

## LITTLE GAMELAN ART LEARNING MODEL TO GROW PANCASILA VALUES IN KINDERGARTEN STUDENTS

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### ABSTRACT

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This study aims to: (1) determine the prototype of the little gamelan art learning model for inculcating Pancasila values in kindergarten children, (2) determine the feasibility and practicality of the little gamelan art learning model (3) determine the effectiveness of the little gamelan art learning model (4) knowing the process of growing Pancasila values in kindergarten children while playing a little gamelan art. The subjects of the study were group B kindergarten children, kindergarten leaders, and kindergarten educators in the Special Region of Yogyakarta. Need assessment data collection is done through interviews, list of documents, and questionnaires. The results of this study indicate that the assessors of the validity of gamelan experts and children's learning are met according to criteria 0.9 in the Validity Coefficient Table with an error rate of 5%. Likewise, the reliability between raters with the test-retest method obtained a consistency score according to the criteria in the Reliability Table with an error rate of 5%. The effectiveness of the little gamelan in stimulating Pancasila for early childhood is very significant. This is based on a one-sample t-test that the acceptance of the alternative hypothesis and the rejection of the null hypothesis is that the children's Pancasila achievement during and after playing the gamelan exceeds the Pancasila scores achieved by most of the PAUD teachers involved in this study. The values that are stimulated in playing the little gamelan are praying, knowing God's creation, being grateful, appreciating, polite, appreciating, compact, harmonious, deliberation, leadership, fair, taking turns.

### INTRODUCTION

The core of the curriculum is designed to be able to provide a broad learning experience for children so that they can have the foundation to master the competencies needed for present and future life, as well as develop abilities as heirs of the nation's culture who are creative and care about the problems of society and the nation (Roschelle, Pea, Hoadley, Gordin, & Means, 2000). In line with the 2013 Curriculum in PAUD units, the Province of the Special Region of Yogyakarta issued Regional Regulation DIY Number 5 of 2011 concerning Management and Implementation of Culture-Based Education. Referring to the DIY Regional Regulation Number 5 of 2011, education should play a role in the intellectual life of the nation and improve the quality of Indonesian people as a whole by upholding noble cultural values (Sawitri et al., 2021).

All efforts to improve the expressive creative abilities of students in realizing their artistic activities based on certain aesthetic rules are art education. The planting of Pancasila values in schools should be sourced from the nation's culture which is noble values.

However, along with the development of the era, there is less interest in the younger generation to learn about their culture. The global challenge is to maintain that culture, especially local wisdom, is preserved so that it does not pose a threat both from within and outside the country (Amir, 2018).

One of the arts is Javanese gamelan. Hypothetically, scholar J.L.A. Brandes argues that the Javanese people before the Hindu influence had known ten skills, including wayang and gamelan. In the education process, ironically, there are limited teaching materials or a set of early childhood education lessons that promote local culture. Most of the learning materials used are Pancasila nuanced but do not include culture in the learning materials (Mahfud et al., 2020).

Due to these problems, the discourse on the linkage of local wisdom with art learning should be followed by the development of appropriate learning models used to implement the 2013 curriculum in synergy with the development of potential regional advantages, especially local wisdom in DIY (Darmadi, 2018).

Early Childhood Education is one of the affected, because early childhood still needs guidance and direction from both teachers and parents. The implementation of the latest curriculum was also conveyed from the official portal of the Directorate General of Early Childhood Education, Basic Education and Secondary Education of the Ministry of Education and Culture, that in 2022 the concept of Pancasila students will be applied in the PAUD curriculum, this is because the values of Pancasila are less than optimal in daily implementation. , currently learning the values of Pancasila is less than optimal for various reasons (Downing, 2010).

