

# Inculcation Of Character Values Through Traditional Songs In The Primary School Of Pius Tegal City

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**Abstract:** The objective of this study is to determine the character values that are implanted and how they are planted through folk songs in Pius Tegal Primary School. The study used descriptive qualitative data analysis. Subjects of this study were the principal and class teacher at Pius Primary School Tegal City. Data collected through interviews, observation, and documentation. The research finds that each traditional song lyrics contain character values instilled to students. Some songs that are taught to students, namely (1) Cublak-Cublak Suweng teaches the value of togetherness, honesty and togetherness; (2) Gundhul-Pacul teaches the value of discipline and responsibility; (3) Padhang Bulan teaches religious values; (4) Ampar-Ampar Pisang teaches the value of honesty and discipline, and (5) Bungong Jeumpa teaches the value of caring for the environment. The inculcation of these values is executed through an explanation from the teacher in various learning activities.

**Keywords :** Keywords: Character; folk Songs; Primary school; Pius Tegal

## 1. INTRODUCTION

Education is a long-term investment in human resources with strategic values for the continuity of human civilization in the world. In Indonesia, the goals and functions of education are formulated in Law Number 20 of 2003 concerning the National Education System. Chapter I Article 1 Paragraph 1 mentions that education is aimed at making students to have personality, intelligence, and noble character. Likewise, in Chapter II Article 3 it is stated that national education functions to develop capabilities and shape the character and civilization of the nation. In line with these objectives and functions, the education curriculum in Indonesia is currently heavily focused on character education. It has become a bright spot for education to have more character in each individual. The emergence of a character education curriculum integrated into every subject is certainly not without problems. The government's concern about the character of the people which indicates moral damage is the main factor of implementing this curriculum. Character education is a term that is increasingly gaining recognition from Indonesian people. Especially with the perceived imbalance in educational outcomes seen from the behavior of graduates of formal education today. One way to shape children's character is by introducing folk songs with positive values and moral messages in them. The moral value inserted in the lyrics of the songs is intended to educate students to have moral basis from an early age. Therefore, traditional songs need to be heard in classroom learning. This way children are expected to rethink of folk songs that currently tend to be 'forgotten' because they sing popular songs such as the soundtrack of Anak Jalanan movie titled Cinta Gila (crazy love), Aku Pasti Bisa (I can definitely be), the soundtrack of Tujuh Manusia Harimau (the seven tiger men) and many others that were frequently played on television. Based on the importance of education from an early age, it is deemed necessary to instill character values in elementary school students through the media of folk songs. The teacher will play folk songs to students and explain the lyrics of the song in a language understood by the students and explain what character values can be obtained from the songs. By playing folk songs to elementary school children, it is hoped that there will be positive results related to character values that can be taken and instilled in children

through the media of locally made songs. Pius Primary School is one of the well-known private schools in the city of Tegal. This elementary school is sheltered by a foundation called Asti Dharma. The Asti Dharma Foundation, which was founded in 1957, serves education from kindergarten, primary, junior and senior high school levels. The schools managed by the Asti Dharma Foundation currently are 34 units in various cities. Pius Elementary School in Tegal City is an A accredited elementary school. Therefore, Pius Elementary School is one of the primary schools which is used as a pilot school for elementary schools in Tegal City. Researchers were interested to do research at Pius Elementary School because the curriculum used is the 2013 Curriculum, where every theme taught, SBK or SBDP material especially music art is in it. The songs taught at SBDP are usually children's songs, national songs and folk songs. All of the song material is expected to provide learning about the importance of character inculcation. Particularly in the matter of recognizing folk songs, it is hoped that these learning activities can foster the character of the love of the motherland which is implanted through folk songs. At Pius Elementary School in Tegal, some traditional songs are taught, including Suweng Cublak, Apuse, Batuku Sluku, Jamuran, Gambang Suling, and Gundul-gundul Pacul. Based on the explanation above, this paper is going to answer the question: What character values intended to instill through folk songs at Pius Primary School, Tegal and how to instill them? In this article I would argue that the folk songs taught at Pius Elementary School contain values that are beneficial to the character education of students. The way to instill character values through folk songs is by translating into Indonesian, conveying moral messages in them, role models from teachers, using mp3s, and through games. Introduction, literature review, research methods, discussion, and conclusions will be the outline of this paper and subtitles that follow.

