

ENCULTURATION OF LOCAL WISDOM: STUDY ANALYSIS OF KARAWITAN ACTIVITIES FOR ELEMENTARY SCHOOL CHILDREN

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Abstract

This study aims to describe the enculturation value of local wisdom contained in musical activities and community support. This type of research is qualitative research. Data collection techniques using observation, interviews and documentation. The data validity technique uses triangulation. Data analysis in this study uses reduction, display and verification. The results of this study are: 1) There is a culture of noble values in musical activities, namely the value of discipline and responsibility that is built in the implementation of this program besides that students can take the values contained in the musical equipment. : a type of music, song or dance that is part of the music to be applied in the daily life of children.

Keywords: Enculturation; local wisdom; Karawitan; extracurricular activities; gamelan

INTRODUCTION

Local wisdom has two main elements, namely humans with their mindset and nature with their climate. Long ago, humans used natural language to form an artificial environment, namely the interaction between the natural-man-made environment. Different from today who prefer technology. Globalization affects local wisdom through the human mindset. Globalization can lead to a culture of transformation (Dahlani, 2015;), so that humans can use their mindset so that the ongoing cultural transformation maintains the culture that is owned by the region/local. The progress and development of a country is determined by quality human resources. The development of science and technology is currently so rapid that a country can produce human resources who can keep up with the development of knowledge and technology so that they can compete in this era of globalization. Education is one way to create quality human resources. (Tiarahmi, 2015: 3).

Enculturation is a process that makes people enter, makes people behave according to the culture that enters them. Cultivation is a process to place culture as the content and mission of the educational process so that one's potential to learn and adjust thoughts and attitudes towards customs, as well as the system of cultural norms is well developed (Koentjaraningrat, 2011: 146). The same thing was also stated by Tilaar (2011: 41) that education and culture are two elements that cannot be separated because they are mutually binding. Culture lives and develops because of the educational process, while education only exists in a cultural context. Enculturation is the process of studying cultural values and norms experienced by individuals during their lives. According to E

The enculturation of local wisdom values will be better if it is contained in a systematic concept, understood by the community, so that these local values become part of the spirit of Saidah (2018). Local culture is the local values of the people of an area that are formed naturally and obtained through a learning process from time to time. The local culture contains good local wisdom values that are used as guidelines in life. Local wisdom can be understood as wise ideas, full of wisdom, good values, embedded and followed by people (Baslam et.al, 2016: 4). Good values from local wisdom need to be recognized by students from an early age through the world, so that later in education and acting, students do not deviate from the norms, especially those that apply in the local environment. For this reason, efforts are needed to encourage the value of what is called the values of local wisdom. One of the local wisdom is the art of karawitan. Karawitan art is an art that comes from Java (Hidayat, 2018: 77). Local wisdom is a tradition that appears and

develops in an area in the form of beliefs, norms or habits that become the habits of the people of an area.

The fading of the charm of ancestral heritage like musical instruments swallowed up by the hustle and bustle of the global music industry is very disturbing. their interaction with culture, between foreign cultures that enter Indonesia without any events and their attitudes that tend to not care about their own culture. Looking at the current situation, only a handful of young people understand what musical instruments, gamelan are, how to play, types of instruments, songs and so on. They are more familiar with rock, pop, metal music than appreciating and perpetuating existing ancestral heritage. Young people now consider the musical tradition to be old, boring and outdated, according to Tiarahmi (2015: 3).

Based on some of the studies above, it is certain that the current lack of awareness of young people about the importance of preserving their own culture has initiated the Banaran village community to initiate. Actions to establish cooperation with the Banaran State Elementary School 2, Karanganyar Regency as an institution to form musical training activities as a maintenance of local wisdom in the area, through extracurricular activities it is finally agreed to hold karawitan activities.