The implementation of Pancasila values in Kindergarten is an effort to introduce Pancasila which is the basis as well as the ideology of the Indonesian nation to uphold the principles of state life. Pancasila which is contained in the Preamble to the 1945 Constitution and is described in depth in its articles which means that the values in Pancasila are the values that regulate the life of the nation and state in the fields of education, law, politics, economy, arts and culture, and society. Cultural education and Pancasila of the nation have the aim of preparing students to become good citizens, namely capable, willing citizens, and the implementation of Pancasila values in life as citizens (Fajri, Yusuf, & Ruslan, 2019).

In a study conducted by Nurgiansih stated that the results showed that Pancasila Education subjects succeeded in forming the honest character of students compared to the existence of the Honesty Canteen. The honest behavior of students is in line with the content of the material in the subject, namely about values and norms.

This nation needs a generation that truly practices Pancasila in everyday life and must be synergized with the culture around the child, early childhood institutions as the vanguard in maintaining and cultivating Pancasila values have the responsibility and obligation to give appreciation for these values. Pancasila through learning because it can be seen from day to day increasingly visible signs of the decline of Pancasila values in life, especially among children.

The reality on the ground shows that there are children who are quite enthusiastic about playing gamelan, many children and able to play various early childhood arts. These

early childhood children are able to bring various artistic expressions that can be shown or performed in front of the community at certain events organized or in collaboration with the school (Roschelle et al., 2000). This is interesting, because it can prove to the public that preschool children are capable of artistic expression that can even be enjoyed by the general public. Besides that, the skills in artistic expression provide a platform for Kindergarten children to actualize themselves. These skills are obtained from learning carried out in schools by adjusting the abilities of the children (Firmansyah, 2018). This study tries to analyze the small gamelan art learning model to increase pancasila value in tk students. This research will contribute to the field of education where art learning can foster Pancasila values in students.

Therefore, this study designed a learning model for the little gamelan art to foster Pancasila values in Kindergarten children based on wisdom. local area, which allows children to learn aspects of learning the art of little gamelan in accordance with their own cultural procedures. The development of an art learning model based on local wisdom is intended to foster the Pancasila values of Kindergarten children. dissemination and implementation.”

## METHOD RESEARCH

The research method used in this study is a qualitative descriptive method. The type of data used in this study is qualitative data, which is categorized into two types, namely primary data and secondary data. Sources of data obtained through library research techniques (library study) which refers to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources. These sources are collected based on discussion and discussion from one information to another. Data collection techniques used in this study were observation, interviews and research. This data is analyzed and then conclusions are drawn

This research is research and development that refers to the conceptual framework proposed by (Gall, Borg, & Gall, 1996). The development model is carried out based on 10 (ten) phases, namely "research and information collecting, planning, develop preliminary form of product, preliminary field testing, main product revision, main field testing, operational product revision, operational field testing, final product revision, and dissemination and implementation."

### Product Trial Design

Product testing is a very important part of development research, which is carried out after the product design is complete. The product trial aims to determine whether the product made is feasible and practical to use or not (Rimbawanti & Naqiyah, n.d.). Product trials also see that the products made can achieve the goals and objectives of the product creation or not.

A good product meets 2 criteria, namely: learning criteria (instructional criteria) and appearance criteria (presentation criteria). Product trials were carried out in the following stages: (1) rater or expert/practitioner validation test, (2) initial, main, and operational trials by teachers for learning model guidance, and by children for use of playing little gamelan; and (3) dissemination of product development results to the wider education community. The trial showed three things, namely the little gamelan validity test from gamelan art and early childhood learning experts; test the feasibility/practicality of the little gamelan learning model guide by teachers, as well as the use of little gamelan by children; and testing the effectiveness of the product to achieve the goal of fostering Pancasila values in Kindergarten (Seels & Richey, 1994).

### Research Time and Place

This development research was carried out in the 2022 academic year, namely in the even semesters at the Pembina State Kindergarten in Yogyakarta and ABA Ngabean 2 Kindergarten in Sleman Yogyakarta.

### Target/Research Subject

The subjects in this study were TK Negeri Pembina students which consisted of 15 children and TK ABA Ngabean 2 which consisted of 16 children.