## LITERATURE REVIEW

Theoretical or conceptual framework used in this article are character values, folk songs, and characteristics of elementary school children. To show the originality of this study, this section will also describe similar studies that have previously been conducted and the difference with this research. This section will also show the framework of this research.

## 1. Character Values

Character education is a system of inculcation of character values to the school community, which includes knowledge, awareness or volition, and actions to implement these values, for God Almighty, ourselves, others, the environment to be a true human being [1]. According to Thomas Lickona [2], character education consists of three interrelated parts, namely, moral knowing, moral feeling, and moral behavior. Good character consists of knowing the good, loving or wanting good, and acting the good. Therefore, the way to form an effective character is to involve all those three aspects. Megawangi [3] explains that in character education there are three things that must be emphasized, namely:

(1) Knowing the good, the child must be able to understand what the meaning of the good deed is. The aim is to make children understand the good and bad.

(2) Feeling the good, that is how to arouse children's love to do good deeds. Children are trained to feel the effects of good deeds.

(3) Acting the good, not only understanding and arousing children's love for good deeds, but the most important is to do good deeds.

Megawangi [3] formulates character education has nine pillars of character, namely: (1) love to God and all of His creation; (2) independence and responsibility; (3) honesty/trustworthy, wise; (4) respect and courtesy; (5) generous, helpful, and mutual assistance; (6) confident, creative and hard-working; (7) leadership and justice; (8) kind and humble; (9) tolerance, peace and unity. Megawangi [2] citing Thomas Lickona, describes the character education is education for shaping one's personality through character education, the results are visible in a real action, good behaviour, honest, responsible, respecting the rights of others and hard work.

## 2. Folk Songs

One way to foster a sense of children's nationalism is by introducing happy folk songs. For example: Suwe Ora Jamu, Cing Cang Keling, Suweng Cublak, and other songs adapted from their respective home regions. Indonesian's art and songs are an invaluable Indonesian heritage. Indonesian music is also called musik daerah/folk music [4]. The song is a type of song whose idea of creation is based on the culture and customs of a particular region. The song contains a meaning, a message for the community and the atmosphere of the local community, and the language used is the local language. Traditional songs have several functions, among others, as (1) propaganda media: used in the appeal of spreading religion, for example: song Lir ilir; (2) game media: used for games, for example: Suweng Cublak-cublak songs; and (3) educational media: poetry in songs contains moral values.

## 3. Characteristics of Elementary School Students

As social beings, every child has unique characteristics. So, each child has individual differences that are naturally present in each individual child. According to Angela Aning in Suharjo [6] children's learning development through several stages: first, the child's thinking ability develops from concrete to abstract. Second, the child must be ready for the next stage of development and should not be forced to move towards a higher stage of cognitive development. Third, children learn through direct experiences, especially through

play activities. Fourth, children need to develop the ability to use language that can be used effectively in school. Fifth, the social development of children moves from egocentric to the ability to empathize with others. Sixth, as an individual each child has a unique way of learning.

