

Shaping Educational Landscapes that Foster Moral Values in the Asia-Pacific Region

10th Anniversary Conference

2015

SYDNEY, AUSTRALIA
4-7 December



The Asia-Pacific Network for Moral Education

Mami Hajaroh.
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The Asia-Pacific Network for Moral Education
The 10th Anniversary Annual Conference
4th - 7th December 2015
Sydney, Australia

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Poster Abstracts

Moral values in private and government sectors

Priyanka AERI, Nims University, India

The purpose of the study was to compare moral values in the private (commercial) and government sectors in India and to explore the possibility of introducing of moral values in the private sector. This study used a qualitative research method to compile research data through in - depth interviews, and reflections feedback. The research indicated that in the private sector the code of conduct with regards to service conditions and moral values are generally not being adhered to. The private sector is not adopting the ground rules of moral values. Instead, there is exploitation of talented employees by, for example, not following rules for working hours, not implementing policies with regards to leave, travelling allowance, overtime etc. Also, there is widespread discrimination of employees, creating unrest and mental stress among the common working people. This study found diminishing moral values in private sectors. This poster presentation will outline the findings of this study and will argue that moral values are essential for social development and the overall growth and development of mankind.

An assessment of differentiating unsituated vs. situated moral judgments in different positional standpoints

Huan-Wen CHEN & Comin WU, National University of Tainan, Taiwan

This poster presentation will question whether moral judgments made in the context of unsituated and situated conditions are consistent. For example, a subject positioned in an unsituated condition may make a moral judgment, disapproving another person's behaviour. However, if that same subject is situated in the same position of that person, he/she may quite possibly exhibit the same behaviour. Thus, the empirical evaluation of the consistency of moral judgments made under unsituated and situated conditions with different positional standpoints is very important for this study. Impartial moral decisions refer to moral judgments not affected by biases derived from the holding of some specific points of view. In contrast, if an agent gets involved in a situation of moral judgment, he/she is described as being situated in the scenario. What is observed may change from position to position. Different individuals may have the same position and make the same observations; however, the same individual may take up dissimilar positions and make different observations. Assessment of this "person-invariant but position-relative" observation of moral judgment by differentiating between unsituated and situated moral judgements conditions from different positional standpoints will be empirically evaluated in this poster.

The development of character education model for early childhood through traditional songs and games

Mami HAJAROH, Ruki YATI, Joko PAMUNGKAS, Yogyakarta State University, Indonesia

This poster will present the results of a study into the role and benefits of using traditional songs and games in character education and the teaching of moral values in the context of kindergarten education in Yogyakarta, Indonesia. This research used a Research, Development, and Diffusion approach. The research subjects were Kindergartens teachers and students. Data was collected by using Focused-Group Discussion, questionnaires, and observations, and was analysed through content analysis, phenomenological analysis, and descriptive-analytic quantitative analysis. The results show that: (1) Research stage: Traditional songs and games have good values for improving characters such as devotion, honesty, responsibility, cooperation, diligence, toughness, patience, obedience to parents, modesty, and edifying each other. (2) Development stage: Good values contained in traditional songs and games can be accustomed to the students under the guidance of the teachers by using the values clarification strategy. This model of values teaching can be used as a model of character education for early childhood. (3) Diffusion stage: The effort of diffusing the innovation of the character education model has been conducted by the teachers according to the primary values taught in Kindergarten. As a result, the teachers had adopted this education model in the teaching and learning process.



The Development of Character Education Model for Early Childhood through Traditional Songs and Games

MAMI HAJAROH, RUKIYATI, JOKO PAMUNGKAS
Yogyakarta State University, Indonesia

Introduction

Character education is important to prepare children to be human beings who have identities in their local communities as well as global vision to build the world together in a global culture. Character education is also leads children to become a man with noble and virtuous character.

Character education for Indonesian children is currently challenged by the rise of games coming from other countries. Indonesian children now prefer to play with games such as robots, dolls and houses in other countries' style which often not suitable with Indonesian culture. This causes children in building their self concept that is less Indonesia.

Indonesia actually has a lot of culture in the form of songs and games that contain the noble values of a nation that should be taught from generation to generation. Children's songs and traditional games include Padang Bulan song, Cublak-Cublak Suweng, Mentok-mentok, Jamuran, Jaranan, Ilir-ilir, and Kidang Talun.

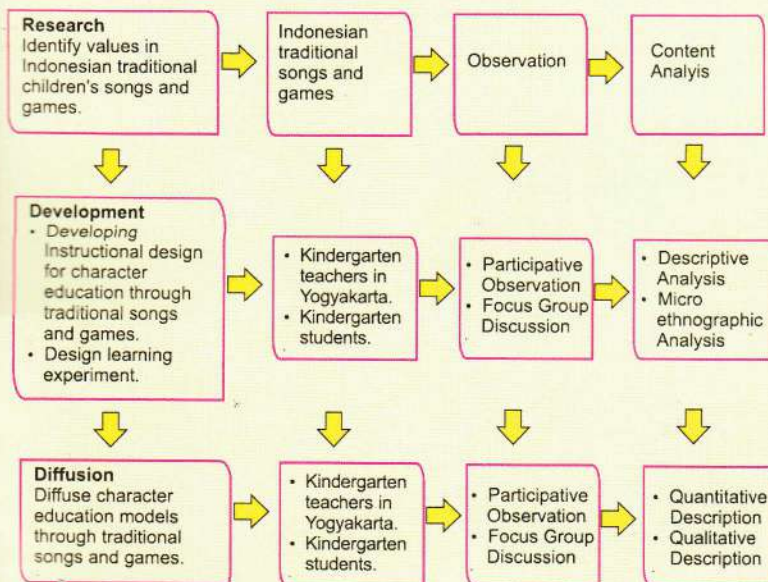
It's just that all the songs and traditional games has been eroded by the games which come from outside Indonesian culture. It is important to do research on what values that are contained in traditional children's songs and games; how to use the songs and the games for character education in early childhood and how the diffusion model of learning in kindergarten teachers in Yogyakarta, Indonesia.

