskipun keluar dari orang yang rendah derajatnya)
[Despite coming out of people who has lower levels]

Lamun becik gone muruk
(Jika baik dalam mengajarkan)
[If it is good at teaching]

Iku pantes siro enggo
(Itu pantas kau pakai)
[It's worth to use]

In the implementation of the *tembang macapat* which is integrated into the Javanese local content lesson, which is looking for the meaning of *tembang* taught in grades four, five, and six as well as the characters included within it and it related to the characters that the teacher would raise. *Tembang Gambuh* was taught in the fourth grade. It has 5 gatra (baris) [lines] in it, which means that when we speak or say the right words. It must be the fact, based on reality, it is not made up, we must emulate these good things in our lives regardless of who is conveying or speaking to us, we should respect and consider all people in this world as our families. Therefore, as humans who have social attitudes, and who cannot live without other people, we should not discriminate against each other and assume that humans have the same dignity and levels. The characters that appear based on the results of the meaning of *tembang macapat gambuh* were respect, courtesy, and brotherhood. The character of respect can be found when students show an attitude of understanding to others, for example, if there was a friend who does not bring a pencil or eraser in the classroom, then the student has the awareness to lend it.

During the teaching-learning process, there was a student's friend who was sick, the student without being ordered by the teacher immediately took the initiative to take him to School's Health Clinic or inform the teacher. Respect can be shown by appreciating differences, for example, in-class discussions on field trips with multiple options, students must respect each other's opinions in deciding the tour's destination. Respect for others can be shown by appreciating the strengths and weaknesses of others, for example in the learning process some students were unable to answer questions from the teacher, so other students should not mock them. The character of politeness can be demonstrated by not speaking rudely to teachers or classmates. Furthermore, students did not interrupt the teacher's or friends' conversations; for example, when a friend shared an opinion, he did not stop his talk; instead, we waited for the conversation to end before expressing our opinion. Students also showed a good attitude when talking to teachers or friends. For example, when speaking, pay attention to the person with whom you were conversing rather than ignoring the other person.

b. *Tembang Mijil*

Poma kaki pada dipun eling
(tingkah laku harus diperhatikan)
[The behaviour must be considered]

Ing pitutur engong
(di perkataan dan perbuatan)
[in the words and deeds]

Sira uga satriya arane
(bertindak yang adil)
[Just act fairly]

Kudu anteng jatmika ing budi
(harus anteng di tingkah laku)
[must be calm in your behaviour]

Ruruh sarta wasis
(berpengetahuan tinggi)
[highly knowledgeable]

Samubarangipun
(segala galanya)
[everything]

The result of the meaning of the *tembang mijil* taught in the fifth grade. It has 6 lines, and it implied that as humans we must constantly obey and follow good advice from parents. The parents did not only refer to the people who gave birth, but also to all people who are older than us. The advice from parents had good intentions because it was based on experiences in life. In this case, if we followed the good advice of our parents, we said to be big-hearted. Big-hearted people have politeness, kindness, and master all skills, it is because they can control their emotions. Thus, it implied that a human being must have and maintain good manners and have a humble principle. The characters that appear in the *tembang macapat* are respect, courtesy, and humility. In the fifth grade, the characters that appear in the fourth grade were respect and courtesy. Furthermore, the different character was humble.

These characteristics can be seen when students showed an attitude of accepting suggestions from teachers, friends, and others. For example, during the teaching-learning process, there was a student who made a noise when the teacher explained something, then when the teacher gave him warnings, and the student obey the teacher's direction to pay attention. Students showed an open-minded attitude or they were not jealous of a friend's success, for example, if there was a friend who won a championship in a competition, then ideally another student congratulates the champion. Students were willing and not ashamed to admit mistakes made and do not hesitate to apologize to teachers, friends, and others. In learning, it was shown when students did not do their homework, and then these students wanted to admit and apologize to the teacher and promise not to repeat it anymore.

c. *Tembang Dhandanggula*

Pambukaning ngaurip puniki
Tumindaka laku kang utama
Ngormatana sak padhane
Nyambutgawe puniki
Kewajiban kanggo pribadhi
Gotong royong makaryo
Datan bisa rukun
Mandiri den lakonana
Kanthi ikhlas ati lahir saha batin
Ing samubarang karya

