

**IDENTIFICATION OF MORAL VALUES IN EARLY CHILDHOOD  
GAMELAN GAMES**

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**ABSTRACT**

*This research is specifically conducted to find out and focus on the identification of moral values contained in gamelan games at Budi Pekerti Kindergarten Sleman Yogyakarta. Researchers will use qualitative research with a descriptive approach in carrying out research in the field, exploring and processing data. Then the researcher obtained findings in the field which stated that there were several moral values such as character values that appeared in gamelan games at Budi Pekerti Kindergarten, including sensitivity, harmony, self-adjustment, self-confidence, cooperation, socialization, being able to position themselves according to the demands of the times and perseverance. These values start from gamelan learning which is prepared through planning activities tailored to children's abilities, then implementing appropriate activities so that they can be realized and evaluations used in playing gamelan to see the development of successful behavior in the implementation of gamelan learning. Field results also show that activities/toys/learning carried out by carefully designing concepts will make it easier for teachers or coaches to achieve the expected goals, as well as gamelan games on children's character values at Budi Pekerti Kindergarten Sleman Yogyakarta.*

**Keywords:** *Moral values, Gamelan, Early childhood*

**ABSTRAK**

Penelitian ini khusus dilakukan untuk mengetahui dan fokus pada identifikasi nilai-nilai moral yang terkandung dalam permainan gamelan di TK Budi Pekerti Sleman Yogyakarta. Peneliti akan menggunakan penelitian kualitatif dengan pendekatan deskriptif dalam melakukan penelitian di lapangan, menggali dan mengolah data. Kemudian peneliti memperoleh temuan di lapangan yang menyatakan bahwa terdapat beberapa nilai moral seperti nilai karakter yang muncul dalam permainan gamelan di TK Budi Pekerti antara lain : kepekaan, keselarasan, penyesuaian diri, percaya diri, kerjasama, sosialisasi, mampu memposisikan diri sesuai tuntutan zaman dan ketekunan. Nilai-nilai tersebut dimulai dari pembelajaran gamelan yang disusun melalui kegiatan perencanaan yang disesuaikan dengan kemampuan anak, kemudian melaksanakan kegiatan yang sesuai agar dapat terwujud dan evaluasi yang digunakan dalam bermain gamelan untuk melihat perkembangan perilaku keberhasilan dalam

pelaksanaan pembelajaran gamelan. Hasil lapangan juga menunjukkan bahwa kegiatan/mainan/pembelajaran yang dilakukan dengan merancang konsep secara matang akan memudahkan guru atau pelatih dalam mencapai tujuan yang diharapkan, begitu pula dengan permainan gamelan terhadap nilai-nilai karakter anak di TK Budi Pekerti Sleman Yogyakarta.

**Kata kunci:** Budi pekerti, Gamelan, Anak usia dini

## INTRODUCTION

Every human being becomes his dreamer to practice and understand the beauty he enjoys (Susanti & Pamungkas, 2023). The beauty enjoyed has the meaning of remembering art in all its various forms (Mayar et al., 2022). Art is an inspirational and creative tool in supporting someone to understand the core values of other people, considering that art can shape many characteristics of a person's behavior (Yuliantoro, 2012).

A person's behavior begins with a thought process accompanied by skills that can produce behavioral output or expressions in various forms of imagination to fulfill, understand, explain, and enjoy life (Gunada, 2022; Nisa', 2020). One of the behavioral characteristics that is interesting to study is character. Everyone may know what manners are but they don't implement them. Moral values have a beautiful mission, namely cultivating positive character in every human being (Setiawati, 2006). This mission is carried out to obtain a generation that is superior, intelligent, both emotionally and intellectually with a positive personality, and is devoted to God Almighty (Widiyanto et al., 2020).

Morals influenced by art can focus on human happiness, creativity, and self-confidence so that they can continue to live healthy and prosperous lives

(Widiyanto et al., 2020). Characteristics can be used as a basis for developing human resources that are involved in children's education (Septiani & Yeni, 2021). Early childhood education can foster good character with stimulation that is considered positive as energy to continue developing children's abilities and competencies (Afryanto, 2022; Yuliantoro, 2012).

A study (Afryanto, 2022) states that recently there has been a phenomenon that tends to give a negative stigma to the development of attitudes and mentality, some among the younger generation, which is contrary to the existing norm system. Even in cultural norms, good and positive behavioral orientation is always used as a reference in human life. However, recently in the realm of education, there have been many statements that are quite worrying regarding behavior.

