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The Covid-19 pandemic that has hit the world since the end of 2019 has brought many impacts on human life, including the advancement of technology utilization. Information Technology has become a basic need in daily life to communicate each other. However, technology does not only bring benefits, but also threats to us, such as physical and mental health of every individual, social interaction, and economic activities. Therefore, it is necessary to have a healthy relationship and thinking skill in this era. Based on these thoughts, the committee organized an international conference in the field of Social and Humanities with the theme: Shaping Healthy Relationship and Thinking Skill in the Era of Information Technology.

This conference aims to collect a variety of positive thoughts about Economics, Business, Social, and Humanities also related topics. Hopefully it will be a forum for practitioners, government, academicians, and experts to share and exchange their ideas, thoughts and experiences related to the topics. Thus, it is expected to contribute more comprehensive and applicable problem-solving framework.

The ICEBSH 2021 is organized by the Institute of Research and Community Engagement, Universitas Tarumanagara and co-organized by Tunku Abdul Rahman University College, Malaysia. This conference is also supported by Atlantis Press for publication service in providing the following conference proceeding 'Advances in Social Science, Education and Humanities Research (ASSEHR)'. There are total 243 papers accepted for presentation, came from 30 institutions in 7 countries. Due to the Covid-19 pandemic, this international conference was held in hybrid mode: online for all participants and offline from Campus I - Jl. Letjen S. Parman No. 1, Jakarta (attended by limited number of the committee).

We would like to express our gratitude to all individuals and organizations such as the members of international editorial board, the conference organizers, the reviewers, and the authors, for their contribution to this conference. Without their contributions, this conference would never been realized. Our special thank goes to our Plenary Speakers, Prof. Nan Bahr from Southern Cross University, Australia, and Dr. Riris Loisa from Universitas Tarumanagara. We truly appreciate your participation and support for the conference. We hope that you will gather many experiences and benefits from this event.

Chairperson of ICEBSH 2021,
Dr. Eng. Titin Fatimah, S.T., M.Eng

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The Application of Law Number 22 of 2001 Concerning Oil and Natural Gas Against People's Oil Mining in the Village of Wonocolo, Kecamatan Kedewan, Bojonegoro, East Java

R. Rahaditya, Agoes Dariyo

This research conducted in order to find out the related cases of distillation and illegal sales of crude oil mining products in the Bojonegoro East Java Province area remain in Wonocolo village. Whereas according to the mandate of the 1945 Constitution that all natural resources should be controlled...

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Application of Conscientization Learning Models with Dolanan Songs in Javanese's Proverb Materials in Elementary School Students

Endang Sri Maruti, Bambang Yulianto, Suhartono Suhartono, Udjang Pairin, Darni Darni

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Application of Conscientization Learning Models with Dolanan Songs in Javanese's Proverb Materials in Elementary School Students

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ABSTRACT

This study aims to describe lingual conscientization in Javanese language learning that empowers learners using a conscientization educational model (MPK) approach. One of the MPK schemes is the jigsaw cooperative method with a technique of playing and making songs. This research is a descriptive qualitative type with a diagnostic analysis stage. Data are collected by means of observation. Data are analyzed descriptively inductively. The results show that the conscientization learning model can help teachers and students achieve the objectives of learning Javanese, especially at the elementary school level. The teacher not only provides memorization of material to students, but also encourages students to reach a level of awareness to be able to speak Javanese both orally and in writing. Students become more aware and remember because the words chosen are their own version with song tones that are also their own choice and it is done in groups.

Keywords: Conscientization educational model (MPK), Javanese's proverb, dolanan song

1. INTRODUCTION

Learning Javanese language at the elementary school level to tertiary level is sometimes just a routine of teaching Javanese through theoretical discipline or by simply inviting students to celebrate Javanese cultural ceremonies. Consequently, educational values are not conveyed. Teenagers in Madiun, for example, no longer use Javanese when talking to older people. They tend to use Javanese *ngoko* or even use Indonesian. This language behavior occurs because adolescents in the Madiun area cannot differentiate between how to speak with older people and/or with their peers. This is reinforced by the results of [1] stating that Javanese culture—including the practice of *unggah-ungguh* (politeness)—starts to be abandoned by Javanese teenagers, especially the use of Javanese language and the Javanese behavior. Javanese cultural values with their various dynamics have decreased a lot. This indicates a failure in Javanese language learning that is supposed to have a positive impact on changing children's behavior in increasing their Javanese levels so that they become *wong njawani* (a true Javanese) instead of just a Javanese.