Dhandanggula taught in sixth grade was Dhandanggula, which indicated that in this life, humans must behave well. It means that we must have respect for anyone, wants to work hard to meet our own needs, and want to cooperate with others to maintain peace with others fellow. Have an independent mindset and a sense of honesty in whatever you do, both physically and mentally. So that the characters that appear in the *tembang dhandanggula* are respect, togetherness, and love for others. In the sixth grade, they have the same character that is taught in grades four and five, it was respect. While other characters were togetherness which can be demonstrated when students participate in class pickets. It showed a desire to play with their friends rather than being alone. Furthermore, students showed an attitude to work on group assignments together as well as group teamwork. The next character was the affection, it was shown when students wanted to help friends and others. Showing a sense of family by assuming that classmates are one family, then students showed their sense of caring by lending a ruler or pencil to friends who don't bring them. From the description of the three songs taught to fourth, fifth, and sixth-grade students, they were *tembang gambuh*, *mijil*, and *dhandanggula*. By the meaning of *tembang* [the songs], the characters included respect for others, brotherhood, courtesy, humility, togetherness, and affection.

These activities were carried out as a form of inculcating character education in students apart from learning Javanese local content. It was held once a week including holding a morning assembly which holds every morning. However, as a form of implementing *tembang macapat* in instilling character in students, every morning assembly on Thursday, they sang the national anthem and also sang the *tembang macapat* together. This was aimed to strengthen students' interest in Javanese culture as millennials, as well as instill the positive character contained in the *tembang macapat* in students so that it is always linked to the students and can be applied in everyday life.



Figure 1. Morning Assembly Activity

As the final activity in the implementation of *tembang macapat* in primary school, the fourth, fifth, and sixth-grade students create art in the form of *tembang macapat* poster which is taught to students by modifying the lyrics according to their work with the theme "the exemplary in the society" which contains



Figure 2. Making *Tembang Macapat* Poster

the character of respect, courtesy, brotherhood, togetherness, and humility. The student's work would be pasted on the walls of each class, it was a form of the teacher's way of instilling a sense of pride in culture and campaigning for students about the importance of *tembang macapat* in inculcating positive character values so that it is expected to be able to build the nation's next-generation who are not only highly intelligent but also have a good character and loving the cultures.

Evaluation

According to the findings of interviews with classroom teachers, the following is how learning by using *tembang macapat* in Javanese works:

Currently, how is the implementation of the teaching-learning process being carried out?

"The learning that is carried out is by face-to-face learning is limited, because the number of students is only a few, all of the students are allowed to come to the class. It's being highlighted that the time allocation in the implementation of learning for an hour is 35 minutes".

How is character education currently being implemented?

"The character education was instilled by using *temang macapat* in the teaching-learning process and also morning assembly. Initially, the morning assembly only sings the national anthem, but it is obligated to the students to sing *tembang macapat* every Thursday. The students also make posters representing *tembang macapat* that pasted on the wall while in the previous it only consists of heroes posters."

Does the Javanese local content syllabus relate to the theme of the tembang macapat?

"It is appropriate between KI, KD, indicators, subject matter, assessment, time allocation, and learning resources related to the *tembang macapat*"

Has the Lesson Plan included a character education column?

"In the lesson plan, it has included those that are adapted to the characters that will be taught to students according to the meaning of *tembang*".

So far, How do you instill character in students?

"Through habituation that students can apply in teaching the learning process or intracurricular or extracurricular".

Does the learning of local content Javanese lesson related to the tembang macapat been taught according to the existing guidelines?

"Yes, but the implementation is by the abilities of the teacher, namely by teaching the musical scale and lyrics".

How do you interpret the tembang macapat that you have been teaching your children?

"The way to interpret *tembang macapat* is to relate it to the daily life experienced by students so that it will be easy to understand and make poems that are different from previous poems whose words are difficult for students to understand".

Have you linked the meaning of tembang macapat with character education?

"I have linked it, it turns out that after being studied in-depth in *tembang macapat*, there are many lessons which we can implement in strengthening character education, but nowadays even the teachers themselves pay little attention to this".

How are the values that emerge after being taught the tembang macapat based on the rubric?

"Based on the rubric, it can be seen that there are changes in the characters seen in the *tembang macapat*, including respect, courtesy, and humility".

From the character values that become standard in tembang macapat, what values stand out based on the rubric?

"Based on the value rubric that stands out, almost all aspects of values have increased significantly; yet, as a teacher, I embrace the transformation in the cultural field like this, so that its presence is preserved in our next generation."