Children are very vulnerable in any way, especially in their behavior (Kasus Strategi Guru & Herlida Sari, 2020). Children's deviant behavior can be influenced by factors. Philip Graham (Hidayah, 2019) reveals the factors that cause behavior to occur, these factors are divided into two, namely personal and environmental. Personal factors begin when humans are born, such as a person's skills which can influence personal

adjustment. Meanwhile, environmental factors are factors outside a person's personality that have quite a strong influence, for example, the friendship environment, and family environment (Hidayah, 2019).

Deep Lickona (Afryanto, 2022) found several indicators of adolescent or child behavior that are considered non-normative, including; criminal acts, deviation, violence, swearing, insulting/ bullying, intolerance, and drug abuse. This deviation is certainly far from ethical behavior. In connection with this statement, education is often in the sharp spotlight and is indicated as an unsuccessful or failed attempt to form a complete and superior human being (Zulfah, 2021).

In fact, according to Ki Hadjar Dewantara, to create a complete and mature human being, he must be complete, including an intelligent brain, refined character, and physical skills (Afryanto, 2022). Refining one's manners or feelings leads to affective issues which so far have not received a balanced portion, and frankly, this neglect has become massive due to a lack of awareness from various parties in the world of education.

Refining character can be done through at least three subjects, including; religious education, sports education, and arts education (Afryanto, 2022). Not everyone will think that arts education is a type of learning that can hone students' character. Art is part of a need that must be met and developed in children's education units (Saputri et al., 2023).

For this reason, educators should have a clear understanding of the importance of instilling good manners and teaching methods that are both appropriate and comfortable (Widiyanto et al., 2020). The teacher's skills in instilling good character in children utilize various learning sources. Such as learning art which is most popular with children. Conceptually, art learning aims to strengthen children's cognitive or reasoning abilities and bring out children's creativity by utilizing art models for children (Gunada, 2022).

As a result of observations, researchers found interesting things being done by one of the kindergartens in Yogyakarta, namely Budi Pekerti Kindergarten. The kindergarten holds gamelan extracurricular activities. At the children's level, of course, these extracurricular activities are very rarely found in children's education units. After investigating, the Principal and Teachers there said that the gamelan extracurricular was expected to be able to improve children's artistic aspects, love the nation's culture more, and was expected to increase the character values of children. The character education implemented by Ki Hadjar Dewantara uses gamelan games (Pamungkas, 2021). Gamelan is a fun game that is popular with children and can develop children's character (Kristanto, 2022). This is because gamelan is a game played by a group of people using gradual musical instruments with rules that must be set (Pamungkas, 2021; Pamungkas et al., 2020). Based on the background that has been explained, the researcher

wants to identify the moral values related to gamelan playing at Budi Pekerti Kindergarten Sleman Yogyakarta.

## **DISCUSSION**

The results and discussion of this research describe the identification of moral values in gamelan playing at Budi Pekerti Kindergarten Sleman Yogyakarta.

### **Gamelan Art Concept**

Being part of a developmental aspect that must be stimulated, art becomes a conversation that is considered normal for children. This happens because education usually uses an absolute learning system only to form children's intellectual intelligence. This paradigm will of course have an impact on marginalized arts education (Nugraheni & Pamungkas, 2022). In fact, from conception, beauty is needed psychologically and must be fulfilled and important in life, because art and its beauty are spiritually and emotionally fulfilling (Gunada, 2022; Nugraheni & Pamungkas, 2022). This statement is intended to break all stigmas that consider art learning as assisted learning or merely recreation.

The crucial implications for art lie in the educational human resources section, namely teachers and their students (Yamin & Sanan, 2013). For art educators, it is good to continue to update their pedagogical skills, especially in creating conditions for learning situations, and for students, art has the aim of encouraging children's skills and talents. Not only that, but art education also participates in building visual

imagery in children's critical thinking and developing innovation and creativity in the future if it is introduced from an early age (Sari, 2020).

The concept of arts education at the PAUD level, with the concept of arts education at the elementary, middle, and high school levels, of course, has differences. Arts education at the primary/middle/high school level has the nature of learning that develops artistic potential, whereas arts education at the PAUD level tends to stimulate artistic potential (Prayitno et al., 2021). On this basis, art is used as a stimulus carried out by educators to attract children's artistic potential so that in the future this potential is awakened and can develop (Citrowati & Mayar, 2019). Therefore, educators will be very sensitive in seeing what each child's artistic abilities are like.