One of attractive Javanese language teaching materials yet considered difficult is proverbs. There are many kinds of proverbs in Javanese, ranging from *paribasan*, *bebasan*, *saloka*, *sanepa*, *pepindhan*, and *isbat*. Their definitions, characteristics, and examples have been taught from

elementary to high school. However, the length of study is not an indicator of success of learning the material. In fact, the Javanese language teachers often confuse with the various types of proverbs in Javanese.

1.1. Related Work

Until now, studies on critical awareness using Freire's conscientization approach have been widely carried out, but to the knowledge of the researcher, there has been no conscientization research on Javanese language learning, especially in Madiun. A research by [2] stated that education system in Kenya is not liberative. Similarly, [3] in his research stated that problems experienced by the poor population in India can be overcome with progressive education and practices. Furthermore, [4] has developed a valid and reliable assessment instrument in transformative learning. Conscientization learning is also applicable in the music field [5].

In Indonesia, a study on presentation education has been carried out. One of them is by [6] which states that education in Indonesia must be able to eliminate naive and magical awareness. Cultural approach in education is very meaningful in order to enlighten people through awareness and empowerment programs, not coercion [7], [8]. In the Christian religious education system, to reform humans through Christian education and development of the

tarekat, Christian education needs to use a Freirean conception[9]. Freire rejects dehumanization of human through the concept of banking education and other oppressive practices[10]. Freire's thinking is an effort to fight for education towards real change so that education is not only preparing future mechanical robots but is able to produce human beings who bring change to a just society[11].

Research on Javanese language learning that has been carried out so far are merely related to efforts in improving Javanese learning outcomes, without acknowledging the awakening process in learning on Javanese script writing skills for fourth grade elementary school students with script cards[12]. Learning and learning outcomes in Javanese, especially in the cognitive domain of puppet material for grade IV SD have increased by using *wayang* pictorial word cards as media[13]. Storytelling training using *wayang kulit* media can improve understanding of Javanese speech levels in junior high school students in Magelang Regency[14] in which the research also carried out an awareness of the use of the Javanese language.

1.2. Our Contribution

This study seeks to discuss the lingual conscientization in Javanese language learning that empowers learners with a conscientization educational model approach. One of the MPK schemes is the jigsaw cooperative method with a technique of playing and making songs. Students, as a group, find the concept of the material being studied on their own, which is then arranged in the form of a song. In the songs, sentences used are very limited, but full of meaning. In addition, the songs only use important lyrics. Students often face wordy concepts when studying Javanese proverbs; therefore, in this method students must determine and select only a few words that are the main characteristics of each type of proverb.

1.3. Paper Structure

In this paper, an in-depth discussion of the problems of proverbial material in Javanese is presented first, then supported by several studies of appropriate learning theories, then discussed about the application of the jigsaw-type cooperative learning model with the technique of making songs on Javanese proverb material, from which it can be presented. a solution in the form of an interesting innovation menu in learning proverb material, and finally a conclusion.

2. BACKGROUND

Paulo Freire has initiated the importance of critical education through a presentation process. Conscientization or awareness process is an effort to raise awareness of an oppressive education system that causes people to

experience dehumanization [15]. One of learning models offered is the conscientization learning model (MPK) as stated by [16] that conscientization is a human process to participate critically in change action. In MPK, students are always surrounded with realities that make them critical; thus, education becomes critical education.

Conscientization is a process of developing one's self-awareness as a person in society who is involved in relationships and interactions [17]. Awareness is one of bases for being able to commit and participate socially indicated by the existence of a person's active self and the role of consciousness in building society[18]. Conscientization is built through collaborated dialogue with integrated discussions to assess a fact. Relationship and interaction between students and Javanese language teachers can develop awareness to learn Javanese together.

