



## Kawih Asuh Barudak: Innovative Media of Sunda Learning in Elementary School

Dian Hendrayana<sup>✉1</sup>, Agus Suherman<sup>✉2</sup>

<sup>1,2</sup> Department of Sundanese Language Education FPBS UPI Bandung.

✉ <sup>1</sup>[dian.hendrayana@upi.edu](mailto:dian.hendrayana@upi.edu), ✉ <sup>2</sup>[agus.suherman@upi.edu](mailto:agus.suherman@upi.edu))

**Abstract.** For a long time elementary school students in West Java did not have songs based on education and character development. Therefore, students often sing songs belonging to adults who are not intended. Lately Kawih Asuh Barudak material has appeared in the educational environment. The purpose of this study is to explain how the material of Kawih Asuh Barudak is used for learning Sundanese in elementary schools. Kawih Asuh Barudak are Sundanese songs containing moral messages such as strengthening piety, respect for parents, love for the environment, love for others, knowledge, character, and love for the motherland; packed with musical compositions that are lightweight and easy to learn. The results obtained are, 1) students prefer to absorb learning material with innovative, creative, interactive, and enjoy; 2) students prefer to follow learning material by singing method which is more fun than lecture method; and 3) students are easier to absorb applicable learning material than theoretical and rote learning. Therefore, language learning methods through media with kawih material are seen as alternatives to innovative learning media.

**Keywords:** kawih asuh barudak, three-step method, creative, innovative

**INTRODUCTION** ~ Learning Sundanese as recommended through the 2013 Curriculum is the creation of students who are active, skilled, and creative in mastering Sundanese. Teaching material provided by the teacher will then be developed and implemented by students in daily life. This pattern is then considered as an ideal pattern in shaping the character of students towards human beings who are virtuous, of high character, diligent, creative, and smart as implied in the *Peraturan Menteri Pendidikan dan Kebudayaan Tentang Penguatan Pendidikan Karakter pada Satuan Pendidikan Formal* (Ministry of Education and Culture Decree) no. 20 tahun 2018, in Article 2 paragraph (1) it is stated that: *Penguatan Pendidikan Karakter* (PPK, Strengthening Character Education) is carried out by applying Pancasila values in character education primarily covering religious values, honesty, tolerance,

discipline, working hard, creative, independent, democratic, curiosity, nationalism, love of the motherland, respect for achievement, communicative, love for peace, love to read, care for the environment, care for the social, and responsible.

To meet the learning patterns as outlined in the 2013 Curriculum also through Ministry of Education and Culture Decree No. 20/2018, learning tools are needed to support teaching and learning activities. This is an effort to change and develop strategies from lecture patterns to effective and efficient learning patterns.

With the support of learning, the formation of good quality characters in students is likely to be realized. The next hope is to deliver the behavior of students in the manner of high character and good character; students are no longer involved in brawls, will behave politely and politely,



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love their peers, or respect teachers and parents.

### Theory Framework

#### Kawih

The term kawih refers to the text of the Old Sundanese Manuscript of *Sanghyang Siksakandang Karesian* (SSKK, 1518 AD) section XVI as quoted in the book 'Sewaka Darma, Sanghiyang Siksakandang Karesian, Amanat Galunggung, Transcription and Translation' (1987) written by Saleh Danasasmita et al., that is:

*Hayang nyaho di sakweh ning kawih ma: kawih bwatuha, kawih panjang, kawih lalanguan, kawih panyaraman, kawih sisindiran, kawih pengpeledan, bongbong kaso, perarane, porod eurih, kawih babahanan, kawih bangbarongan, kawih tangtung, kawih sasambatan, kawih igel-igelan; sing sawatek kawih ma, paraguna tanya.*

(If you want to know all kinds of songs, such as: kawih bwatuha, kawih panjang, kawih lalanguan, kawih panyaraman, kawih sisindiran, kawih pengpeledan, bongbong kaso, perarane, porod eurih, kawih babahanan, kawih bangbarongan, kawih tangtung, kawih sasambatan, kawih igel-igelan; all kinds of songs, ask *paraguna*).