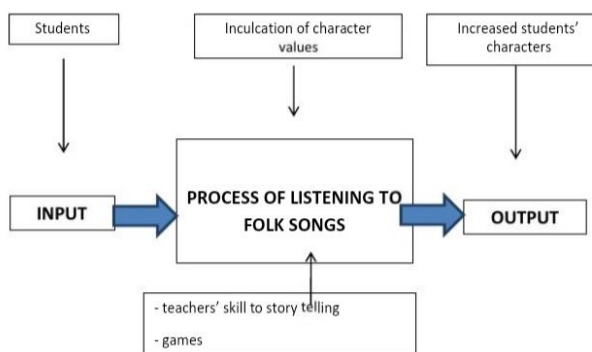
## 4. Empirical Study

This study entitled "Inculcation of Character Values Through Traditional Songs in The Primary School of Pius Tegal City" is original and has never been done before by other researcher (s). There are two previous relevant studies. First, a study conducted by Fadilla [5] entitled 'Peningkatan Aktivitas dan Hasil Belajar Materi Lagu Daerah Nusantara Melalui Model Student Facilitator and Explaining Pada Siswa Kelas V SD Negeri Dukusalam 01 Kabupaten Tegal (Increased Activities and Learning Outcomes of the Traditional Song Material Through the Student Facilitator and Explaining Model in Year 5 of Students of State Primary School Dukusalam 01, Tegal Regency)'. This study found that the Student Facilitator and Explaining (SFAE) model can improve the activities and learning outcomes of folk Song material in fifth grade students of State Primary School Dukusalam 01, Tegal Regency. Fadilla's research [5] is different from this research in terms of title, locus, and research substance. The research makes folk songs as the dependent variable which is caused by the independent variable, namely the Student Facilitator and Explaining (SFAE) model. Whereas in this study, folk songs act as independent variables that are the cause of the dependent variable, namely the character education of Pius Primary School, Tegal City.

Second, a research by Rubianti [7] with the title 'Representasi Nasionalisme dalam Lirik Lagu (Studi Semiologi Nasionalisme dalam Lirik Lagu Indonesiaku Oleh Kelompok Musik Ungu)/Representation of Nationalism in Song Lyrics (Study of Semiology Nationalism in Indonesian Song Lyrics by Ungu Music Group)'. This study found that because the songwriter saw that the younger generation had begun to lose their sense of nationalism, he created the song to encourage the younger generation to enhance their nationalism with pride in the works of the Indonesian people. Rubianti's research is different from this research because it discusses specifically about a song created by a band group, while this study raises folk songs sung at Pius Primary School Tegal as a medium for character education.

## 5. Thinking Framework

The thinking framework of this research is:



Notes:

1. The input in the inculcation of character values is Pius Elementary School students of Tegal City.
2. The process of introducing folk songs using games, where students are taught song lyrics by singing

together. Some folk songs are taught through games. At this stage the researchers made observations, documentation and interviews with the Principal and Primary School Teacher of Pius. Observation including how to instill characters through folk songs in Pius Primary School of Tegal City.

3. After observing and the researchers felt enough with all the available data, an evaluation was carried out to formulate an objective picture of the character inculcation of elementary school students through regional songs.

## RESEARCH METHODS

This study used descriptive qualitative method. Qualitative research, according to Bogdan and Taylor [8], is research that produces descriptive data in the form of written words from people and observed behavior. Descriptive data from this study aims to describe the situation or phenomenon, which in the context of this study is the inculcation of characters through folk songs at Pius Primary School, Tegal City. The subjects of this study were the principals of Suster Anna and Mrs. Maryati, a class teacher, Pius Primary School, Tegal City. The subjects were chosen as an embodiment of the purposive sampling technique i.e., by using personal considerations in accordance with the research topic [8], [9]. The research locus was at Pius Elementary School, Tegal City, Central Java. The researchers chose Pius Elementary School as a place of research because Pius Elementary School is one of the pilot elementary schools in Tegal City implementing the 2013 Curriculum. The research began from March to June 2017. This study uses two data sources, namely primary and secondary data. Primary data, which Arikunto [9],[11], defines as verbal data or words spoken verbally, gestures or behavior carried out by subjects that can be trusted, in this study are data from interviews conducted with the principal and Pius City Tegal Elementary School teacher. Secondary data, data obtained from graphic documents, photographs, films, video recordings, and other objects that can enrich primary data [9] Secondary data used here is references about character education and folk songs, as well as other documents that are relevant to the character values through folk songs at Pius Primary School, Tegal City.

