

Implantation of The Values of Togetherness In Children Through The Art of Gejog Lesung

Ayu Niza Machfauzia

Yogyakarta State University, Yogyakarta Indonesia
ayu@uny.ac.id / ayunizauny@yahoo.com

This paper will discuss the importance of implanting and nurturing the values of togetherness in children through *Gejog Lesung*, a traditional Indonesian art form. Planting the moral values mentioned needed early on, given the current era of technology, many children growing niche to be individualistic. They would rather play with digital games, such as iPad, mobile phones, and video games by himself. This game makes children less sociable, so that the children lack the togetherness properties such as the nature of respect, caring, and empathy to one another. Through traditional arts of Gejog Lesung, children will be taught to play music, especially rhythm playing together with other children alternately. Thus, the child will respect and appreciate each other's friends, and have a caring nature and togetherness in the rhythm plays of the art of *gejog lesung*. The impact of all of this is expected to shape the character of children in terms of socializing and to have empathy with each other.

Keywords: Gejog Lesung, togetherness values, Yogyakarta Indonesia

Introduction

Moral education is one of education that needs to be instilled in children from an early age. Children will be able to socialize well if it has a good moral education. Currently, either children, adolescents, or adults less have good moral, even can be said to have a moral crisis. This is evidenced by the rise of the events that lead to criminal acts, such as, among others, fighting between students, sexual harassment, and even elementary school age children were dared to act hurt their classmates only as a small problem. Phenomena such as these show how low the moral values held by most people, including primary school age children.

Nowadays in the era of technological culture, either children early age or primary school-aged children (aged 7-12 years), especially those living in urban areas are already familiar and be introduced with their parents about a variety of technological devices, such as smartphones, tablet computers, and laptops. With these technological devices kids tend to get a comfortable place to play, such as playing games featuring exciting games, especially for children. They happy to play games that are in the technology, even not to care about the surrounding environment. The existence of technological culture, increasingly to change human

behavior, including the behavior of the child. These was not a strange thing again in the present, so that the child is more individual. It is as shown in Figure 1.



Figur 1
Children were Playing Gadgets Without Considering His Friend
(Source:Moci, 2013)

There are still many parents who think that children will be calmer with the given technology devices (such as smartphones, tablet computers, and laptops). In fact, without realizing the fact that parents have limited the activities of children and do not get used to socializing, so it is feared it will have a negative effect on children. Children will grow into a selfish man, do not have a sense of caring, respect, and do not have a sense of empathy towards others, so that the children do not have a fear of moral values character that can affect their behavior in later life. Therefore, parents need to be aware of the importance of instilling moral values in children as early as possible.

Related to this, Ki Hajar Dewantara a character education (Dwiwarso, 2008) pointed out that putting an independent soul as the natural properties of the child should be fostered and developed through education and teaching, thereby minimizing or even eliminating the moral lapses of character. The expression of Ki Hajar Dewantara implies that the importance of education and teaching in the building and embed moral values in children manners. Through education and teaching a children (student) can be helped to have good morals.

But in fact, at this time much education less touching learning materials that are non-academic or can be called soft skills. In practice, learning materials are preferred given the academic nature. Although it is important, but non academic learning is also important to taught to children, as this can be a support in building and shaping the behavior that has moral values manners. One of the education and teaching can be taught to the children to build and embed moral values and moral values of togetherness is through the art of *gejog lesung*.

The Arts of *gejog lesung* is one of the famous art in Yogyakarta. Until now, there are still many villages in Yogyakarta which organizes performances *gejog lesung* as public entertainment, such as in the village Kalakijo Pajangan Bantul, Gunungkidul Nglipar Kedungpoh village, Giriharjo Panggang Gunungkidul village, and Sewon Bantul Pendowoharjo village. Even in districts Karanganyar, the art of *gejog lesung* has been proclaimed as the hallmark music Karanganyar district. (Wiyatni, 2013:2). Launching of this art in the district because the art of *gejog lesung* are many moral values as the noble guidance of human life such as spirit, cheerful and happy, mutual cooperation, simplicity, harmony, discipline, unity, and solidarity. These moral values that can be instilled in children through the art of *gejog lesung*, as well as introducing traditional art owned by the Indonesian nation is loaded with the meaning of life. Therefore, the school can use and develop learning materials that support the formation of moral character in children, so hopefully one day a child can behave and socialize well where they stand. Based on the above description, it could be submitted the following question: How can be embed the values of togetherness on children?

Moral Education on Children

Moral education is one of the important things taught in schools especially in children. Moral education is the guidance and teaching of good behavior and values. Moral education is taught to young children in schools, providing them with a sense of politeness and lawfulness. It is as expressed by Rostan dalam Machfauzia (2013:3), this is one main reason many people believe that morality education belongs in schools. Additionally, schools are responsible for guiding children in the step by step developmental process, and moral development or learning ethical values is a step in the process of greater development.