Saleh Danasasmita, et al. (1987: 73-118) mentions kawih is 'song'. And if you want to know about the song, then ask the *Paraguna*. In his book, Saleh et al., interpreted the word 'paraguna' as a music expert. In other words, kawih written

in the Old Sundanese SSKK script has the meaning as 'song', because its position is associated with *paraguna* as a music expert (Hendrayana, 2015: 19).

#### Kawih Asuh Barudak

Kawih Asuh Barudak (KAB) are Sundanese songs intended for school children. The phrase 'kawih asuh' is intended as a concept of song material that can be used for 'nurturing' which covers coaching, mentoring, alignment from the instructor (teacher) to the party receiving the lesson (students) in the effort of character building. Whereas the word 'barudak' implies as children or students who will receive care material.

So far, the songs given to students have only been packaged only for the enrichment of musical learning material. As for the content of education and character building, it is often overlooked. And then, students only obtain Sundanese songs without touching the efforts of the affective or psychomotor aspects.

#### METHOD

The writing of this paper is the result of observing Sundanese language teaching through KAB to elementary students. The methodology is carried out through singing activities using the '*Metode Tiga langkah*' (Three Step Method). The method is:

First, *Galindeng Maca*, a method that involves students to read (read) the text to understand; second, *Galindeng Nutur*, which is the involvement of students to listen and *nuturkeun* (follow) songs that are



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sounded through a CD based on a text that has been previously understood; and thirdly, *Galindeng Bisa*, that is, students can sing the KAB song as well as understand it cognitive, affective, and be able to apply it on a psychomotor level.

### RESULT AND DISCUSSION

Quite alarming, children no longer have songs intended for their spiritual needs (Setiawan, PR 6 June 2016 edition). And then, children sing adult songs, even though they do not understand and are unable to express the songs. They also do not know the psychological consequences if they sing the songs of adults.

As PR reported (August 26, 2012 edition, p.1), as a result of the inappropriate

'designation' shift, children will become premature to adulthood. Although adult songs consumed by children are not the main cause, but the more often the song is played and sung, it will gradually change the psychology of children into precocious adults. Therefore, song formulas intended for children are needed, which have a psychological suitability, expression, level of difficulty, and content contained in it (Ericson & Gardner, 1992).

Since 2013, the *Dinas Pendidikan Provinsi Jawa Barat* (West Java Provincial Education Office) has introduced and socialized *Kawih Asuh Barudak* (KAB) material for the school environment. The material in question is:

**Table 1:** Material in question

No.	Song Title	Theme
1.	<i>Jasa Guru</i> (teacher's kindness)	Respect and love for teachers
2.	<i>Budak Soleh</i> (pious child)	Good morals
3.	<i>Wajib Belajar</i> (compulsory education)	Hard work
4.	<i>Bonbin</i> (kebon binatang, zoo)	General knowledge
5.	<i>Urang Nabung</i> (let's save up)	The invitation to live frugally and diligently
6.	<i>Priangan</i> (Priangan)	beautiful scenery



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7.	<i>Gedong Sate</i> (Gedong Sate)	Building and Architecture
8.	<i>Paturay</i> (separation)	Farewell, hope, and ideals
9.	<i>Taman Mini</i> (Taman Mini)	General knowledge
10.	<i>Nataan Pupuh</i> (Mention the Pupuh)	Get to know the song and art
11.	<i>Pahlawan Bangsa</i> (The Nations Hero)	Respect and love for heroes
12.	<i>Lalu Lintas</i> (traffic)	Obedient in traffic
13.	<i>Museum</i> (Museum)	Visit and love museums
14.	<i>Harak</i> (bad boy)	good morals

The songs were composed by Gun Gunawi from lyrics written by Eddy D. Iskandar. This material is then used as a learning medium in elementary schools; consists of a book containing a collection of lyrics, and a CD (compact disc) consisting of music and songs and music minus songs (minus one). The existence of minus one on this CD is to measure and evaluate the extent to which students are able to master songs in an effective and efficient time.

**How to Use the Three-Step Method**

This method offers an effective and efficient method in practicing KAB

material as a medium for learning Sundanese. That is, through this concept students and teachers carry out learning activities of teaching Sundanese through Sundanese kawih in an innovative, creative, interactive, and enjoy. In practice, it consists of three steps. These steps are:  
First *Galantang Maca*, namely students learn linguistic material through reading the lyrics contained in the KAB guidebook. In this step, the students are actually learning aspects of the 'language' (including literature) and the moral content that is in them.