### Procedure

Referring to the ten phases that have been described previously, this research was carried out with a development procedure containing the ten phases that have been suggested by (Gall et al., 1996). These phases are a hierarchy from one phase to another. It is very important to show a systematic development process. These phases are depicted in the following figure.

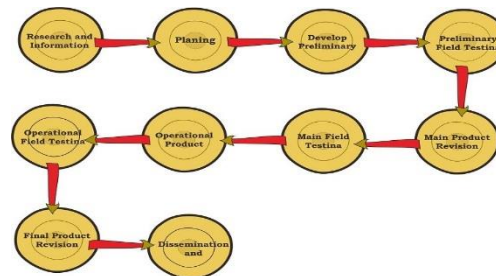


Figure 1. Schematic of Borg & Gall Development Procedure

The ten steps in Figure 1 can be explained as follows.

1. Research and information collecting (initial research and information gathering)
 

At this stage to collect information to perform a needs analysis. Activities that will be carried out at this time are conducting literature studies and field surveys. The field survey involved principals, teachers, and kindergarten students. The survey was conducted related to their understanding of art learning based on local wisdom, learning models and tools used by teachers, and the development of learning models and tools in growing Pancasila values that appear in Kindergarten children.
2. Planning
 

At this stage the preparation of research is carried out which includes formulating skills and expertise related to the problem, determining the objectives to be achieved at each stage, design or research steps. At this stage, the selection of materials to be taught is also carried out, namely cultural themes. The evaluation used is authentic assessment.
3. Develop preliminary form of product
 

At this stage the development of the initial form of the product prototype is started. Included in this step is the preparation of supporting components, preparing guidelines and manuals, and evaluating the feasibility of supporting tools. Until this stage, the initial product is obtained which is the initial product and the guidebook for the little gamelan learning device. This little gamelan is adapted from a large gamelan that is adapted to the size of the reach of kindergarten children. The initial product produced is then carried out a validation test. The validation test in this study was carried out by 3 gamelan experts, and 3 early childhood learning experts who are experienced in developing learning.

4. Preliminary field testing (initial product trial)

At this stage, an initial field trial was conducted on a limited scale. This trial was preceded by little gamelan training for 24 Kindergarten teachers who would practice the initial product. The results of this initial product trial are qualitative data about the practicality of the little gamelan learning model guide and the practicality of using little gamelan games by children to improve the initial product. The number of children involved in the initial product trial was 30 kindergarten children.

5. Main product revision (main product revision)

At this stage, improvements are made to the initial product produced based on the results of the initial trial. The emphasis of improvement is on the practicality of the little gamelan learning model guide used by teachers, and the practicality of using the little gamelan game by children.

6. Main field testing

At this stage, the main product is tested. This trial was preceded by little gamelan training for 807 kindergarten teachers who would practice the main product. The results of this main product trial are qualitative data about the practicality of the little gamelan learning model guide and the practicality of using little gamelan games by children to improve the main product. The number of children involved in the main product trial was 435 Kindergarten children.

7. Operational product revision (revision of operational products)

At this stage, improvements are made to the main product produced based on the results of the main trial. The emphasis of improvement is on the practicality of the little gamelan learning model guide used by teachers, and the practicality of using the little gamelan game by children.

8. Operational field testing (testing operational products)

At this stage, operational product trials are carried out. This trial was preceded by little gamelan training for 12 Kindergarten teachers who would practice operational products. The results of this operational product trial are qualitative data about the practicality of the little gamelan learning model guide and the practicality of using little gamelan games by children to improve operational products. The number of children involved in the operational product trial was 30 kindergarten children.

9. Final product revision (final product revision)

At this stage, improvements are made to the operational products produced based on the results of operational trials. The emphasis of improvement is on the practicality of the little gamelan learning model guide used by teachers, and the practicality of using the little gamelan game by children.

10. Dissemination and implementation

At this stage, the product/model developed is disseminated to the general public/community, especially to early childhood education institutions. This step is carried out through little gamelan performances/festivals, seminars, and publications in reputable international scientific journals.