Karawitan is a branch of performing arts that requires a strong effort and a long learning process to master it. It is not only a matter of the ability needed in musical but also patience and strong skills. one or two gendhing and continuing to learn to play the gamelan is a form of hard work character formation for children (Sularso, 2017). In the current era of globalization, the position of traditional arts, especially karawitan, has begun to be eliminated or displaced by modern culture which is favored by children to adults. The emergence of modern music today affects the musical tastes of today's society. Especially the younger generation who had not previously seen the proud culture, it was so easy to follow the culture. Students tend to be more familiar with and adapt to modern music from traditional indigenous arts of the region. In fact, this is very contrary to the personality of the Indonesian nation (Tiarahmi, 2015). some of the phenomena above, then this karawitan runs as an effort to fight the influence of this culture. Based on the improvement of indigenous culture, which is then socialized to the younger generation. Activities that can increase children's understanding and awareness of the local/local culture. According to Sularso (2017) this extracurricular works to develop the talents, interests or interests that students have in art, another reason for student interaction in participating in musical extracurriculars is because of the potential of traditional culture. then this karawitan runs as an effort to fight the influence of this culture. Based on the improvement of indigenous culture, which is then socialized to the younger generation. Activities that can increase children's understanding and awareness of the local/local culture. According to Sularso (2017) this extracurricular works to develop the talents, interests or interests that students have in art, another reason for student interaction in participating in musical extracurriculars is because of the potential of traditional culture. then this karawitan runs as an effort to fight the influence of this culture. Based on the improvement of indigenous culture, which is then socialized to the younger generation. Activities that can increase children's understanding and awareness of the local/local culture. According to Sularso (2017) this extracurricular works to develop the talents, interests or interests that students have in art, another reason for student interaction in participating in musical extracurriculars is because of the potential of traditional culture.

This ongoing karawitan extracurricular is an art that is performed simultaneously, so that which is a learning process to apply in a team, in playing gamelan instruments students must be able to communicate with each other. In addition, with this extracurricular activity of musical arts, students are also invited to learn the original Javanese culture so that a sense of cultural love arises in children. As stated (Dewi, 2018) that the development of a curriculum based on local wisdom in schools is very important to do as a form of love for local culture and can foster the national spirit of students.

According to the principal, the purpose of this musical is to maintain and maintain local culture so that it is taught to teach young people so that this musical does not become extinct in the midst of the increasingly rapid globalization threat. In addition to the natural wealth of the village as an art village which has many activists and artistic figures, especially in Karawitan art. Many positive things can be obtained by children if they participate in musical activities, for example by playing karawitan they are already one of the nation's heroes who can become genuine Indonesian culture. This musical extracurricular activity can instill a sense of pride and love for local culture in children as the younger generation.

As the opinion of the karawitan trainer, that with this musical activity, the participants will finally be able to realize that Indonesia has a national identity that is rich in regional culture, which of course must be preserved and preserved, so that they realize that this activity is very important for them in me. . In line with Musron (2018: 66) states that musical extracurricular activities can be used as a medium to instill a sense of love for local culture in the younger generation.

The Karawitan activity invites an expert artist in the field of karawitan who is a native of the village of Banaran. So that this musical activity is one of the superior extracurricular activities both at the school level and at the village level to the district level. This is evidenced by the several achievements that have been achieved, including being the second winner in porcelain activities at the sub-district level and second place at the district level for two consecutive years in 2012-2013.

This extracurricular received a good response from the students sparking the coach's enthusiasm in training students. This is also an activity that is supported by support from the school and parents and guardians of students in extracurricular karawitan. Because the majority of the original inhabitants of the area are art workers, this extracurricular activity has full support from parents and the community. Musical extracurricular activities at the elementary school level that receive recognition and awards from the local government are unique. because the music performed by children of elementary school age, Banaran is a superior activity that comes from local culture.

Results Based on previous research by Damayanti and Nurgiyantoro (2018), one of the efforts that can be made in instilling the value of local wisdom is through extracurricular karawitan. Likewise, in Tiarahmi's (2015) research, the role of karawitan extracurricular activities in inculcating an attitude of love for local culture is as a medium for students to learn and get to know cultural arts. The local culture that is known and studied is Javanese songs, Javanese gendhing-gendhing. So that with this Karawitan activity, it can indirectly play a role in shaping student character such as discipline, enthusiasm, and respect. The musical teacher's statement which states that with karawitan can produce character in a person, namely patience, tolerance, self-confidence, mutual cooperation, and cultivate the character of an attitude of love towards the local culture of the region itself. The principal considers that musical extracurricular activities are a medium for students, which is caused by the existence of local cultural arts. Because extracurricular activities are able to create a young generation who wants to be made and loves local culture, so as not to be eroded by the flow of students who are increasingly advanced and developing.