Research Methods

This research uses Research, Development and Diffusion approach:

1. Research is a literary research to identify values in Indonesian traditional children's songs and games.
2. Development is to develop instructional design in character education model through Javanese traditional children's songs and games with values clasification strategy.
3. Diffusion is a stage in this research to spread the character education model to kindergarten teachers in Yogyakarta. Skema penelitian sebagai berikut:

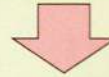
The research scheme as follows:



Analysis

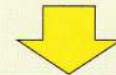
Research

Padang Bulan song: containing religious values about being grateful to God enjoying the beauty of nature; Cublak-Cublak Suweng game: train children be resilient, responsible, honest and cooperative; Mentok-mentok song teach children to be not lazy, hard work and self-confidence; traditional songs and games of Jaranan: teach the values of respect and courtesy to the leadership and older people; Ilir-ilir song: an invitation to always remember God, give 5 symbols of Islam such as Shahadat, prayer, fasting, zakat and hajj; Kidang Talun song: teach children in how to eat properly, to eat vegetable and eat with no hurry; traditional songs and games Jamuran: teach children that life is filled with rules and to comply with the rules of discipline.



Development

The uniqueness and distinctiveness of various cultures in Indonesia with a variety of games and traditional songs is a wealth that is very important to show the world that Indonesia has a distinctive character education strategies, but leads to the universal values upheld by the civilized nations of the world. The learning of value in the form of value investment and habituation can be done through traditional songs and games with values clarification strategies can be used as a model for the character education of early childhood. This model can be implemented by teachers of kindergarten and early childhood education officials.



Diffusion

Through diffusion research it is known that teachers' adoption of the character education in early childhood through traditional songs and games model. The diffusion stage of this research shows that:

1. Kindergarten teachers can understand the model of character education through traditional songs and games;
2. Kindergarten teachers agree with the use of children's songs and games as character education media.
3. Teacher judge that character education model is an innovation in learning that can be applied.
4. Teachers are ready to implement this model at each school.
5. Teachers confirm by providing learning development by adjusting the noble values in TK Aisyiyah.
6. Teachers tend to use the traditional songs and games to implant religious values that constitute the distinctiveness of TK Aisyiyah. With the confirmation performed, it shows that teachers have adopted this model.

Conclusion

1. Traditional songs and games are cultural assets that should be preserved. They have noble values that definitely can shape children's characters. The characters established by the local culture and values of make children of the valuable characters that stem from the local culture. This is an innovation models for teaching and can be well-adopted by teachers.
2. The results of this study is a form of development of character education in Indonesia that can be used as discourse for the readers to perform a similar development in other countries. Every country has a specific culture that builds the character of the nation that must be preserved through education. Thus the young generation will have a distinctive character as a nation but can interact openly in a global society.

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10th APNME Annual Conference
4 - 7 December, 2015, Sydney, Australia

PRIZE WINNING POSTER

*The development of character education model for early
childhood through traditional songs and games*

Awarded to

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Yogyakarta State University, Indonesia

Dr. Minkang Kim
Chair, The Asia-Pacific Network for Moral Education



The Development of Character Education Model for Early Childhood through Traditional Songs and Games

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The Development of Character Education Model for Early Childhood through Traditional Songs and Games

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Forewords

Praise be to God Almighty, who has given his blessings and guidance, so this research article on Character Education Development for Early Childhood through traditional songs and games could be done. This study was carried out in 3 stages. The first phase of the research was identifying good values contained in the traditional children's songs and games in Java. The second stage was preparing the instructional design for character education for early childhood and games through traditional songs and conducted a try out of the design in some kindergartens. The third phase of the research was diffusion the models of character education through the children songs and dolanan to the teachers of kindergarten in Yogyakarta, Indonesia. We would like to thanks:

1. Head of LPPMUNY who have provided suggestions for the development of our research.
2. Regional Chainwoman of Aisyiyah Yogyakarta, Primary and Secondary Education Council of PWA in Yogyakarta, and Aisyiyah Kindergartens in Yogyakarta.

Hopefully it is beneficial to education in Java and in Indonesia generally.

Yogyakarta, October 2015

Mami Hajaroh

The Development of Character Education Model for Early Childhood through Traditional Songs and Games

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This poster will present the results of a study into the role and benefits of using traditional songs and games in character education and the teaching of moral values in the context of kindergarten education in Yogyakarta, Indonesia. This research used a Research, Development, and Diffusion approach. The research subjects were Kindergartens teachers and students. Data was collected by using Focused-Group Discussion, questionnaires, and observations, and was analysed through content analysis, micro ethnographic analysis, and descriptive-analytic quantitative analysis. The results show that: 1. Research stage: Traditional songs and games have good values for improving characters such as devotion, honesty, responsibility, cooperation, diligence, toughness, patience, obedience to parents, modesty, and edifying each other. 2. Development stage: Good values contained in traditional songs and games can be accustomed to the students under the guidance of the teachers by using the values clarification strategy. This model of values teaching can be used as a model of character education for early childhood. 3. Diffusion stage: The effort of diffusing the innovation of the character education model has been conducted by the teachers according to the primary values taught in Kindergarten. As a result, the teachers had adopted this education model in the teaching and learning process.



Children determine the future of a nation. Their characters influence a nation's characters in the future. Providing sufficient spaces for letting children express themselves contribute their character's formation. Therefore, early childhood education can be a main strategy to develop human beings because a nation's character is shaped since early childhood.