## RESULTS AND DISCUSSION

### Character Values of Folk Songs at Pius Primary School

Pius Elementary School as one of the pilot elementary schools that uses the 2013 Curriculum emphasizes character education in the implementation of learning. The character is instilled into students so that students become good character people. The character instilled in students, in particular, has been stated in the motto Pius Primary School, namely Compassion, Care, Competence, Change, and Religious. The five motto is also the motto of the Asthi Dharma Foundation, the foundation that houses the Pius Elementary School.

### Character values

1. Compassion, solidarity with others who suffer, have a compassionate heart, have an attitude of empathy and sympathy.
2. Care, attention to others, caring for plants/greening and keeping the school environment clean.

3. Competence, developing students' abilities and skills (extra-curricular activities), developing talent and potential (extracurricular activities).
4. Change, dare to change for the better, active, creative and initiative.
5. Religious, getting used to pray, develop religious life, and participate with the community.

The five mottos then become the foundation of character inculcation at Pius Elementary School. In emphasizing character education in the 2013 curriculum is implemented in learning and one of them is in teaching folk songs. As said by Suter Anna, Principal of Pius Elementary School,

"... in every learning, character education is always embedded, so students are accustomed to it, not only in the classroom, but also outside of the classroom. One of them when teaching folk songs. Folk songs are not just given to students to sing, but also also conveyed the values contained in the folk song. "The inculcation of characters at Pius Primary School through folk songs was carried out during the lesson which included in culture, art, and crafts (SBdP) folk songs. As an interview Ms. Maryati, a class teacher:

"Because the learning is now thematic, using Curriculum 2013, there are themes that teach folk songs. Like in theme 2, the song cublak-cublak suweng and ampar-ampar pisang".

The message contained in song lyrics is good and with explanations from teachers and parents are expected to form the character of children who have good attitudes, behaviors, and morals. Here are some folk songs taught at Pius City Tegal Elementary School as well as the character values contained therein.

1. Cublak-Cublak Suweng:

Cublak-cublak suweng  
Suwenge teng gelenter  
Mambu ketundhung gudèl  
Pak gempong lera lera  
Sopo ngguyu ndelikake  
Sir-sir pong dhele gosong  
Sir-sir pong dhele gosong  
Sir-sir pong dhele gosong

The Cublak-Cublak Suweng song is a play song. In earlier times cublak-cublak suweng song was sung while playing. The game is done in groups. A child sits prone in the middle of the circle. Some children hum and sing while turning a seed. After the song is over, the child who is face down guesses who is bringing the seeds among his friends. Learning this song trains togetherness and teaches the values of honesty and cohesiveness in students.

2. Ampar-Ampar Pisang:

Ampar ampar pisang  
Pisanku balum masak  
Masak sabigi dihurung bari-bari  
Masak sabigi dihurung bari-bari  
Mangga lepak mangga lepak  
Patah kayu bengkok  
Bengkok dimakan api  
apinya clanculupan  
Bengkok dimakan api  
apinya clanculupan  
Nang ma nang batis kutung dikitip bidawang  
Nang ma nang batis kutung dikitip bidawang

This song tells how to make food made from bananas from the Kalimantan region. Bananas that have been sliced are left to rot then dried in the sun. The ancients made this food while singing this song to get rid of boredom. The end of this song urges young children not to steal bananas that are being dried in the sun, if they steal they will be bitten by lizards. This is a way to scare children into not taking bananas. This song teaches students the value of discipline and honesty so as not to take items that do not belong to them.