The results of interviews with resource persons, who were teachers and observed when the learning took place in the fourth, fifth, and sixth-grade students. It showed that the implementation of *tembang macapat* in Javanese lessons could bring out the characters in students. They were respect, courtesy, brotherhood, humility, togetherness, and love. These results were supported by a fourth, fifth, and sixth-grade teachers' attitude observation assessment sheet with the criteria of poor, fairly good, good, and very good. The data obtained in fourth-grade students included 5 students in the initial of respecting character values, courtesy, and brotherhood. 4 students received poor marks, and 1 was fairly good. In the second observation, 2 students got poor and 2 of them got a 'good' score. In the third observation, 2 students got 'good' scores and 3 got 'very good' scores. In the fifth grade, which consisted of 5 students, the aspects of attitude assessed were respect, courtesy, and humility. In the initial observation, the score of 2 students was poor and 3 was fairly good. In the second observation, 2 students received fairly good, 2 got good, and 1 was very good. In the third observation, it obtained 1 student got a good score, and 4 were very good. In the sixth grade with 9 students, in the initial

stages of observation 3 children got poor, and 6 children were fairly good, while in the second stage of observation 3 children received fairly good, 5 were good, and 1 was very good. On the third observation, 5 were good and 4 were very good. It can be described in the following table:

Table 2. Character Observation results

Class	Character Description	Observation 1				Observation 2				Observation 3			
		P	FG	G	VG	P	FG	G	VG	P	FG	G	VG
4	Respect												
	Politeness	4	1			2		3				2	3
	Relationship												
5	Respect												
	Politeness	2	3				2	2	1			1	4
	Kindness												
6	Respect												
	Togetherness	3	6				3	4	1			5	4
	Affection												

Description :

Score = (Obtained score)/(Maximum score) x 100

Maximum score = 12

Table 3. Assessment Criteria

Score	Criteria
89 - 100	Very Good
79 - 88	Good
69 - 78	Fairly Good
< 69	Poor

Based on the description of the research results above, it can be analyzed the implementation of *tembang macapat* learning as a means of primary school character education. The results showed that character education had been instilled in primary schools as seen in the syllabus documentation and local lesson plans for the Javanese local content which included five main characters education based on (Kemendiknas, 2010) which consisted of religious, nationalist, cooperation, independent, and integrity. Subsequently, the current learning of local content in Javanese has followed the government's recommendation to strengthen character education at the primary schools level.

The next finding showed that primary school has implemented strengthening character education, It was by habituating students to carry out Morning Assembly every day. This activity was aimed at building character from an early age. Strengthening the character formed by habit was the character of discipline and leadership. Discipline character is believed to be the key to a person's success in studying and other things. The purpose of applying discipline was to make them capable to control themselves. As a state of law, Indonesia must be realized that everyone bound by regulations must obey these rules, which helps to prevent arbitrary and out-of-control behavior. This can also help to limit the risk of social influence among community members. As a result, the discipline character was aimed to build a society that is both ordered and peaceful. Characters of leadership can be established and trained in children as young as primary school age so that it will make it easier for them to identify alternative solutions to the challenges later comes in life (Rodiya & Puspitasari, 2019). By instilling leadership attitudes, children will have an attitude of enthusiasm and responsibility in everything they did.

CONCLUSION

Based on the findings of previous research, it was concluded that the implementation of *tembang macapat* with local content of the fourth, fifth, and sixth grades of Javanese lesson, *macapat gambuh*, *mijil*, and *dhandanggula* songs was effective in strengthening character education in primary schools. Character education begins with the implementation of the *tembang macapat*, its meaning, and the assessment of the character values contained in the *tembang* which can subsequently be applied by students in their everyday lives. The habituation is held at morning assembly every Thursday by singing the *tembang macapat*, to instill character in students as well as artwork in the form of a *tembang macapat* poster made by students with the theme "The Exemplary in Association" which must contain the character of respect, courtesy, togetherness, brotherhood, and humble. This is intended to build students' love of culture, especially the culture of Central Java, namely

tembang macapat. As one of the means used in strengthening character education in primary schools, So it is expected that the implementation of the *tembang macapat* can improve the character of primary school students. Characters that can be raised in strengthening character education through *tembang macapat* are respect, courtesy, brotherhood, humility, togetherness, and affection.

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