3. METHODS

This study used a qualitative approach. The study was also a diagnostic analytic, namely determining the type of problem or disorder by examining the background up to the cause or by analyzing the visible symptoms [19]. The research data were in the form of linguistic units that appeared in the learning process of Javanese in grade 4 in Madiun City. The research subjects were students of grade 4 SD/MI in Madiun City and the selected research samples were grade 4 students of SD 01 Manguharjo, Madiun City. The school was selected as the sample as it is one of top schools in Madiun City based on the school ranking at the UPTD of Madiun City.

The research data were in the form of descriptive data that contained all information about the Javanese lingual conscientization process, both in the form of teacher activities and student activities during the application of the conscientization learning model. The data were collected by observation. The observation was employed to reveal teacher activities as well as student activities and attitudes during the conscientization learning model application. The data collection instrument through the observation was in the form of an observation sheet.

Tests were also applied to distinguish students' learning outcomes after the application of the presentation learning model. The learning outcomes could determine the lingual conscientization level of Javanese elementary students. The tests used were written tests and oral tests. The written test was in the form of items related to Javanese proverb material.

Data analysis was performed using diagnostic analysis techniques with inductive stages [20], with the following steps: (1) finding weaknesses or illnesses experienced by students through careful testing and studying their symptoms; (2) examining the diseases to find essential characteristics or faults and so on by careful study; and (3) finding the right solutions or decision after a careful study of the symptoms or facts.

4. FINDINGS AND DISCUSSIONS

Javanese lingual critical awareness in this study was carried out on grade VI elementary school students, in the material of Javanese proverbs using the jigsaw-type cooperative method with the playing technique of making *dolanan* songs. The basic competencies achieved include recognizing, understanding, and identifying oral and written texts in regional languages that contain traditional expressions (*paribasan*, *bebasan*, *saloka*, *sanepa*, *pepindhan*, and *isbat*). Cooperative learning model is very suitable for Javanese language learning that has been deemed difficult by students. Despite repetitive explanation by the teacher, students still feel that they do not understand and ultimately cannot do the assignment properly. Therefore, cooperative learning in Javanese language learning is developed.

The steps for implementing the jigsaw cooperative learning model with the technique of making songs on Javanese proverbs are as follows.

- a. The teacher opens the lesson with apperception by inviting students to sing Didi Kempot's song *Tanjung Mas Ninggal Janji*. At the beginning of the song's lyrics, there is a sentence of *bebasan kaya ngenteni udane ning mongso ketigo*. The teacher by using the sentence tries to provoke students' knowledge to interpret the sentence. During asking and answering questions session with students, the teacher conveys learning objectives to be achieved in the meeting, namely about the material of Javanese proverbs. Equipped with materials in the textbook about Javanese proverbs, the teacher does not immediately explain the meaning and characteristics of the types of Javanese proverbs.
- b. The teacher first divides the class into groups of 4-6 students with different abilities. This group is called an original group. The number of members in the original group is adjusted to the number of parts of the subject matter that students will study in accordance with the learning objectives to be achieved. In this Javanese proverb material, the number of material to be studied is four; hence, the class is divided into 4 groups, namely groups 1, 2, 3, and 4. Group division could be conducted by singing while holding a pencil. Every time the song stops student who holds the final pencil picks the group draw, and so on. In this type of Jigsaw, each student is given a task of studying one part of the learning material. The material, however, is not immediately provided. The teacher only gives a song, lyrics that contain *bebasan*, *paribasan*, *sanepa*, and *saloka*. All students with the same learning material learn together in groups called expert groups. In the expert group, students discuss the same part of the learning material and plan how to convey it to their friends when they return to their original group. In the expert group, students discuss to find examples of the types of proverbs that are in the lyrics of a given song. Once the examples are found and the right type of proverb is determined, the expert groups return to the original group [21]. This origin group by Aronson is

called the Jigsaw group (sawtooth). Classes with a total of 16 students and 4 parts of learning materials to be achieved in accordance with the learning objectives will form 4 expert groups and 4 original groups each consisting of 4 students. Each member of the expert groups will return to the original groups to provide information obtained or learned in the expert groups. The teacher facilitates group discussions both in the expert and original groups. In the original groups, each student who has acquired an understanding of the types of proverbs reconstructs (with instruction from the teacher) the concept of the proverb learned and arranges them into a song whose tone is taken from the *dolanan* song, so that it is easy to remember and memorize. Therefore, in the songs produced by the original group, there are four concepts according to the four types of proverbs learned in the expert groups.