RESEARCH METHODS

This type of research is qualitative research. The research design isphenomenology. Data collection techniques in this study include 1) observation, the study uses participatory observation. Observations were made to find out how the musical program was implemented, its implementation, and its supporting facilities and infrastructure. In this technique, the most important thing is to directly observe the values of local wisdom in karawitan. 2) Interviews. In this study, interviews were conducted with direct and open answers between researchers and informants, including coordinators/school principals, musical arts trainers, and participants/students, to check information from various related parties. 3) Documentation, Documents can be in the form of writings, pictures, or mental works from someone who is relevant to this theme. Documents can be in the form of writing such as diaries, life histories. Stories, biographies, regulations, policies. Documents in the form of images, such as photos, films, videos, CDs, DVDs, cassettes, and others.

Documents in the form of works such as works of art, paintings, sculptures, manuscripts, writings, inscriptions, and so on. Data Analysis Techniques used in the research are interactive data analysis (Miles & Huberman, 1994) including: 1) Data reduction, namely the data obtained from the field is quite a lot, for that it needs to be recorded carefully and in detail. At the time of data reduction, the researchers collected all the data needed, namely how to apply the values of local wisdom in extracurricular karawitan activities, what are the values of local wisdom in extracurricular karawitan activities, and how the form of stakeholder support in extracurricular karawitan activities. Researchers sort the data in accordance with the formulation of the problem that has been formulated. 2) Data Display (data presentation), namely in the presentation of data, the data obtained at the observation, interview and documentation stages, were analyzed by researchers in the form of narrative text. In qualitative research, the presentation can be done in the form of tables, graphs, pie chart, pictograms and the like. The next step is to determine the next step, namely drawing conclusions. 3). Drawing conclusions/verification, namely information data related to the values of local wisdom that have been available and then analyzed to obtain conclusions. Conclusions in qualitative research are new findings that have never existed before. The data obtained at the observation, interview and documentation stages were analyzed by the researcher in the form of narrative text. In qualitative research, the presentation can be done in the form of tables, graphs, pie chart, pictograms and the like. The next step is to determine the next step, namely drawing conclusions. 3). Drawing conclusions/verification, namely information data related to the values of local wisdom that have been available and then analyzed to obtain conclusions. Conclusions in qualitative research are new findings that have never existed before. The data obtained at the observation, interview and documentation stages were analyzed by the researcher in the form of a narrative text. In qualitative research, the presentation can be done in the form of tables, graphs, pie chart, pictograms and the like. The next step is to determine the next step, namely drawing conclusions. 3). Drawing conclusions/verification, namely information data related to the values of local wisdom that have been available and then analyzed to obtain conclusions. Conclusions in qualitative research are new findings that have never existed before. The next step is to determine the next step, namely drawing conclusions. 3). Drawing conclusions/verification, namely information data related to the values of local wisdom that have been available and then analyzed to obtain conclusions. Conclusions in qualitative research are new findings that have never existed before. The next step is to determine the next step, namely drawing conclusions. 3). Drawing conclusions/verification, namely information data related to the values of local wisdom that have been available and then analyzed to obtain conclusions. Conclusions in qualitative research are new findings that have never existed before. The next step is to determine the next step, namely drawing conclusions. 3). Drawing conclusions/verification, namely information data related to the values of local wisdom that have been available and then analyzed to obtain conclusions.

RESEARCH RESULTS AND DISCUSSION

The musical activities held in Banaran village played by elementary school children in Banaran Karanganyar village have received recognition and appreciation through various choices. This activity is integrated with extracurricular activities at SDN Banaran 2 which are driven by reliable trainers. Karawitan is a branch of performing arts that requires a long learning process to deepen it so that it requires skill and seriousness for those who follow it, therefore patience and patience are needed in training the players, considering the players are elementary school age children. As stated by Sularso (2017) that playing gendhing must reach the depth of taste and appreciation by the musician. Thus, playing musical instruments in musical activities must be full of appreciation and reach a deep sense. So it can be said that karawitan is a branch of art that requires diligent and earnest practice in order to be able to play gending well.