There is a lot of challenges to face in terms of conducting educational character which aims at establishing noble disposition. Meanwhile, games produced by other countries might influence the spread of values which are inappropriate to national values. The fact shows that games and or gadgets give more entertainment for the users rather than loading noble values. For example, toys like robots or dolls with American or European styles shape Indonesian children's self-concept as mechanical, western, and far from national cultures. Thus, they want to be as strong as the robotic characters rather than being as good as local heroes.

If we see this negative condition deeper, the impact will be more conducive when children's self-concept is supported by getting input from several things such as stories, cards, books, plates, spoons, tumblers, clothes and other accessories which contain the same theme as their toys. Children who are interested in playing toys of fiction characters like Spiderman, Spongebob or Barbie love to listen or watch the stories of those characters. As the result, children may imitate what those characters do in their imaginative which is not contextual with children's real life. It is ironic because those who are adults take part in the process of cultural colonization and in forming children's characters to be similar to the imaginative characters they like.

In fact, Indonesia has cultures in the form of traditional songs and games containing the noble values of the nation. Traditional songs and games comprise deep meanings on the noble values which should be taught from generation to generation. Moreover, traditional games also can make children have awareness of being good to anyone. However, the existence of the traditional games is threatened by the games coming from outside. Thus, it is necessary to investigate traditional songs and games and their roles in forming children's characters. This research aims at maintaining noble characters and cultures of Indonesian children through traditional songs and games.

Early childhood education not merely provides learning experience for children, but the more important goal is to optimize children's brain development. Therefore, early childhood education should also cover the whole process of psychosocial stimulation and is not limited to the learning process that occurs within educational institutions. In other words, early childhood education can take place anywhere and anytime as well as human interaction that occurs in the family, peers, and social relations in accordance with the conditions and early childhood development.

Early childhood learning is a learning process that is done through plays. There are five characteristics of plays in early childhood according to Hughes in Davit Setiawan (2014), namely: increasing motivation, free choice (alone without coercion), non-linear, fun and actors actively involved. If one of the criteria is not met, for example, teachers dominate the classroom to make an example and give it to the children. The learning process is no longer through playing. As the result, teachers are not sensitive to the level of difficulty experienced by each child.

Songs and traditional games are means of communication and socialization of children with their environment. Through songs and traditional games, children feel happy, play and have fun with their friends in their spare time. Singing songs and play traditional games are activities that appeal to children. The language used is simple, easily memorized and digested in accordance with the maturity level of psychological or mental development of children who still love to play. Messages and moral values in the songs and games are conveyed through parables. Traditional games emphasize on togetherness, mutual cooperation, and friendship and can relieve egoism of children. This is apparent by the time they play. They always need partners, although they may compete with their own partners. This is in contrast with the modern game such as digital games which are more individual. As in 'play station', children play alone, dealing with computers or the like and granting of hours or even days without interacting with others. At their age, children need to make a lot of friends. Thus, it is important to find games that build friendships among children and develop aspects of noble character in the children and at the same time are devoted to character education.

According to Anggani Sudono (1995: 8), traditional songs and games generally played together are actually learning resources for children that can provide information and a variety of skills for them so they are able to live in a society, get along well and uphold moral values. In any traditional game, the value of honesty (they will be ridiculed and mocked if they cheat), consensus (in making the rules together), compliance (there are rules that must be obeyed), and others. Those activities can be the training and the provision of community life later. In addition, plaything also serves to recognize children to their environment and know their strengths and weaknesses.

In Yogyakarta traditional games, there are games played with singing along as the game 'Jamuran' and 'Cublak-Cublak Suweng' which are very effective to form good behavior in children as well as train them to speak in Javanese language as their mother tongue. Javanese language is one of the elements of Javanese culture that is very important to be the entrance to understand the overall Javanese culture and shape children's character.

Research Method

This research used Research, Development and Diffusion approach. At the research phase, literacy method was used to identify the values of the traditional songs and games. At development stage, a model of character education was developed through songs and dolanan with values clarification strategy. At the diffusion stage, character education model is implemented to the teachers of kindergarten in Yogyakarta. Subjects were teachers and learners of kindergartens in Yogyakarta. Data collection techniques were focused-group discussions, questionnaires, and observations. Data were analyzed by using content analysis, micro ethnographic analysis and quantitative descriptive analysis.

Findings and Discussion

a. Good Values and Characters in Traditional Songs and Games

Some of traditional songs and games contain good values and can be used as media for education character presented as follows

1. Padhang Bulan (full moon)

The song is usually sung by children at the time of full moon at night. When the luminous moon comes the kids would call each other to invite his friends to play outdoors. This song contains religious values with the message that we should give thanks to God, enjoy the natural beauty. To show gratitude, we are expected to not sleep early because we could fill up and turn on the night by performing worship. This is the lyric of Padhang Bulan:

Yo, poro konco dolanan ning jobo (Hey guys, let's play outside)

Padhang mbulan, Padhang e koyo rino (this full moon is luminous so bright)

Rembulane sing ngawe-awe (the moon calls us)

Ngeingake ojo podo turu sore-sore (and reminds us not to sleep early)

2. Cublak-cublak Suweng

In this game, a child acts as a "keeper". The keeper is in a prostrate position with his or her back straight, and the other children sit around. A child starts the game by distributing a seed or stone from hand to hand in a clockwise direction. Players will give a stone to his friends until the stone is grasped in a particular player while singing the song. At the end of the song the "keeper" sits down and guesses who holds the stone. If the guess is correct, the child holds the seeds will replace the position of the "keeper". But if he or she can't guess correctly, he or she has to be the keeper until he can guess and find the owner of the stone correctly. This game trains children to be resilient when they repeatedly should be the keeper. Children also

have to be honest when they hold the seed or stone and can be guessed that they hold it. In addition, this game trains cooperation among children when playing together. The lyrics of Cublak-cublak Suweng are as follows:

Cublak cublak suweng (Let's guess who holds a treasure)

Suwenge ting gelenter (it is somewhere)

Mambu ketundung gudel (you can guess where it is through its smell)

Pak empong lera-lera sopo ngguyu ndelikkake (Find it)

Sir-sir pong dhele gosong sir sir pong dhele gosong (find it with your heart)

3. Menthok-menthok

Menthok-menthok song is sung by children while demonstrating the way ducks walk by hand driven in the ass as the wagging tail of a duck. The main value contained in the lyrics of the song is to teach children not to be lazy and work hard in doing all sorts of activities. In addition, there is an educational value that is confident to be just the way they are. Menthok song lyric presented as follows:

Menthok, menthok, (O ducks)

Tak kandani mung lakumu angisin-isini

(Let me tell you something. You walk in strange way)

Mbok yo ojo ngetok. (please hide)

Ono kandhang wae enak-enak ngorok ora nyambut gawe

(Just stay and sleep at your cage)

Menthok, menthok mung lakukumu megal megal gawe guyu.

(O ducks! Your shaky walks make me laugh)

4. Jaranan (Horses)

Jaranan teaches values of being respectful and polite to superiors, older people, or a person who has a higher position. It also teaches the nature of compassion, concern, and cooperation with others. Lyric in the song implies the message of the importance of togetherness, because basically humans need each other. People who have a higher position require those who are at lower position and vice versa. For those in high places (ndara Bei) require escort subordinates (ministers) in performing their duties. Meanwhile, for those who have a lower status must respect those who have higher position. Ndara Bei typifies dignitaries and / or rich man because of his mounts (animal as a vehicle) is a big tall horse (horse Teji) and had to be accompanied by his subordinates (ministers). The lyric is showed as follows:

Jaranan-jaranan, jarane jaran teji

Sing numpak ndara bei,

Sing ngiring para mantri

Jeg jeg nong.. jeg jeg gung turut lurung

Gedebug krincing gedebug krincing

Prok prok gedebug jedher

5. Ilir-ilir

Lir ilir is not an ordinary traditional song. It contains a very deep meaning i.e. an invitation to make dhikr. With dhikr, something is turned on. People who make dhikr then would get benefits. A leader should be able to bring those who follow him, grazing into the right path. A green starfruit which has 5 sides represents Islam that has 5 pillars. Those pillars are the foundation of Islam include Shahada (confession), prayer, fasting, zakat (alms) and hajj. Ilir-ilir can be used to teach five pillars of Islam.

Lir ilir, Lir ilir, lir ilir,

Tandure wus sumilir

Tak ijo royo-royo tak sengguh temanten anyar

Cah angon, cah angon, penekna blimbing kuwi

Lunyu lunyu yo peneken kanggo mbasuh dodo tiro

Dodo tiro kumitir bedah ing pinggir

Dondomana jârumatana kanggo seba mengko sore

Mumpung Padhang rembulane,

Mumpung jembar kalangane.

Yo surako surak hiyo

6. Kidang Talun (A Talun Deer)

A traditional song called Kidang Talun (a deer) describes an animal that eats grass. This song contains advice to consume nutritious food such as vegetables and to eat slowly without in rush. Through this song, the children can learn the ethics of eating from the animal world. Kidang Talun lyric is presented as follows:

Kidang talun

Mangan kacang talun

Mil kethemim mil kethemil

Si kidang mangan lembayung

7. Jamuran (Mushroom)

Educational value of this song is when children make the game. They would sing together and obey the regulations required by a main player (dadi). In the lyrics Semprat-semprit jamur opo (what kind of mushroom), the dadi asks the other players to be mushroom-like as he or she wants, then the other players have to do it. It teaches children that life is full of rules. Then all the rules must be adhered to in accordance with the regulations. Characters that can be embedded in the lyrics of this song is discipline in obeying all the rules applied in life. The lyric is displayed as follows:

Jamuran ya ge ge thok

Jamur apa ya ge ge thok

Jamur gajih mbejjih sakara-ara

Semprat-semprit jamur opo

b. Character Education Model Through Song and Dolanan

Character education learning process in kindergarten developed in this model is an educational innovation for children to shape their character. Learning model used was the values clarification strategy.

Values Clarification Strategy

Clarification value is a learning strategy or approach used for the value education. Values clarification strategy proposed by Rath (Simon and Howe, 1978: 18-19) is a systematic approach and can be applied broadly. The formulation of this approach is different from the approach of the theory of value, because Rath was concerned with the process value rather than the content value. This strategy focuses on how to present the children's belief which can definitely be held and well-established. Values clarification approach is more systematically structured and can be widely applied. This approach is based on an approach developed by Louis Raths, derived from the ideas of John Dewey. Unlike other theoretical approaches, Raths are not concerned about the content of the values of a person, but more attention to the assessment process. The focus is on how one came to certain beliefs he held and form certain patterns of behavior.

Seven processes of the value according to Rath in Simon and Howe (1978: 19), namely:

PRIZING one's beliefs and behaviors

1. prizing and cherishing

2. publicly affirming.

CHOOSING one's beliefs and behaviors

3. *choosing from alternatives*
 4. *choosing after consideration of consequences*
 5. *choosing freely*
- ACTING of one's beliefs**
6. *acting*
 7. *acting with pattern, consistency and repetition*

Clarification of values is not only focused on parts of a set of values. It is the approach to help students use the seven processes of values in his life, especially applying this process to their beliefs and behavior patterns that have been formed and have just grown. Therefore, teachers use this approach help students become aware of their beliefs and behaviors both inside and outside the classroom. Teachers use materials and methods that encourage students to consider various alternative models of thinking and doing.