Potential development is often associated with art because these two things have quite strong relevance for children. Any learning, including art, that facilitates a child's growth is important to have the essence of learning activities to the child's needs, educators and parents work together to be responsible in accommodating the child's needs (Anggraeni & Pamungkas, 2023). Art will be a bridge between educators and children in meeting educational needs and exploring children's potential.

The concept of art learning activities among children, from various potential children who have or have not yet formed, will still have a function that can be recognized from several points of view (Sari, 2020; Septiani & Yeni, 2021). In real-time,

art is given to build creative energy. Then, indirectly, art will be useful in fun activities, for example, recreational entertainment when children are bored with the activities they have been through. It can be seen that art has a crucial role in children's psychological discovery and can provide its essence in creating appropriateness through the development of children's artistic creativity. Improving and renewing creative skills is implemented with artistic freedom given to children (Sabri, 2019). Meanwhile, art has several classifications, so children have the right to choose what they want to do with art. For example, in the art of music, children want to sing, play musical instruments, and even play gamelan.

Talking about gamelan is certainly familiar, but among children, it might be something new and interesting to study. Global understanding of gamelan, namely traditional musical equipment from Java, Sunda, and Bali (Pamungkas et al., 2020). Gamelan has a barrel that is divided into two, namely the pelog barrel and the slendro barrel. Soeroso said that there are ricikan, which means several instruments in the gamelan larras pelog and slendro. This type of gamelan ricikan is divided into several forms, including pipe form; blade shape, tebokan shape, pencon shape, and wire shape (Widiyanto et al., 2020).

Some of the instruments that Javanese gamelan has include kendang, bonang, gong, bonang successor, kenong, slenthem, peking, kethuk, rebab, gender, siter, saron, gambang, demung and flute. In gamelan games there are also

gamelan players who are often referred to as pradangga, apart from pradangga in gamelan games there are singers who are often referred to as waranggana (Kristanto, 2022).

Apart from only functioning as entertainment, it can also function as a social and religious relationship among the community. Seodarsono said that in Indonesia many activities held or rituals carried out had to be accompanied by music (Kristanto, 2022). Suwaji Bastomi revealed that gamelan is a game in the field of musical arts with percussion instruments that are specially made using bronze or even iron and can be used at public events.

The explanation above provides an explanation of the concept of musical art in gamelan playing, which is the local cultural wisdom of the Indonesian nation. Therefore, any form of local wisdom in the field of arts, especially traditional in our beloved Indonesia, certainly has a variety of values that are supporting factors for human etiquette and therefore need to be preserved.

### **Background of Gamelan Games at Budi Pekerti Kindergarten Sleman Yogyakarta**

Gamelan playing at Budi Pekerti Kindergarten Sleman Yogyakarta is carried out by holding gamelan extracurricular activities. With this extracurricular activity, it is hoped that students will continue to love and preserve Indonesian culture, especially Javanese culture. As per the history of the establishment of the Budi Pekerti Kindergarten, it is an



educational place that provides good infrastructure and education, especially in the values of Javanese character and culture. For this reason, Budi Pekerti Kindergarten organizes several extracurricular activities related to the arts, including drumband, dance, angklung, and gamelan.

Since the beginning of the implementation of the gamelan extracurricular, Budi Pekerti Kindergarten has used its gamelan equipment (not rented equipment or from other agencies), and the equipment is stored at school. Because gamelan performance is kept at school, children can try playing gamelan outside of learning hours or during learning hours if it is related to gamelan playing.

The school principal's preparations in supporting the continuity of this extracurricular activity can be said to be quite mature, because the school prepares the equipment in such a way that the equipment is intact, then looks for a coach or someone who is an expert in gamelan playing, coupled with some support from the surrounding environment and related parties. The school principal also said that parents are very supportive of this extracurricular activity, plus the community mostly likes traditional arts. And at that time the school became more confident about holding extracurricular activities at school.

Kindergarten principal Budi Pekerti said that holding this gamelan extracurricular was one of the extras that was expected to be able to grow and develop art in early childhood. Of course, this statement is in line with



**Figure 1.** Budi Pekerti Kindergarten  
Gamelan Musical Instruments  
(Source: Rumara, 2023)

the definition of art which is used as an expression of beauty because it is a means of communicating inner experiences or feelings created by a person to community groups as fulfilling the personal needs of individuals who have aspects in the form of humans as creators as well as appreciators (attractors) and communication *media*.

Ki Hadjar Dewantara uses gamelan as a medium in implementing character education because it is believed that gamelan is a fun medium and can even encourage the formation of good character in students (Pamungkas, 2021). Gamelan is believed to be able to shape children's character because playing gamelan requires *teamwork chemistry*, you cannot play as you please and must comply with the rules of the game so that beautiful harmony of music is created.