For example:

JASA GURU

TEACHER'S KINDNESS

*Abdi tiasa maca jasa bapa ibu guru*  
teachers

I can read because it is taught by the

*abdi tiasa nulis jasa bapa ibu guru*

I can write because it is taught by the



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teachers

*abdi tiasa ngétang jasaana bapa ibu guru*  
teachers

I can count because it is taught by the

*abdi tiasa nembang jasaana bapa ibu guru*

I can sing because it is taught by the teachers

*Bapa guru Pa, ibu guru Bu*

O my teachers

*nu teu weléh ngaping ngageuing*

the teacher who always guides me

*bapa guru, ibu guru*

O my teachers

*ageung jasaana pahlawan abdi sadaya*

you are my hero

From the first method, students read the song text (in the form of poetry) carefully to understand the content (theme, messages, including grammar) contained in the text. Can be read carefully in the heart, or also read aloud as in poetry reading activities. With this activity, students are actually being invited to 'read' on the text. In addition, students will also be invited to 'imagine' by the teachers based on the text.

Text of *Jasa Guru* can be used as teaching material on morphological aspects, for example by quoting the words 'jasaana', 'nembang', 'ngaping', 'ngageuing' as teaching material in the chapter 'kata berimbuhan' (words of influence). Or, 'ngaping ngageuing', 'pahlawan abdi sadaya' as teaching in the chapter 'purwakanti' (sound beauty). If there are words that are considered incomprehensible by students, the teacher must explain them according to the applicable language rules.

In the process, students can be given examples of how to read a good poetry text by the teacher, as well as how to interpret the text and imagine to be understood. As Simister said, schools (education and learning) perform extraordinary tasks in increasing imagination, especially in the first years, and continue in subsequent years by focusing on learning (writing poetry and stories (2013: 20). If students already understand the text that is directed and imagined by the teacher, then the students can express it themselves.

Starting from the lyrics, students can also understand how a student respects and loves a teacher who has provided 'service' so that students can read, write, count, and sing. Therefore, students place the teacher's position as 'pahlawan abdi sadaya' (they are our heroes).

The second step, *Galindeng Nutur*. After the students understand the contents of the text (with galindeng maca), then the students will hear and listening to the song through a CD (compact disc) based on



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the lyrics that have been understood previously. The songs in the KAB are deliberately made so that students will easily and happily appreciate the notes and series of song melodies. As stated by Mindradini (2012: 48), through this second step, naturally students will follow the strains of the song which they have listened. Until finally the students will automatically participate singing on the basis of their own encouragement.

As stated by Simister (2013: xiv), children's absorption of something new will be more pervasive. So quickly students will absorb the KAB song as new material for them. That can be achieved if the material that applies to KAB is easy, lightweight, innovative, creative, and of course fun.

The third step *Galindeng Bisa*. After understanding the contents of the song lyrics, hear to, and listening to the song melodies from the KAB's CD, in this third step the students will be able to sing the song by themselves. This is motivated by understanding the contents of the text on *Galantang Maca*, and the appreciation of the song's melody on *Galindeng Nutur*.

From the three steps, students have learned to understand language, character education, and singing in an effective and enjoy. Effective because students with KAB have been able to carry out several things, namely understanding aspects of language, understanding aspects of character development and good morals, as well as learning to sing songs. In singing, students will feel happy,

because they sing it with lyrics that they really understand. This is what is then said to be creative.

### CONCLUSION

The Three Step Method is a medium for learning Sundanese. This method starts from the latest curriculum which requires students to be more active, more creative, and enjoy in accepting Sundanese language teaching. This method is equipped with a book containing song lyrics and songs (in CD) that have been arranged in such a way as to measure the psychology and needs and abilities of children.

This Three-Step Method, in practice, requires 'nurturing' from the teacher. The label 'nurturing' is an effort that in teaching language materials, teachers must also provide a caring attitude, fostering with love and patience. Therefore, this 'three step method' would be an ideal learning pattern involving teacher work and concentration of students. Thus, the closeness between students and teachers psychologically will automatically be awakened. And if it has been built like that, then moral development for the character of the nation will be relatively easy to be realized.

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