### Data Collection Techniques and Instruments

Data collection techniques include observation, interviews, and documents. Data collection instruments consist of observation sheets, questionnaires, and a list of documents. Validation instruments are used to collect the validity of the model and its supporting learning tools through the procedure for compiling grids, making statement items, v test expert validation, revision, and final writing. The validity of the model is seen from various

aspects which include: cover, lay out / writing, presentation of content / material, introduction, theoretical basis, contents of the little gamelan learning manual (syntax, shape, principle, size, color and support system, and instructional impact). and the impact of accompaniment), the ending (concluding, bibliography, glossary), and language.

### Data analysis technique

This development research data analyst uses inter-rater validity and reliability (Aiken, 1980 & 1985), categorical analysis based on the frequency distribution of ordinal data (Azwar, 2011), and tests the effectiveness of the little gamelan playing model with one sample t-test. Inter-reater validity and reliability to assess the quality of the initial model of little gamelan development by gamelan experts, and learning tools for children involved in little gamelan games by learning experts. The data on the stimulation of the Pancasila achievements of children and teachers involved in the little gamelan game used descriptive analysis and ordinal (categorical) data types. Data on the effectiveness of Pancasila stimulation by little gamelan games using a one-sample t-test.

**Table 1. Categorization of Achievement Stimulation of Pancasila values**

No	CATEGORY	INTERVAL	RUMUS
1	Very Often (SSR)	>84	$X \geq \mu + 1.8 \times \sigma$
2	Often (SR)	68-83	$\mu + 0.6 \times \sigma \leq X \leq \mu + 1.8 \times \sigma$
3	Enough (CK)	52-67	$\mu - 0.6 \times \sigma \leq X \leq \mu + 0.6 \times \sigma$
4	Rarely (JR)	36-51	$\mu - 1.8 \times \sigma \leq X \leq \mu - 0.6 \times \sigma$
5	Very Rare (SJR)	<35	$\mu - 1.8 \times \sigma \leq X$

## RESULT AND DISCUSSION

The introduction of basic geometric shapes to children through playing little gamelan such as a circle on a gong, then a rectangle on a bonang plan. In addition, geometric shapes are also introduced through notation, namely for triangles for kenong, squares for kempul and circles for gongs (Spiller, 2004) It is important to introduce geometric shapes to early childhood such as triangles, squares, and circles so that children can understand the meaning of space (Lestari, 2011). Therefore, the resulting little gamelan products have been adapted to the needs and Pancasila of early childhood.

Stages of learning the art of little gamelan

1. Initial steps include an explanation of the little gamelan rules of play,
2. Appreciation includes, introduction of the name of the little gamelan instrument,
3. Practices include free children to play little gamelan, recognition of number symbols/notations, interesting writing of notation, practice of tempo cohesiveness, and mentoring by the teacher.
4. cover

The Pancasila values that are stimulated from the little gamelan game contain the five Pancasila precepts, namely God Almighty, just and civilized humanity, Indonesian unity, democracy led by wisdom in representative deliberation, and social justice for all Indonesian people (H.A.W. Widjaja, 2000). Furthermore, the five precepts are further elaborated into Pancasila points which are stimulated when children play little gamelan. The points are

praying before and after playing, knowing God's creations (leather on drums and wood), being grateful for being able to play and enjoy gamelan music. The points in the second precept, namely, walking on their knees respecting the existence of gamelan, sitting politely (cross-legged and timpuh), walking on the edge of the instrument (not jumping over the instrument) respecting the existence of the gamelan, values from the third point of Pancasila play compactly (when playing all play , during rest all breaks), maintain harmony in playing one gamelan set even though different instruments. The values of the fourth item, the children discussed how many times they played ulian (rounds), in playing the gamelan there was leadership (opened by the bonang, closed following the drum), the item values of the fifth precept were: Be fair when there are children who cannot instrument (sitting next to a friend) and Be fair when a friend wants to play, the child provides an opportunity for a friend by taking turns playing the gamelan. The number of children who play little gamelan is 32 people from 2 Kindergarten institutions. This game is carried out for 4 to 5 shows each of which lasts 60 minutes.