### **Implementation of Gamelan Learning at Budi Pekerti Kindergarten Sleman Yogyakarta**

#### **1. Planning**

In organizing extracurricular gamelan learning at Budi Pekerti

Kindergarten, of course, there are concepts created. The first stage of Kindergarten Budi Pekerti is making a plan. Why should you make a plan? Because planning is the main component that must be made before implementing the gamelan extracurricular. Budi Pekerti Kindergarten also plans this activity by looking for human resources who are *experts* in the field of gamelan art, this is done so that they can train children well and correctly. After getting a trainer or *expert human resources*, adjustments to the material related to gamelan are made by the school principal together with the gamelan extracurricular trainer.

The aim of adapting the material is so that the provision of material to children can be carried out in appropriate stages, bearing in mind that art for children has a stimulating nature which is different from higher-level art which has the nature of developing artistic potential (Gunada, 2022). For this reason, it is hoped that adapting the material can stimulate children's artistic potential, including the art of gamelan music, which will then be formed and can continue to be developed. Apart from adjusting the material, the principal together with the extracurricular coach determines the right time or schedule for carrying out these extracurricular activities.

## 2. Implementation

Implementation can run well if the plans made are truly ready. Gamelan extracurricular activities are carried out for one day within one week after the learning activities are completed. The

gamelan extracurricular is held in one of the Budi Pekerti Kindergarten classrooms. The implementation procedure is carried out sequentially, namely initial, core, and closing activities (Nisa', 2020), including the following:

### a. Initial activity

At the start of the activity, the trainer introduces the children to gamelan instruments one by one according to their function. After that, the trainer introduced the gamelan instruments by inviting the children to touch, see, and hear every sound made by the gamelan instruments (bonang, gong, saron, and kendang).

### b. Core activities

The core activities that will be discussed are of course carried out over different periods or in different meetings, not carried out at one time and of course, carried out by stages that stimulate children's artistic potential, and can be carried out associatively or solitary depending on the needs during practice by the trainer. .

To see children's artistic potential can be done by playing freely, considering that the ease and difficulty of children in playing gamelan varies. Every child is free to play gamelan according to their interests or according to their curiosity. From this free play, it can be observed that there are children who are still observing gamelan instruments, there are those who play gamelan instruments one by one without a purpose, there are also children who see their friends playing

gamelan, there are children who play only one gamelan instrument, there are children who only touch or hold Galeman instruments one by one, and there are children who invite their friends to play gamelan instruments together, but there are also those who want to play alone. Children are free to play until they child recognize gamelan and even have an interest in pursuing one of the gamelan instruments. This free play can be done in about one to three meetings.

Then for the next meeting, a further stage can be carried out by playing imitatively. In this imitative play, of course, the coach is fully involved. The trainer plays a gamelan instrument and then the children imitate it. By playing gamelan imitatively, children can observe how to play gamelan instruments and try to play them again. Generally, children will imitate hand movements, how to hit an instrument, and even how to sit when hitting or playing a gamelan instrument. This imitative playing is carried out in several meetings, but gradually if this imitative method is applied periodically to children, they will develop good hand and eye coordination so that they will have flexibility in playing gamelan instruments.

After the children have been stimulated and mastered the gamelan instruments sufficiently, the coach selects and assigns each child to play one gamelan instrument so that at the next meeting the coach will start to focus on more advanced stages. This stage is an introduction to traditional songs or Javanese children's dolanan songs. Introducing these traditional songs,

the trainer first sings with the children without gamelan, such as the song cublak-cublak suweng. After that, the trainer started playing several notations of the song cublak-cublak suweng on each gamelan instrument and imitated by the children who had been assigned to play each gamelan instrument. Then the trainer continues to demonstrate the notation of each verse of the song to the children and imitates it. This stage can be carried out at a fairly long meeting.

If they are at that stage, children can practice regularly and can perform it, for example in school arts performances, traditional activities in the area, activities for certain holidays, and can even be competed in.

#### c. Closing activities

The closing activity at each meeting can be carried out by the trainer by reinforcing the gamelan playing that was carried out at the beginning and core of the activity.

### 3. Evaluation

Evaluation of gamelan extracurricular activities is divided into two, namely summative evaluation and formative evaluation (Citrowati & Mayar, 2019). Summative evaluation is an evaluation carried out by teachers on children at the end of each semester. Formative evaluation is a way for teachers to assess children directly in class during teaching and learning activities.