Moral is a doctrine that is more directed advice, standards, regulations set both oral and written about how people should live and act in order to be a good human (Kaelan, 2001:180). Therefore, a man can be said to have good morals, if the man has integrity and a good personality. Both of these can be reflected in the attitudes and behavior when it is inside an environment, either the family or community environment.

Dewey in Noddings (2008: 166) explains that there are two purposes of moral education. First, referring to an education to build learners morally correct. Second, the purpose of moral education is more directed to produce learners and all citizens through moral education. Moral

climate in the school climate is one that ensures the virtues of the learners do not depend only on their academic skills or other skills such as talent, but it really depends on the moral worthiness owned. Thus, it can be said that education is education that teaches moral values and noble kindness, and it could be an important foundation for human beings to have integrity and a good personality. Therefore, moral education is extremely important for given to children early on. In moral education a child can learn how to work together and live in a society.

In the growth process of a child, Ki Hajar Dewantara stated that there are three education centers known as Three Education Center (Perdana, 2013: 1-2). Three Center for Education in question is a family education, school education, and education in the community. Education in the family is the primary education that can shape a child's behavior, because the family environment greatly affects the growth of a person's character, and it could form a strong character of the person.

Meanwhile, school education also plays an important role in the formation of a child's personal, especially in terms of the development of intelligence. School was instrumental in improving the child's mindset, because in school they can learn a variety of science. Furthermore, three other educational centers is a society environment in which a child lives. The community environment can be affect children's mindset. Children who live in urban areas have a different mindset with children who live in rural areas.

Based on the description, it can be said that the moral education of children can form, grow and evolve through three educational centers, namely family education, school education, and community education. All three education centers should be integrated with each other to complement each other, because the three nature of interaction these children greatly affect the formation of behavior, character, and personality of children. The three of education center integrated can be seen in Figure 2.



Figur 2
The Three of Education Center Integrated

Figure 2 shows there are the relationship education center for children who are related to one another. The three of center education for children is place importance in shaping behavior and personality, as well as important in instilling and developing moral values obtained.

The Art of Gejog Lesung

The arts of Gejog Lesung is one of famous traditional arts of owned the Indonesian people, especially the people of Yogyakarta. This arts can be said to be unique because the instruments used in the beginning is a tool for farming, the pestle (beater) and dimples (a place to pound rice).

Basically, Gejog Lesung means hitting the container for pounding rice (Adjie, 2012:3). If both devices are used for pounding rice, then came voice *tek tok tek tok*. The sound produced from the Alu that pounded on Lesung, and then the sound is a strains voice that can provide a jovial mood for the perpetrators of activities pounding rice. It is as said by Hatley dalam Machfauzia (2014:2) *“Gejog or kotekan music is produced through the rhythmic striking of poles in the wooden trough used to pound and husk rice and the beating of smaller sticks against the sides of the trough to supplement the main rhythm”*. Therefore, with the passage of time, these activities developed into a traditional art which is owned by the agricultural community as an entertaining art and played on special occasions such as clean village, traditional ceremonies, and welcoming guests. Furthermore, this art was named Gejog Lesung.

Alu and Lesung are made of wood. Alu elliptic, while the lesung is wood which is holed, then used to pound rice. Both of these tools can be seen in Figure 3.



Figure 3
Musical Instruments Gejog Lesung, Alu and Lesung
(Source: Antono, 2012)

Therefore musical instrument of *gejog lesung* is agricultural tools, it is not surprising if the art is very close to the people who have subsistence farming. *Gejog Lesung* used when farmers are the majority middle-aged women having a rest.

Thus it can be said, agricultural implements, namely *Alu* and *Lesung* not only serves as an agricultural tool, but also serves as a musical instrument that is embedded in the local music culture. It is, as expressed by Dawe (2003:274) the following: *“The sound-producing devices we call musical instrument are firmly embedded in local music cultures worldwide as well as a part of global cultural flows in which they are swept up and relocated”*.

Viewed from the sound source generated, musical instruments of *Alu* and *Lesung* included in the family Idiophone, because the source of the sound produced from the instrument itself (*Lesung*), and also can be classified into a rhythmic percussion instrument, because it does not have the tone (untuned). Meanwhile, if viewed from the playing techniques, music instruments *Alu* and *Lesung* included in percussion techniques, to be beaten with a stick bat (*Alu*). The same thing was said also by Berkley and Cleaton (2006:21), namely *“All percussion instruments are struck to make them sound. They are struck with the hands or with beaters, or struck against one another like a pair of cymbals”*.

From the description it can be said that the musical instrument *Alu* and *Lesung* included in the percussion family, more specifically including the percussion idiophone family (seen from the source of the sound produced). Meanwhile, the views of its kind, this instrument including the untuned percussion instruments .