Learners learn to weigh the pros and the cons and consequences of various alternative values and behaviors. Teachers can help the students think about whether his or her actions in line with the belief that has been declared. Teachers also may help children make the actions and beliefs close to balance. Teachers try to give students several options, both inside and outside the classroom. Through the options, participants make their choices and evaluate the consequences. Thus learners can develop their own values.

Values clarification strategy puts the individual in making a decision about the value. Clarification of values is also an approach that aims to help a person or learners gain awareness about the values taught in the form of simulation and a set of activities. These strategies provide an alternative to students and encourage them to act consciously and find their values. It is expected that students become active and creative in finding social problems.

Everyday, each person meets with the situation that makes him or her should think, make opinions, make decisions and take action. Some of experiences in everyday life are new experiences and some may be very important experience. Every thing we do, every decision we make and action we run is based on beliefs, attitudes and values that consciously or unconsciously we can rely on. Learners, as well as adults, face problems and decisions every day of their life. They are also faced with how to think, believe and have. Very often what happens in the classroom or school is not much different from the life itself. Children make daily relationship with his friends, with strangers, peers, with the parties who have authority; academic and social tasks require them to overcome their ego. Children were asked and ask about important questions about themselves that will take them on important decisions then followed up in action. Those questions include:

1. School seems pointless. Why don't I just go out and get a better education in my own way?
2. How do I know whether the drugs were really dangerous for me or not?
3. Does religion have a meaning in life, or religion is nothing more than a series of traditions and customs that are outdated?
4. Am I more concerned about the appearance of a girl rather than about his personality?
5. What job will I choose, so I do not spend my life like most people who go to work with "reluctant"
6. Should I let my hair long and shaggy?
7. How can I enjoy the work and life, and escape from the relentless busyness?
8. What can I do to help improve inter-ethnic relations today?
9. Why does every weekend I feel anxious and guilty at all I did not commit?

It is a confusing world in which we live. At each event we are forced to make choices about how we should live. Ideally, the choice will be made based on the values that are held, but often we are not so clear about the values that we own. There are some areas of values that create confusion and are in a situation of conflict of values such as: politics, religion, work, leisure, school, love, sex, family, property ownership / materials, culture (art, music, literature), personal taste (clothes, hairstyle, etc.), friends, money, age, health, race, war-peace, rule, authority.

We all, both young and old, often become confused about our values, but for young people, conflict of values is often worse. Children and young people today are faced with a wide selection, more than previous generations. Modern society makes them more powerful, but its complexity also makes them more difficult to make decisions and actions. Traditionally, older people are motivated by a genuine desire to have the next generation who are happy and productive. They guide their children in the following ways:

1. Moralizing is the direct, although sometimes subtle, inculcation of the adult values upon the young.
2. Some adult maintain a *laissez-faire* attitude toward the transmission of value;
3. Modeling is a third approach in transmitting values;
4. The value-clarification approach tries to help young people answer one of the question and build their own value system.

The first way, parents demonstrate and teach certain values that become their belief (transfer value) to the child directly. The goal is making children survive in life. But this approach raises new problems that make it ineffective. Planting directly values will be effective when there is a consistency about the desired values.

However, today's challenges are different. Parents teach what should and should not do. Likewise, religious scholars teach other values. Peers also offer a view of the values of the other. Films and popular magazines also offer different values. The teachers at the school, do the same thing. Likewise the other, from campaigners, protest leaders, leaders of the movement and a certain flow to the president also offer different values to one another.

Children are bombarded with various influences of this value, and they must make own choices for advice and values that will be followed. But children are not prepared to make his choices responsibly. They did not learn the process of selecting of the good values and reject the bad values contained in the various systems of value offered to them. Thus, it is often important decisions in the child's life is made based on pressure from the peer group, or of the power of propaganda.

Another problem with the planting of direct value is often the result is a dichotomy between theory and practice; the values are just being sweet words of the ruler and being contradictory behavior of the values being spoken. We have a patriotic people who reject freedom of speech or a school friend who is seen as the "good boy" who sit quietly in class, do not dare to speak before lifting his hand, but freely interrupted when his or her parents have not even finished speaking. So, the moral teaching is often only affect just words, not in real life.

The second way, adults or elderly people have an attitude of giving the widest freedom in the transmission of values. The reason: "There is no value system is right for everyone. People need to forge a set of its own values. Then the adults say, I let my children or my students to think and do what they want without interference from anyone and in the end everything will change for the better." "The problem in this case is everything did not change for the better. Children who are left to find their own way, experiencing a large number of conflicts and confusion as well. Based on experience, generally do not require an adult child all his life, but they want and need help in life.

The third way in the transmission of values is the modeling approach. The reason is: "I will make myself as an interesting model, who live by certain values. Young children that I met will be very impressed with me as well as the values I have, and they want to emulate the attitude and my behavior." This approach presents two realities: first, the importance of direct examples for the learners to follow, and the need to teach values in accordance with the spoken ones. However, children are faced with so many models. Parents, teachers, politicians, movie stars, friends, all of them presenting different models. How do young people choose from all the pros and cons and then obtain their own values? How do they develop their own identity? How do they learn to connect with others who have different values from them?

The fourth way, values clarification approach, tries to help youth to answer a few questions and build their own value system. Actually, parents, teachers and other educators have found ways to help these youth to think through the issues of value for them. Some teachers have spent a certain time to apply these values clarification approach. This approach is also used by social science teachers at specified time each week towards the actual or current events. The time used for this ranging from 5 minutes to 1 hour or more in one day. Teachers who use this approach help children to

be aware of appreciating their behaviors and beliefs and they will have a better awareness inside and outside the classroom. Teachers using materials and methods that encourage children to consider alternative models of way of thinking and behaving. Children learn to consider the consequences various alternatives. Teachers also help children to consider the behaviors according to their own religion, if not, the harmony will be closed. Teachers try to give options to children both inside and outside the classroom. Children begin to make their own choices and evaluate the possible consequences, as well as the developing the values they already have.