In general, what is commonly used in extracurricular activities at Budi Pekerti Kindergarten are anecdotal notes,



observations, and checklists. However, in detail, the gamelan extracurricular evaluation is carried out at the end of the semester by the gamelan extracurricular training, class teachers, and school principals.

#### 4. Party Involvement

Budi Pekerti Kindergarten's extracurricular activities certainly involve several parties or partners, including the following:

##### a. Parent

Parents will support the art activities carried out at Budi Pekerti Kindergarten and donate several necessities to support art learning, including gamelan art.

##### b. Local communities

The community has a kind of arts association and often holds art competitions for children and adults and invites Budi Pekerti Kindergartens. For this reason, the community is a party involved in the Budi Pekerti Kindergarten extracurricular activities.

##### c. Related Agencies

The local department also supports and approves the training/extracurricular agenda and even competitions are held that are proposed by the sub-district or district.

The involvement of these parties requires extensive cooperation to achieve appropriate learning goals. This collaboration can be carried out by teachers or schools in collaboration with parents, the community, and

the local government. Reggio Emilia (Nugraheni & Pamungkas, 2022), propagates collaboration and a network approach between schools and parents so that students can apply art as a form of opportunity that can be used for communication, learning, and other needs.

#### **Moral Values Contained in Gamelan Games at Budi Pekerti Kindergarten Sleman Yogyakarta**

From the field findings, gamelan extracurricular activities are one of the many ways to teach children about "roso pangroso". Roso in Javanese means "taste" or "strong", and the word Roso is commonly used by people in DI Yogyakarta, Central Java, and East Java. Meanwhile, Pangroso is energy created from thoughts, ideas, desires, and so on. So "roso pangroso" means having a sense of empathy, being able to position yourself according to your standards, not being the same as a hypocritical person, but being able to position yourself according to the demands of the time.

The customs contained in traditional games will be integrated with spiritual rites so that there are various values, one of which is roso pangroso (Farahiba, 2016). So, in playing gamelan, children are taught to be able to manage their sensitive feelings towards the environment and are taught to inspire and instill a sense of compassion in themselves and the child's life.

Apart from that, children are expected to be able to recognize the cultural heritage of their Javanese

cultural ancestors. For this reason, in gamelan arts or games, children can feel how objects can synergize with each other to produce sounds or rhythms of melodious songs that are linked to each other. This will lead children to understand that sounds are produced by objects and the strength and weakness of the vibrations (Fadhilah, 2023). So there is a value of harmony that children get from playing gamelan, and if this game is played well then they will be stimulated to become someone diligent or diligent.

The head of Budi Pekerti Kindergarten also said that because each gamelan instrument has its meaning contained in it, it can be interpreted that gamelan playing at Budi Pekerti Kindergarten stimulates children's self-control. An important human characteristic is found in self-control (Zulfah, 2021). Self-control is a fundamental ability and personal completeness that is integrated within a person to improve actions that influence character formation from various aspects of development. Self-control also has a good influence on oneself, namely to filter the influences that occur in the life that is being and has been lived from within oneself or the external environment (Zulfah, 2021).

The application of musical arts such as gamelan can stimulate children's self-confidence, including the following (Nugraheni & Pamungkas, 2022):

1. Children can show their skills in playing gamelan musical instruments
2. Children dare to express their wishes
3. Children can communicate well
4. Children can collaborate with their friends

### **Contribution Of Research Carried Out**

Most of the previous research instills moral values honed from religious education, and few people or educators know that arts education can improve children's moral values. If we re-analyze, arts education has a significant contribution in instilling moral values, as in this research.

After investigating, it turned out that there were obstacles in implementing art learning and children's behavior. For example, learning methods that explain theory but are not accompanied by practice, use children's worksheets that have the same pattern and are not up to date. For this reason, this research can be a reference or information related to the moral values contained in gamelan playing.

In this way, art is also quite popular with children because it is a fun practice. However, you also need to know that whatever form of art a child learns, it should not be used as a benchmark for the child's future to become an artist, but make art a bridge for the child to hone the child's potential in forming, growing and developing the child's behavior with character, cooperation, leadership, professionalism, and high tolerance.

### **CONCLUSION**

This research was carried out by identifying the moral values contained in gamelan games. Starting from what the planning was like, then how it was implemented, the evaluation used, to the parties involved in the implementation. The moral values obtained from playing gamelan at Budi Pekerti Kindergarten are

sensitivity, harmony, adjustment, self-confidence, cooperation, and socialization, not the same as being a hypocritical person, but being able to position oneself according to the demands of the time and be persistent.

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