Local wisdom is a tradition and custom that has been carried out by a group of people from generation to generation which is still maintained by certain customary law communities in certain areas (Setiyadi, 2012: 75). This is also translated more applicatively by Endraswara (2008: 23) who translates that karawitan has a special meaning, namely the art of vocal or instrumental sound with a slendro barrel and a pelog barrel which shows that the two barrels in terms of music today are often known as the tone, namely the composition of the tone. -tone. Both of these barrels are often used in

the gending that is played. According to Herawati (2009:119) Karawitan can stand alone, meaning that it can be presented independently, or it can also be presented with other arts. Among other things, puppet art,

The reason why local wisdom is important is given at the education level so that students do not lose their basic cultural values, do not lose their historical roots and have insight and knowledge on the attitude of social and environmental realities (Sularso, 2015). The local wisdom that exists in this musical activity is carried out for elementary school-aged children, it is very appropriate to be given and carried out through the stage of musical activities in general. Fahmi (2018) states that the musical stage starts from preliminary activities, core activities, and closing. This is in accordance with the description of the karawitan trainer that the enculturation of the value of local wisdom in karawitan activities can be seen in the following stages of activity:

NO	ACTIVITY	ACTIVITY	SCORE
1	The first stage:	Before starting, the coach made preparations. prepare and check the function of the gamelan to be used, and ensure the position and role of the participants on the instrument to be played and the position of the singer must sit in the front. So that students are self-aware without being asked by the teacher. Followed by prayer activities before starting the exercise, as a form of gratitude character.	Discipline responsibility religion Be careful
2	Second Stage	The selection of materials given to students is not based on the curriculum but is based on the development of materials about the values of local wisdom that are developed. The trainer provides material by referring to the level of difficulty of the gendhing and the ability of the participants, exercises to play the gamelan with the notations indicated by the trainer's finger code, even if it is installed on the provided board. so that the delivery of material in musical activities continues to run smoothly. This activity is carried out by: 1) Integrating the values contained in the songs/songs sung. The trainer gives the value content of the songs sung. 2). At the end of the activity, there was a question and answer session between the trainer and the participants about the values that had been developed and how to get used to it in real life. The process of enculturation of participants always occurs and even activities that are always carried out on gamelan equipment in their original position as a character development of discipline, responsibility, and orderliness of participants. appreciate the meanings contained in the songs that are sung to be applied in everyday life.	Child Rama Critical thinking Focus Nurse responsibility Discipline nationalist
3	Final Stage	The trainer reflected by asking several	Be careful

		students about the values that can be applied in everyday life and applied or lessons that can be taken from the sung Javanese song/song, then ended with a prayer and closed with greetings.	Discipline Religious Care
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From the above karawaitan activities, it can be used as a form of preserving the value of local wisdom. Because local wisdom is a cultural heritage related to values in life that apply in a society. Values in this life unite (enculturation) in the form of religion, culture, social, and belief customs that take place in people's lives. The statement conveyed by the trainer that: Musical activities will form a habit that will bind and become a character, if this process is carried out simultaneously and repeatedly so as to form a positive attitude because one's enculturation will occur by itself during this time. the roses that he lives produce values / norms. To produce good values in this musical activity, it is to emphasize the character developed through the process of using equipment/gending as well as the meaning contained in the development to be applied in life.

This is in line with the principal's statement that the process of enculturating noble values in musical activities with the value of discipline and responsibility built in the implementation of this program besides that students can take the values contained in the musical equipment such as: gending, tembang or any type of music. dance that is part of the musical to be applied in the daily life of children. This is in line with Suhartini (2009) which states that if a community adapts to its environment, then they will be able to develop the value of wisdom in the form of knowledge or ideas, tools, combined with customary norms, cultural values, manage all activities in the environment so that they are sufficient. life necessities. This is also in line with Rachmawati's research (2019) which concluded that the enculturation process can occur in two stages, namely: 1) traditionally, 2) in a modern way. The traditional enculturation process is through the family, the community, and traditional institutions. The modern process of enculturation occurs through the organization of social groups and mass media.