Values clarification strategy is a learning techniques to develop students' skills in identifying and analyzing the values contained in a sequence of events, songs, writings, drawings, and fictions. Steps in learning values clarification strategies described as follow:

1. Put the sequence of events, songs, writings, images, and fictions that have been collected in the black board or publish them to the students.
2. Identify student's comments.
3. Clarifying the problems. Teachers give feedbacks to students' comments while guide them to the concept and the materials.
4. Conclusions made by students or together with the teacher.
5. Follow-up.

Here is an example of learning with such strategies:

1. Case Analysis or step-by-step images:
 - a. Teachers prepare the drawings in accordance with the purpose of learning
 - b. Teachers put pictures on the board, projector or LCD projector. Eg. images of earthquake victims

Eg. images of earthquake victims



- c. Teachers provide instruction and provide opportunities for students to observe/analyze images
 - d. Through group discussion of 2-3 members, the results of the analysis of images recorded on a discussion paper
 - e. Each group is given the opportunity to read the results of the discussions
 - f. Start from the students' comments/discussion results, teachers begin to explain the values contained in the images.
 - g. Conclusion
2. Songs' analysis with steps as follow:
 - a. Teachers teach a song, for example lagu Kidang Talun
Kidang talun
mangan kacang talun
mil kethemil mil kethemil
si kidang mangan lembayung
 - b. The teacher explains the song in bahasa Indonesia.
 - c. Teachers ask analysis questions:
 What atmosphere described in the song?
 What does *kidang* (deer) eat?
 How does *kidang* (deer) eat?
 - d. The students' answers are given a feedback by the teacher by explaining the values of the song.
 - e. Teachers make an assessment by asking questions to students about the values of the song.

Values Clarification Strategy in Learning Values Through Songs and Games.

The development of character education model through song and game performed on the second stage of product test and product revision. In the product test phase, activities that involved a number of kindergarten teachers from various region in Yogyakarta have been performed. It begins with field observations, training of kindergarten teachers, character learning in kindergarten, analysis of learning practices that have been carried out, and evaluation of learning.

From the results of the evaluation of the learning process is the final stage of testing products, it is concluded that the process of learning done so far does not meet the criteria, namely the value clarification aspect and learning evaluation has not been implemented correctly. Teachers generally still merge two songs and game into one learning activity so that the meaning of each song and game becomes blurred. That is, the values clarification made is less effective. Similarly, the reflection of character learnings become less focused. By worse values clarification, it is feared that kindergarten students will just sing and game but not understand the values contain inside. Therefore, the researchers concluded that the test phase of the use of this product should be repeated starting with the initial activities include retraining kindergarten teachers to be willing to take corrective action to learn the characters through song and game. After trained teachers practice it, the results are as follows:

Songs and Jaranan Game

Students sing Jaranan while wearing a rocking horse made of palm fronds, marched and in line of three follow the movements and the songs according to the direction and guidance of the teachers in the school yard. The teachers (2) give examples of movement and sing in front of students to create joyous atmosphere. Three students who are in the front part game "Ndara Bei" role, while the other students role as "assistants" that accompanies "Ndara Bei". While walking and swing wiggle they sing along:

/Jaranan.../jaranan-jarane jaran teji/sing numpak ndara bei/ sing ngiring para mantri/ jeg jeg nong .../ jeg jeg gung/ prok prok turut lurung/ gedebug kringing gedebug kringing/prok prok gedebug jedher/

After three games, the students were asked whether they are tired or not. The students said that they are tired. Then, the teacher invites the students to enter the classroom to clarify the value, but first the teacher will allow students to drink. At the values clarification time, teachers explain about the role "Ndoro Bei" which equal to the role of a leader. A leader in the family is the father. The ministers are the leader's subordinate who will help him. The ministers in the family are the mother, children and other family members. There are students who replied: aunt, grandmother, everything is justified by the teacher.

Furthermore, teachers deliver the tasks of the father, mother, and children. Father's task is to work to fulfill the needs, earn money to provide for the family. Mother's task is cooking, parenting, washing dishes and other household chores. Children also have the task to learn and help the mother, and be independent (take a bath, have breakfast and lunch by themselves without being fed by the mother) Children also need to rest, take a nap, watch TV as needed. Children should study to be smart kids. Teachers also explain that people who do their job well means the person is responsible. Leaders and the men have to work together, to help each other.

The children seemed to have understood the teacher's explanation and has been able to communicate with the teacher with the expressive remarks, and funny answers. After that, teachers ask the students for reflection:

- Teacher: "What have you gameed, students?"
 Children: "Jaranan".
 Teacher: "Who were the leaders?"
 Children: "Aga, Joshua and Jesica".
 Teacher: "So the leader should be emulated or not?"
 Children: "Yes, miss Kris".
 Teacher: "Who were the subordinates?"
 Children: "The ministers"
 Teacher: "At home, who is the leader?"
 Children: "Father ... daddy".
 Teacher: "Who is the subordinates?"
 Children: "Mother, children, grandmother, aunty".

In addition, teachers also asked about the task of father, mother and children. Everything can be answered well by the students. Furthermore, students take a break before continuing with song and game Kidang Talun. From the reflection through a question and answer session conducted by the teacher suggests that the children understand the values of either the children's songs and jaranan game. Answer given by children to the teacher's questions can be interpreted that children understand although to implement it in their life will take a lot of time.