**Table 2. Values of Pancasila**

No	Pancasila	Developing as Expected (%)	Very Good Development (%)	%
1	Pray	31.3	68.8	100.0
2	know God's creation	40.6	59.4	100.0
3	Be grateful	31.3	68.8	100.0
4	honor	31.3	68.8	100.0
5	polite	3.1	96.9	100.0
6	value	25.0	75.0	100.0
7	compact	21.9	78.1	100.0
8	harmony	12.5	87.5	100.0
9	discussion	9.4	90.6	100.0
10	leadership	25.0	75.0	100.0
11	Be fair	18.8	81.3	100.0
12	Alternate	12.5	87.5	100.0

The values of Pancasila number 1 to 12 were achieved by 32 children through the little gamelan game in the very well developed category. This means that the stimulation of the little gamelan game has succeeded in growing basic Pancasila values in early childhood. The Pancasila values which are strong markers for the Pancasila theory are Politeness, Deliberation, and Harmony. This can be seen from Figure 34 that the values of Politeness, Deliberation, and Harmony with a Factor Loading score of > 0.7, while other indicators are < 0.7 so that they are not strong markers of Pancasila which grew from the little gamelan game.

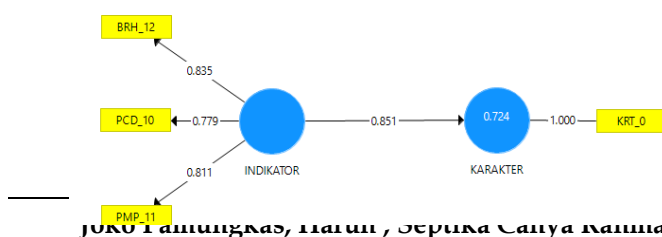


Figure 2. The value of Pancasila is marked by the values of Polite, Deliberation, and Harmony with a Factor Loading score of > 0.7

Twelve children's Pancasila values that grew as a result of the accompaniment of playing little gamelan have reached the Very Good Developing category. The achievement of the development of the value of Pancasila in praying for children is 68.8% in the BSB category, and 31.2% in the BSH category. The achievement of the development of Pancasila values knowing God's creation in children is 59.4% in the BSB category, and 40.6% in the BSH category. The achievement of the development of the value of Pancasila in children is 68.8% in the BSB category, and 31.2% in the BSH category.

Pancasila respect includes indicators when children walk on their knees, it shows that children respect the existence of gamelan by not walking haphazardly, respecting differences in children as much as 68.8% are in the BSB category, and 31.2% are in the BSH category.

Pancasila Polite, includes indicators when playing gamelan children sit politely, namely by cross-legged for boys and timpuh for girls. This polite sitting position also applies to children who are waiting for their turn to play the little gamelan. The achievement of the development of polite Pancasila values in children is 96.9% in the BSB category, and 3.1% in the BSH category.

The value of Pancasila respecting when a child plays gamelan is when the child passes the gamelan instrument and does not jump over it, this indicates that the child respects the existence of gamelan instruments, 75.0% respects the child in the BSB category, and 25.0% in the BSH category.

Pancasila is compact when playing the gamelan seen when it is time to play gamelan and when the children are resting and resting, meaning that no one is playing the gamelan, 78.1% of children are in the BSB category, and 21.9% are in the BSH category.

Pancasila Harmoni when the child beats the wrong verse then the child stops and tries to equalize with other friends. There is also an attitude of mutual cooperation between children in learning this little gamelan when assisting the teacher in issuing gamelan instruments to be arranged outside the classroom. The achievement of the development of the value of Pancasila harmony in children is 87.5% in the BSB category, and 12.5% in the BSH category.