Implantation of The Values of Togetherness In Children Through The Art of Gejog Lesung

As described earlier, that there are moral values in the arts *gejog lesung*, among others, spirit, discipline, mutual cooperation, simplicity, solidarity, and togetherness. In general, *gejog lesung* played by middle-aged women. However, this time *gejog lesung* was played by fathers, teenagers, and even children also. If *gejog lesung* played by children, then it implies that this art has become an entertainment that can build up and form the manners of children early. It is, as expressed by Paijan in the *Tourism Village Kalakijo* (2014) that *gejog lesung* played by children is to build a character from an early age, due to build unity and mutual respect must be built from scratch. Figures 2 and 3 show the children were playing *gejog lesung* in togetherness.



Figur 4
Children were Playing Gejog Lesung
(Source: N.N, 2012)



Figur 5
Children were Playing Gejog Lesung Using Traditional Clothes
(Source: Sujatmiko, 2013)

In figure 4 and 5 seen kids playing gejog lesung. They seem to play hit a lesung alternately (Figure 4). It showed a good cooperation in creating rhythms are played. Similarly, in Figure 5, the children play together gejog lesung with different looks (wearing traditional clothes).

From the two figures seen the togetherness and good cooperation between them. It was done because the players of gejog lesung hit the lesung alternately to produce a rhythm that varies with the quality of sound color (tone color) different. Therefore, required a togetherness, harmony, mutual respect, communication, solidarity and spirit in the play Gejog Lesung in order to create a beauty of the music produced.

Conclusion

In the current era of technological culture, moral education becomes an important and main thing to be inculcated in children from an early age. This is necessary as to avoid distortions of moral character. One of the efforts to inculcate moral values character is through the art of gejog lesung. This is because in the art of gejog lesung there are many moral values as the noble guidance of human life, namely the spirit, has the nature of empathy, mutual cooperation, simplicity, harmony, discipline, togetherness, solidarity, and mutual respect each other, so that in later life a child can develop his or her potential with good behavior required by the community, the nation and the state, and is also needed by himself.

References

- Adji. 2012. *Komodifikasi pada Musik Gejog Lesung (Studi Kasus Kesenian Gejog Lesung Di Dusun Candran, Desa Wisata Kebon Agung, Imogiri, Bantul*. Downloaded on February 17st 2014, from <http://adjitambaltambun.wordpress.com/2012/12/31/komodifikasi-pada-musik-gejog-lesung-studi-kasus-kesenian-musik-gejog-lesung-di-dusun-chandran-desa-wisata-kebon-agung-kecamatan-imogiri-kabupaten-bantul/>
- Antono, A. H. (2012). *Lesung kayu jati*. Downloaded on 20th September 2014, from <http://www.purwokertoantik.com/2012/01/lesung-kayu-jati-4.html>.
- Berkley, R. & Cleaton, A. (2006). *The illustrated complete musical instruments handbook*. China: Flame Tree Publishing.
- Dawe, K. (2003). *The cultural study of musical instrument*. In Clayton, M., Herbert, T., & Middleton, R. (eds). *The Culture Study of Music: A Critical Introduction*. London. Routledge.

- Desa Wisata Kalakijo. (2014). *Gejog Lesung*. Downloaded on 7th September 2014, from <http://desawisatakalakijo.blogspot.com/2014/01/gejog-lesung.html>.
- Dwiarso, P. (2008). *Sistem among mendidik sikap lahir batin*. Downloaded on 5th September 2014, from <http://www.tamansiswa.org/publikasi-mainmenu-29/pijar-mainmenu-37/34-sistem-among.html>.
- Kaelan. (2001). *Pendidikan pancasila*. Yogyakarta: Paradigma.
- Machfauzia, A. N. (2014, March). *The art of Gejog Lesung in modern times (A dedication for local wisdom)*. Papers presented in The 1st International Conference for Arts and Arts Education (ICAAE), at Faculty Languages and Arts, Yogyakarta State University.
- Moci. (2013). *Cara membatasi anak memainkan gadgetnya*. Downloaded on 12th September 2014, from <http://ciricara.com/2013/02/07/ciricara-cara-membatasi-anak-memainkan-gadget-nya/>.
- Noodings, N. (2008). *Caring and moral education*. In Nucci, L. P & Narvaez, D (eds). *Handbook of moral and character education*. Baltimore: University of Maryland.
- Perdana, A. (2013). *Lingkungan (tri pusat) pendidikan menurut ki hajar dewantara*. Downloaded on 12th September 2014, from <http://www.yuwonoputra.com/2013/07/lingkungan-tri-pusat-pendidikan-menurut.html>.
- Seni budaya kotekan lesung*. Downloaded on 10th March 2014, from <http://senibudaya12.blogspot.com/2012/06/seni-budaya-kotekan-lesung.html>
- Sujatmiko, T. (2013). *Generasi muda dikenalkan Gejog Lesung*. Downloaded on 12th September 2014 from <https://apimifindrightco-a.akamaihd.net/gsr?document.body.innerHTML>.