3. Padhang Bulan:

Yo prakanca dolanan ing njaba  
Padhang mbulan padhangé kaya rina  
Rembulané kang ngawé-awé  
Ngélikaké aja turu soré-soré

The Padhang Bulan song is a play song containing religious meaning. The song describes the moon as a creation of the Almighty shining brightly at night adding to the beauty of nature. This song invites humans to thank the Almighty who created the universe. To show gratitude that we are expected not to sleep too late so that humans can carry out worship at night.

4. Gundhul-Gundhul Pacul:

Gundhul-Gundhul pacul cul  
Gembelengan  
Nyunggi nyunggi wakul kul  
Gembelengan  
Wakul glimpang segane dadi sak latar  
Wakul glimpang segane dadi sak latar

The Gundhul-Gundhul Pacul song tells of a child who was walking carrying rice on his shoulder. The little boy walked while shaking his head to the right and left ignoring the rice he was carrying. As a result, the rice fell down. Students are taught not to imitate the child's attitude. The values taught in this song are discipline and responsibility. Everyone in doing something should be careful and disciplined so that the work is done well.

5. Bungong Jeumpa:

Bungong jeumpa bungong jeumpa meugah di  
Aceh  
Bungon teuleube, teuleube indah lagoina  
Bungong jeumpa bungong jeumpa meugah di  
Aceh  
Bungon teuleube, teuleube indah lagoina  
Puteh kuneng meujampu mirah  
Bungong si ulah indah lagoina  
Puteh kuneng meujampu mirah  
Bungong si ulah indah lagoina  
Lam sinar buleun lam sinar buleun angen peu  
ayon  
Luroh meususun, mesusun nyang mala-mala  
Lam sinar buleun lam sinar buleun angen peu  
ayon  
Luroh meususun, mesusun nyang mala-mala  
Keubit that meubee meunyoe tatem com  
Leupah that harom si bungong jeumpa  
Keubit that meubee meunyoe tatem com  
Leupah that harom si bungong jeumpa

The Bungong Jeumpa song is a folk song from the Aceh region. This song tells of cempaka flowers which are very

well known in Aceh. The flower has a very beautiful appearance: white, yellow and red. This song teaches the value of caring for the environment. Humans should preserve the environment so that the beauty of the surrounding nature can continue to exist in the future. Folk songs taught at Pius Elementary School contain meaning and good values that are taught to students. However, if learning is only limited to singing without being accompanied by an explanation from the teacher, it is impossible for students to understand the value of the song. As expressed by Mary Maryati,

"Every song has a meaning, so does a folk song. The meaning of one folk song is different from other songs. Good meaning contains the values taught in life. So, behind the simple lyrics there is a valuable meaning. In addition to bequeathing a variety of cultural wealth also teaches the values of life. So, students should not sing only."

The five folk songs with their values represent the characteristics of character education. According to the Ministry of National Education [1] character education contains the values of knowledge, awareness, or willingness to be carried out towards God Almighty, themselves, others, and the environment. The Padhang Bulan song contains the values of character education aimed at God Almighty. Gundhul-Gundhul Pacul song is an invitation to have good character values towards oneself and others in the form of discipline and responsibility. Likewise, the Cublak-Cublak Suweng song emphasizes character values towards oneself and others in the form of honesty and togetherness. In the Ampar-Ampar Pisang song also, it teaches the values of discipline and honesty to students so as not to take items that do not belong to them. These five folk songs with their character values, sung solemnly and enthusiastically by students, contain three interrelated parts as explained by Thomas Lickona [2]. Folk songs through the lyrics contain moral knowing. Likewise, when it is sung emotionally by students, there is a moral feeling in it after the teacher who teaches the meaning is translated into Indonesian. The next hope is surely that not only knowledge and feelings but also manifested in moral behavior both towards others and the environment. In other word, as Megawangi [2] explains, through the folk songs, students are taught to understand good and bad deeds, arousing their love for good deeds and acting the good in accordance with the character values contained in the folk songs. As explained above, folk songs are not just songs, but the lyrics contain moral messages. These moral messages are included in one or more of the nine character pillars initiated by Megawangi [3]. The Cublak-Cublak Suweng song which is a play song performed while playing teaches the meaning of the values of togetherness, honesty and cohesiveness in students. These values are included in the third pillar of honesty and the ninth pillar of unity or togetherness. The Ampar-Ampar Pisang song teaches students the value of discipline and honesty, so that they do not take items that do not belong to them. This also corresponds to the third pillar of honesty, the second pillar of responsibility, the sixth pillar of hard workers and the eighth pillar of being a good person. The song Padhang Bulan contains religious meaning, which is inviting humans to give thanks to the Almighty who created the universe. This meaning is in accordance with the main pillar described by Megawangi [3], namely love for God and all of His creation. Love for God can be interpreted in the form of gratitude for all His favors. Gundhul-Gundhul Pacul song teaches the value of discipline and responsibility, so that everyone in doing something should be careful and disciplined