Pancasila Deliberation, when the child wants to determine how many times he plays the gamelan, then deliberation when the child determines the time to rest. The achievement of the development of the value of Pancasila for deliberation in children is 90.6% in the BSB category, and 9.4% in the BSH category.

Pancasila leadership invites friends to play little gamelan, leadership is also seen when the bonang musicians open the song which is then followed by the drums. The achievement of the development of the value of Pancasila as a leader in children is 75.0% in the BSB category, and 25.0% in the BSH category.

Pancasila is fair when there is a child who does not get an instrument, the child sits next to the instrument. . The achievement of the development of fair Pancasila values in children is 81.2% in the BSB category, and 18.8% in the BSH category.

Pancasila in turn includes being fair when a friend wants to play, children provide opportunities for friends by taking turns playing the gamelan. The achievement of the development of Pancasila values in turns in children is 87.5% in the BSB category, and 12.5% in the BSH category.

The child's Pancasila growth that appears during the little gamelan learning process is harmony when the child plays the wrong verse and then the child stops and tries to match up with other friends. There is also an attitude of mutual cooperation between children in learning this little gamelan when assisting the teacher in issuing gamelan instruments to be arranged outside the classroom.



When playing gamelan the children also learn about sitting neatly, the boys sitting cross-legged and the girls sitting timpuh. All children holding any instrument also sit like that whether they are holding drums or bonang even though they are leaders in playing gamelan. Tolerance also appears in playing this little gamelan, such as a child not mocking a child who is being tutored by the teacher because the child cannot, and other children are willing to wait when there is special training for other instruments such as the demung and saron.

In addition, during the little gamelan learning process carried out at ABA Ngabean 2 Kindergarten and State Kindergarten, always start the learning process for this little gamelan by praying first, it shows that children love God and all of his creations (Licona, 1992:12-22) . Cultivating a sense of independence and responsibility can be seen when children return the little gamelan percussion to its place.

The value of honest Pancasila also appears during the process of playing gamelan, including the child admits that he can't and asks the teacher to repeat the material being taught. Besides that, there are also children who admit their mistakes when playing the saron instrument incorrectly. In Pancasila values, respect and courtesy are also reflected when children want to respect teachers and listen the teacher when explaining and also the children appreciate the gamelan instrument by not stepping over the instrument.

During the learning process of this little gamelan, children help each other when their friends can't, like children helping their friends play saron during breaks. Meanwhile, for being confident and hardworking, it can be seen when the children play the gamelan without giving up easily. Leadership and justice are seen when the bonang musicians lead the open, and the drums that lead while the Suwe ora jamu gending is played. Kindness and humility are seen when children want to help the teacher in distributing food and drinks to other friends. As for Pancasila, tolerance is seen when children on instruments other than the balungan wait for children who are learning tempo.

The test of the effectiveness of the little gamelan in stimulating children's Pancasila was carried out with a procedure consisting of tabulation of data on children who were actively involved in playing little gamelan as many as 32 children; selecting outlier data ( $\pm 1.96$  z-score); test the normality of the data; and one sample t-test analysis.

There are 12 Pancasila values that were observed as long as the children were actively playing the little gamelan. The twelve values of Pancasila are praying, knowing God's creation, being grateful, respecting, being polite, appreciating, being compact, harmony, deliberation, leadership, being fair, taking turns. The results of observations are recorded in the form of a scale of 1 to 4. The maximum score of the Pancasila value is  $4 \times 12 = 48$ , then the child's Pancasila achievement score is divided by the total score and multiplied by 100.

The outlier data selection used the criteria of  $\pm 1.96$ . Based on these criteria, there were 6 outlier data found. Outlier data selection was carried out 4 times. The first round found two outliers with subject number 23 and 30. The second round found one outlier with subject number 4. The third round found one outlier with subject number 22. The fourth round found two outliers with subject number 5 and 18. Therefore, the amount of data Pancasila children analyzed were 26 children.