The statement above is based on the results of Widayati's research (2018) which concludes that musical activities have a role in shaping the character of students. This character can be formed by instilling the noble values of the nation's culture. By playing gamelan children can gain the values of cohesiveness, cohesiveness, patience, discipline, leadership, responsibility, concentration and tolerance. The research mentioned above, although in a different outcome perspective, has some of the same orientations, namely the orientation of musical activities that have an impact on the formation of one's character. Based on interviews from musical activities developed, the values are as follows:

a) discipline value

The discipline referred to here is the discipline of time, children are taught to be on time in every exercise.

b) responsibility

The responsibility referred to here is that the student is responsible for the role played and on the gamelan instrument held

c) Compactness

Karawitan is an art that requires teamwork, so it will also train students to be cohesive in a team.

d) leadership

This can be seen from the children who have high confidence in playing the role and the gamelan instruments they hold.

From these four character values developed, children can learn to develop these attitudes in everyday life so that these characters become part of the participants themselves both during practice and outside of practice hours. Based on the trainer that practicing will develop children's concentration and train their perseverance and hard work. Sularso (2017) argues that playing

gendhing ultimately reaches the depth of taste and appreciation by the musician. Thus it will train concentration and make children more focused and train well.

The noble values contained in this musical activity continue to be instilled in participants outside of extracurricular activities, because the preservation of cultural values through musical arts is a successful strategy in building character values. Sularso, 2015; Widayati, 2018 states that the value of local wisdom is a value that is built for students through various processes carried out. In musical activities that are taught students to have noble values, namely, especially discipline when training children, being responsible for and understanding how students are able to appreciate and uphold prevailing cultural values and have insight and knowledge about social and environmental realities. . culture.

These results are supported by the results of Sularso's research (2017) which states that musical extracurricular activities are one of the media for enculturating local wisdom values in students. Prastya (2016) also stated that the existence of extracurricular musical activities can foster a child's sense of nationality, and can form positive behavior, therefore children are known from an early age with their own nation's cultural heritage, and by studying them children can maintain and maintain cultural values.





Image: Conducted Karawaitan Activities

Apart from being a means to develop children's talents/interests in the musical field, they are also able to build character in children. This character process is the main goal in implementing character education as mandated by law through the implementation of the 2013 curriculum. Extracurricular activities are one of the means in realizing the character education process for students, as stated by Suheno (2015: 334) that because extracurricular activities are curricular activities that carried out by students outside of learning hours for intra-curricular and co-curricular activities, under the guidance and supervision of the education unit to achieve competencies and attitudes. This is also supported by Wiyani (2013: 108) which states that extracurricular activities are educational activities outside of study hours that are designated to assist the development of students, according to their needs, potential, talents and interests through activities organized specifically by students and educational staff who are capable and authorized at the school. The results of this study are also supported by Saheno & Minsih (2016) that extracurricular activities have a positive and significant effect on children's concentration.

The participation of participants in this musical activity cannot be separated from the support of their parents. Based on the results of observations that are supported by documentation of students and teachers of karawitan trainers, it is found that almost all parents support the involvement of participants in extracurricular karawitan activities. The involvement of parents in this activity was shown by one parent who stated that he knew his child's talent and potential from the first time he gave his approval to participate in the activity. So that parents always support participation in extracurricular karawitan activities.

According to Subroto (2009) the success of this musical extracurricular activity is strongly influenced by five aspects, namely 1) Participation of participants in activities, 2) Guidance of activities by teachers/experts, 3) Availability of funds, 4) Availability of facilities, 5) A scheduling system. The five aspects mentioned above are owned by this musical activity such as the schedule of extracurricular activities carried out, the presence of training participants, the increase in knowledge by the trainer, and the support from other parties including the principal, trainers, parents and local residents who also provide support. material and moral support and attention.

CONCLUSION

The enculturation of local wisdom in extracurricular karawitan activities goes through three stages of implementation, namely initial activities, core activities and final activities, then the

enculturation process is carried out through a training process carried out by integrating the values contained in the song, taking values from the process of performing karawitan (concentration in playing music).), regulate emotions when going to beat, and others). In karawitan, it teaches students to have noble values, namely discipline, responsibility, and activities as well as making children appreciate and uphold cultural values. This activity received support from the local community in part because most of the surrounding community are art workers. This support helps this activity in final good health.

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