that the work is done well. This value is similar to the second pillar of independence and responsibility and the third pillar of trust as stated by Megawangi [3]. The last song Bungong Jeumpa teaches about caring for the environment. Humans should preserve the environment, not just cempaka flowers, so that the beauty of the surrounding nature can continue to exist in the future. This value is in accordance with the first pillar of love for all of God's creation, including the natural environment, namely by preserving it. If these values are implemented, which in Megawangi's word [2] is called acting the good, then the purpose of character education as explained by Thomas Lickona [2] is to shape one's personality through character education, the results of which can be seen in one's actual actions, that is, good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on, will be reached.

### How to Instill Character Values Through Folk Songs

A teacher is a parent for students while at school. The role of the teacher in school is as a facilitator, motivator, participant, and provides feedback to develop student character. Instilling characters in students at school becomes the responsibility of the teacher while at school. Everything taught by the teacher will be the main concern of a student. Mrs. Maryati explained,

"... teachers do not only have pedagogical abilities, but also professional, personal, and social abilities. Teachers must create good communication with their students."

In instilling the character values through these folk songs, there are several ways: First, remembering that folk songs use local languages according to the origin of regional songs, the teacher who teaches explains the meaning of song lyrics into Indonesian.

### Mrs. Ana revealed,

"So, the lyrics in that folk songs are translated into Indonesian. Well, from that activity students know what they mean. Because every folk song taught has a mandate. There are good values to teach student."

Second, the teacher will also explain the messages contained in folk songs. In this case the teacher's ability to tell the meaning of the song is very necessary so that students gain understanding. Elementary school children, tend to be interested in new things. According to them, song lyrics using local languages in accordance with the origin of the songs being taught actually appeal to them. Students are very enthusiastic when the teacher teaches folk songs. Mrs. Ana said,

"Wow, they are very enthusiastic. They are interested in the language used. Certainly not Indonesian. Moreover, the majority here are Chinese, there are some Javanese ..."

Mrs Ana's explanation about the enthusiasm of her students represented the view of Megawangi [3] about children who need to know the good, which is enthusiastic in doing good deeds and then have a high love (feeling the good) towards the deeds. Through songs, students will gain various experiences from the lyrics of songs that have been sung, then the teacher explains the meaning that further strengthen the existing characters. In addition, the teacher's explanation can foster character of students according to the contents of the song being taught. Teachers as parents at school teach good things and set an example for students. Like the teacher's role in the education motto that "Ing

Ngarsa Sung Taladha" which means that in the front, the teacher acts as an example or gives an example, "Ing Madya Mangun Karsa" which means that in the middle, the teacher the teacher builds the initiative and cooperates with students, and "Tut Wuri Handayani" which means when in behind the teacher gives encouragement to students.