Table 1. Results of reflection in learning Jaranan song

No.	Name	Student's answer
		Good behavior
1	Students	Father as a leader; Mother, children and grandmother are the subordinates.
2	Gisel	You can't act as you wish. Not obey the parents.
3	Lia	Work together.
4	Yoga	Father's task is to work Love siblings
5	Evelyn	Mother's task are cooking, washing clothes and sweeping the floor, take a bath by myself.
6	Ganes	Not fight with little brother.
7	Oki	Be independent.
8	Moses	Study and help mother.
9	Gean	Father's task is to earn money.
		Bad behavior

Kidang Talun Song

After the break, the teacher (second) invites children to play and sing Kidang Talun. Students have wore hats made of leaves that are arranged beautifully. Then Mrs. Jumarsih show stuffed deer and the food which is lembayung leaves and beans. Children sing three times with the following verse which is repeated:

/Kidang talun mangan kacang talun/mil kethemil mil kethemil si kidang mangan lembayung!

After that, the children were given the explanation that eating should be like the deer that is mil kethemil (slowly, not in a hurry). Children are also given an explanation to eat vegetables for healthy and strong body. After finishing the explanation, the teacher make a reflection by proposing a dialogue with children. Children were asked about deer's food, which was answered by children with ease: bean and lembayung leaves. The teacher asked: "What does mil kethemil mean?" Students answered simultaneously: "Slowly, ma'am." The teacher asked again: "Students, do you like vegetables?" It's answered: "We do, ma'am."

Teachers also asked: "If you eat vegetables, what will our body be? The student replied: "healthy ... strong". The teachers also asked what should be done before eating and the students replied; praying, washing hands. Teachers also asked again: "When you eat, can you speak or not?" Answered the children: "no!". The teacher asked again: "Why? Answered children: "you can be choked". Mrs. Jumarsih asked again: "If you eat, can you sit stiff or not?" Answered the children: "no, it's not polite".

Table 2. Results of reflection in learning Kidang Talun Song

No.	Name	Students' Answers
1	Students	Before eating, we have to wash our hands and pray
2	Yoga	You are not allowed to speak during meal
3	Joshua	Work together

After the reflections, students and teachers put mattress on the floor. They sit in a circle and get lunch consists of rice, noodles, and *gudangan* (a kind of containing bean and lembayung leaves with coconut crumbs dressing) and a banana. Before eating, the students pray led by a teacher. After eating together, the students get advice by the teachers that on Sunday the students have to cut their nails and wash their hairs. After that the students sing a song to go home and continued by closing prayer. Students go home and shake the teacher's hands.

From the learning process and the reflection done, teachers can introduce and teach the students about the good values through songs and fun games. Children are very perceptive and active in participating, either playing games, values clarification or learning reflection. Children can learn to properly recognize good behaviors through song and traditional game. It is proven when the reflection of learning is done by the teachers, most of the children were able to answer correctly the questions submitted by teachers related to the values of good and bad as the builder of the characters contained in the song and traditional game.

Kindergarten teachers skilled in teaching the values of the various creativity created to develop strategies and media that support the success of the song and the traditional game learned. It shows that they are potential teachers and creative and willing to come forward, willing to be trained and acquire new knowledge. The attitude and the commitment of teachers are the hope for education in Indonesia with qualified and dedicated teachers.

Songs and Javanese traditional games are created by the sages and saints as a medium of character education for the community, especially for children in the past. In the process, many of the songs and the traditional games known only by few current generation, even the whole meaning, and the values contained in the song lyrics and the traditional games are unknown. Likewise, kindergarten teachers who are the actors in the development of character education should understand that there are values behind the song lyrics and the traditional games after the training from the research team. Teachers' understanding as a whole about the values and moral teachings contained in the song and traditional games makes them strongly support the efforts to revive songs and traditional games in the setting of early childhood education as a medium of character education.

From that process it could be formulated a new hypothesis that if character building through song and games diffused to a wider audience (kindergarten and early childhood) in Yogyakarta and Central Java will successfully revive the characters education derived from the values of local wisdom so that students will be able to learn and make themselves to be a noble person.

a. Diffusion Model of Character Education

Diffusion as suggested by Rogers (1995, 2003: 5-6) is the process by which innovation is communicated through certain channels from time to time to the members of a social system. Character education model through song and games is a learning innovation to revive traditional children's songs and games in Yogyakarta, which almost disappeared from our society, in the classroom as a medium for character education. In order to make song and children's games to be the medium in character education, we need to use values clarification strategies.

Innovation diffusion in this research is a study of the activity of communicating the learning model for character education in TK Aisyiyah Bustanul Athfal, Yogyakarta. The diffusion of this model can also be regarded as an attempt to spur social change which is a process of change that occurs in the kindergarten that has the structure and function of the social system. Diffusion can not be separated from innovation. The main objective of the diffusion process is the adoption of character education model innovation through song and game by the teachers as a member of a social system of the school. When the teacher as a member of a social system at schools uses this learning model, it means that teachers have adopted the innovation.

Regarding the stages in the process of deciding for making innovation (innovation adoption) at the individual level, Rogers (1995, 2003: 168-179) describes the five stages namely: knowledge, persuasion, decision, implementation and confirmation, as in Figure 1. Knowledge occurs when individuals or units of an open decision-makers on innovation added their understanding on how the function of the innovation. Persuasion occurs when an individual or unit decision makers agree or disagree upon the innovation. Decision occurs when an individual or unit decision makers tied up in activities

that guide the choice to adopt or to reject the innovation. Implementation occurs when an individual or unit decision makers take innovation to use. While confirmation occurs when an individual or unit decision makers adds actions to strengthen the innovation decisions that is already made, or to change the previous decision to adopt or to reject the innovation if the explanation is contrary to the message of innovation.