**Table 12. Description of Children's Pancasila Data**

N		26
Mean		96,53
Std. Deviation		2,50
Range		8,00
Percentiles	10	92,00

	25	95,50
	50	96,00
	75	98,00
	90	100,00

The number of Pancasila children's data analyzed was 26 people. The average achievement of children's Pancasila while playing the little gamelan is 96.53. The standard deviation is 2.50, the range is 8.00, and 75% of children have achieved a Pancasila score of 95.5.

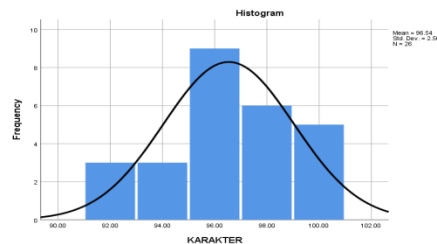


Figure 3. Frequency Distribution of Children's Pancasila when Playing Little gamelan

The normality test for children's Pancasila data is based on Skewness and Kurtosis scores which are in the z-score range of  $\pm 1.96$  if divided by their respective Standard Errors (Santoso, 2014). Skewness score of  $-0.290$  divided by  $0.456$  as Std. Error of Skewness equals  $-0.64$ . Kurtosis score of  $-0.613$  divided by  $0.887$  as Std. Error of Kurtosis is equal to  $-0.69$ . Because the Pancasila data for children has Skewness and Kurtosis scores in the z-score range of  $\pm 1.96$ , (ie  $-0.64$  and  $0.69$ ), it can be concluded that the Pancasila data for children is normally distributed.

The results of the one-sample t-test showed a t-count of  $27.594$ , a value of  $25$  degrees of freedom, and a two-tailed significance value of  $0.000$ . The hypothesis is as follows. Null Hypothesis ( $H_0$ ): The achievement of a child's Pancasila value while playing the little gamelan is the same as the Pancasila's achievement of  $83$ .

Alternative Hypothesis ( $H_a$ ): The achievement of the Pancasila value of children while playing the little gamelan is not the same as the Pancasila achievement of  $83$ .

Table 13. Little gamelan Stimulation Effectiveness Test with One Sample t-Test

	Test Value = 83						
	t	f	d	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
						Lower	Upper
Pancasila Anak	27,59	4	5	0,000	13,53846	12,528	14,548

The basis for the decision to accept or reject the hypothesis is if  $t\text{-count} > t\text{-table}$ , and two-tailed significance  $< 0.05$ , then  $H_0$  is rejected. Based on the results of the analysis, it was found that the t-count is  $27.549 > 2.059$  as the t-table (df 25; 5%), and the two-tailed significance is  $0.000 < 0.050$ , it can be concluded that  $H_0$  is rejected. Thus, it can be concluded that the stimulation of children's Pancasila through little gamelan games is proven to be effective with an achievement score exceeding  $83$  as the minimum criterion..

## CONCLUSION

Based on the final product study, it can be concluded that the Little gamelan Learning Model for fostering Pancasila values in kindergarten children has the following syntax: (1) the initial steps include explaining the rules of the little gamelan game, (2) Appreciation includes, introducing the name of the little gamelan instrument, (3) Practices include free children from nuthuk little gamelan, introduction of number symbols/notations, interesting writing of notation, practice of tempo cohesiveness, and mentoring by the teacher (4) Closing. The little gamelan has fulfilled the practicality of its use by early childhood because it has been tested according to the reach of the hands and the sitting position of the child when playing the little gamelan. The effectiveness of the little gamelan in stimulating Pancasila for early childhood is significant. This is based on a one-sample t-test that the null hypothesis is rejected and the alternative hypothesis is accepted, namely that the children's Pancasila achievements during and after playing gamelan exceeded the Pancasila scores achieved by the majority of Kindergarten teachers involved in this study of 83. The values Pancasila children who are stimulated during and after playing the little gamelan consist of praying, knowing God's creation, being grateful, respecting, being polite, appreciating, compact, harmony, deliberation, leadership, being fair, taking turns.

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