Third, the teacher sets an example. The teacher's actions, words and behavior will be followed by the students, sometimes the teacher's words are even more trusted by the children than the words of their parents. The teacher's words are always trusted and remembered by students in such a way that even the teacher's words and walks are quickly imitated by students. When students only reach the stage of knowing the good and feeling the good, as explained by Megawangi [3], it is the teacher's task to act the good contained in the values of a song's character education. As explained by Mrs. Maryati, "For example, the song Gundhul-gundhul Pacul, we teach children to be careful and not careless, yes we as teachers exemplify the meticulous attitude and not careless. Do not let our attitudes and actions do not match what we teach. Not good."

Fourth, in addition to the teacher as the main media in inculcating characters through folk songs, the learning of folk songs in Pius Elementary School uses supporting media such as sound and musical instruments. The aim is to further attract students' interest as stated by Ana,

"To be more attractive to students, mp3s are usually played. So the ability to sing students is not only the origin of singing, but in accordance with the right tone and time. Or use the keyboard, too."

With interesting learning media, students will focus more on receiving learning especially SBdP material when singing folk songs. The teacher provides song lyrics to be learnt by each student. The media will make it easier for students to accept learning and know the contents of the song to be learned. Fifth, through the game. Besides being taught conventionally, variations in learning activities are also carried out by the teacher. These variations are made in order to attract students' interest and attention. Students are more active when directly involved in a variety of learning activities. One of them is the folk song which is a play song, namely cublak-cublek suweng. Cublak-cublek suweng is included in play folk songs, so the teaching of the song is by playing activities. Students are grouped into small groups and play the game cubek-cublek suweng. Through this activity, students are introduced to traditional games that indirectly practice honesty and cohesiveness and student cooperation in play. So the teaching of the song is done by playing activities. The media for teaching local songs through play is in line with Angela Aning's views in Suharjo [6]. Aning explained the stages of children's learning development which in the third stage children learn through direct experiences, especially through play activities. In addition, the application of learning the values of folk songs through games also shows the function of folk songs as game media as well as educational media because their poems contain moral values. The benefit of instilling characters through folk songs is that students realize that they live and interact in diverse environments. So they must uphold a tolerance for differences. In addition, with the difference students will love their homeland more. As said by Mrs. Maryati: "The majority of students here are Chinese and Chinese. The language of instruction is Indonesian. Through this teaching, they are more familiar with the diversity of Indonesia's unique culture, respect for diversity

and respect for ancestral heritage. So they know that Indonesia is rich in culture from many existing tribes. "The description by Muryati is in accordance with the pillars mentioned by Megawangi [3], especially unity, loving the diversity of God's creation and tolerance. Pius Elementary School under the auspices of Yasayan Asthi Dharma as one of the education units in Indonesia played a role in shaping the character of its students as the next generation of the nation. In accordance with the vision and mission and goals of the school that each graduate excels in faith and achievement, and love the environment. The inculcation of character values through folk songs taught to students is a proof that Pius Elementary School is a school that always strives to instill character education so that students' character and noble character is formed intact, integrated and balanced. It also shows that Pius Elementary School has carried out the mandate of Law Number 20 of 2003 concerning the National Education System. That education is intended that students have personality, intelligence, and noble character, and function to develop abilities and shape the character and national civilization.

## CONCLUSION

Based on the findings and discussion of the research it can be concluded that character education can be instilled through the teaching of folk songs. The values are embedded according to Pius Elementary School's motto, namely Compassion, Care, Competence, Change, and Religious. Some of the songs taught at Pius Elementary School contain character values such as the Cublak-Cublak Suweng teaches togetherness, honesty and cohesiveness. Gundhul-Gundhul Pacul teaches discipline and responsibility. The Padhang Bulan song teaches religiosity. The Ampar-Ampar Pisang song teaches honesty. And Bungong Jeumpa encourages caring for the environment. The inculcation of these values is through the translation of the meaning of these folk songs into Indonesian, the explanation of moral messages, the example of the teacher, using media such as mp3s and also through games.

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