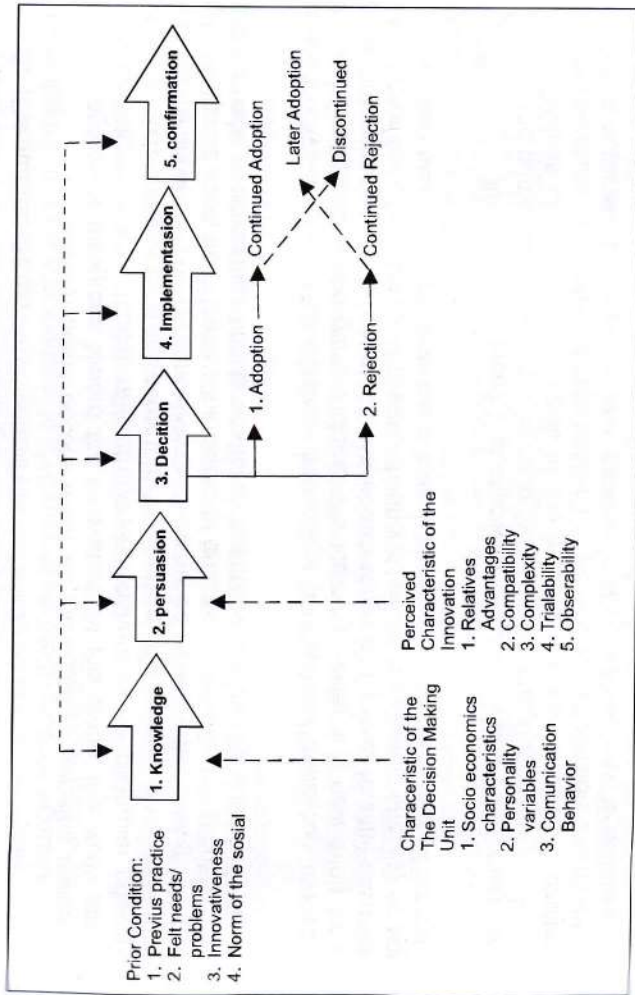


Figure 1 : Model of Decision Process Stages of Innovation on Individuals (Rogers, 2003: 170)

1. Knowledge Stage

At this stage, the individual or unit of an open decision-maker towards the innovation and added their understanding on how the innovation function. At this stage the model of character education through children's songs and games are introduced to the teachers and managers of TK Aisyiyah in Yogyakarta. The purpose of introducing the model is to provide knowledge to teachers and managers of kindergarten so that they are aware of this model existence and understand the overall model of character education through songs and games that have been made. Training activities become a medium of communication for knowledge followed by active participation by all teachers and members of the Primary and Secondary Education Assembly of TK Aisyiyah. Some teachers ask about the material presented and have been given a clear and satisfactory

implementation planning in each school is a form of the decision to adopt the innovation conduct by the teachers.

The preparation of lesson plans schedule at each school shows that the teachers decided to implement character education through songs and games. This schedule will guide the activities of teachers to implement character education through songs and games. The implementation is planned to be done on August 2014 in their own schools.

4. Innovation Implementation

The implementation phase of innovation occurs when an individual or decision-makers unit take innovation to be used. Implementation of character education through song and game occurs when teachers implement the learning process in the classroom in accordance with the guidelines that had been developed together. In this phase, monitoring is carried out at schools to observe the learning process by the teacher. Video learning is used in observation of the implementation of learning. The video showed that teachers have implemented character education models in early childhood through song and game. This recording is as well as a model developed in TK Aisyiyah by teachers in accordance with the context of TK Aisyiyah.

5. Confirmation

Confirmation stage (Rogers, 2003: 170) occurs when an individual or decision-makers unit add actions to strengthen the innovation decisions that is already made, or to change the previous decision to adopt or to reject the innovation if the explanation is in contrary to the message of innovation. In this stage the teacher as an adopter confirm by adding actions to strengthen the decision. Confirmation is done by the teacher, by:

- Adding the values taught to children when implementing learning process with songs and games.
- Teachers have used some songs and games as a medium to teach character education to students.
- Developing this kind of learning process use song and game that is not yet included in this model.
- Learning other songs and games as the media to teach character education to children.

Teachers confirm to continue the learning process with traditional children's songs and games. Teachers agreed that the use of songs and games have a good function for character education. Statements approved by the teachers about the benefits of using song and game as character education media are:

- Javanese traditional songs and games can be used as a medium of character education.
- Using the traditional children's songs and games can be a model of education based on Yogyakarta's culture.
- This learning model can preserve Javanese culture.
- Through this learning process children can understand the good values through songs and traditional games.
- Through song and game children will be familiar with the good behavior.

Conclusion

The results of this study are:

- Javanese traditional children's songs and games contain good values characteristic. Therefore, songs and games can be used as the media for character education.
- The good characteristic values such as piety, honesty, responsibility, cooperation, studious, resilient, tenacious, patient, obedient to the parents, humble, and edify each other contained in the song and games that can be delivered to students through values clarification strategy carried out by the teacher. Learning process for education of value can be used as a model of character education. This model can be implemented by a kindergarten teacher and educator for early childhood education (ECD).

Diffusion model of character education in each stage are: Knowledge Stage, administrators and teachers of TK Aisyiyah can understand the model of character education. Persuasion Stage, TK Aisyiyah's teachers agree with the use of children's songs and games as media of character education. Teachers assess that character education model is an innovation in learning that can be used in kindergarten and teachers are ready to implement in their own schools. The implementation phase, teachers use children's songs and games media in character education in schools and confirm it by providing customized development that in line with the values of TK Aisyiyah. Teachers tend to use children's song and games to teach religious values that constitute the distinctiveness of TK Aisyiyah. With the confirmation done by the teachers, it shows that teachers adopt the model of character education.

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