- c. After the students discuss in the expert groups and their original groups, each group or one of selected groups prepares a presentation to present the results of the group discussion, namely by singing a song containing a collection of proverb types that have been studied by each expert group that has been put together and processed. In the original group, this is done so that the teacher can equalize perceptions on the learning material that has been discussed.
- d. The teacher gives quizzes to students individually.
- e. The teacher gives awards to the groups through an award score based on the acquisition of an increase in individual learning outcomes from the basic score to the next quiz score.
- f. The teacher and students reflect on the learning outcomes.

Things to be considered are that the material should naturally be divided into several parts of the learning material. If you use Jigsaw to learn a new material, it is necessary to prepare a guide and the content of the material that is coherent and sufficiently consistent.

Based on the learning steps above, the following things can be produced.

a. Material Management

The material for Javanese proverbs usually explains definitions and examples conveyed by the teacher using the lecture method. Therefore, it is even more difficult and student understanding often overlaps between one type to another. Consequently, learning becomes more focused. Guided learning can help students become sensitive to their learning needs and abilities to find and use appropriate information sources[22].

For this reason, the material for Javanese proverbs is packaged into a more contextual material, which is directly studied in its use in songs and in Javanese poetry. By observing the text and the existing context, students then look for their own concepts about the types of Javanese proverbs and then write them in a song lyric with the song tone as in the *dolanan* song that is easily memorized by elementary school children. If this learning is applied to junior high or senior high school, then the type of song

selected can also be adjusted, not necessarily with the *dolanan* song, but also with the currently trending *campursari*.

One example of the application of the MPK in the material of Javanese proverbs that has been sung is as follows.

Table 1 Example of *dolanan* song lyrics after changed with javanese proverb

Bebasan (tune of Kidang Talun)	Paribasan (tune of Kidang Talun)	Sanepa (tune of Kidang Talun)	Saloka (tune of Kidang Talun)
Bebasaniku	Paribasaniku	Talun	Penganggoneaj
Penganggone ajeg	Penganggone ajeg	Sanepaiku	eg
Tegesentarnjur	Tegesentargak	Ngupamakke sipat	Tegesentarnjur
pepindhan	pepindhan	Surasanemb	pepindhan
Ngupamakkehanane	Lugaskabhetet embunge	angetake	Biasanenggaw ekewan
		Jebulekosok balene	

b. Class management

Class conditions in Javanese language learning, which are usually only monotonous, are now being packaged and innovated to be more active and cooperative [23]. Conventional classroom conditions usually apply a system of competition, where individual success is oriented towards other people's failures. Whereas, the goal of cooperative learning is to create situations in which individual success is determined or influenced by the success of the group. This group work is an important process in Javanese language learning, especially in the material of Javanese proverbs.

c. Student Management

Classes with a total of 16 students and 4 parts of learning materials to be achieved in accordance with the learning objectives will form 4 expert groups and 4 original groups each consisting of 4 students. Each member of the expert group will return to the original group to provide the information obtained or learned in the expert group. The teacher facilitates group discussions both in the expert group and the original group[24]. In the original group, each student who has acquired an understanding of the types of proverbs, then reconstructs (with instruction from the teacher) the concept of the proverb learned and arranges them into a song whose tone is taken from the *dolanan* song; thus, it is easy to remember and memorize. Therefore, in the songs produced by the original group, there are four concepts according to the 4 types of proverbs learned in the expert group.

Based on the facts above, MPK in learning Javanese proverbs in elementary school with the jigsaw cooperative model of making songs can be described by the word DOLANAN as follows.

Define the concept of each type of proverb in a group discussion

On song lyrics, change the definition of proverb that are easy to memorize

Let's Perform the lyrics by choosing a Javanese *dolanan* *tembang* tone

Ask your friends to sing the song in class

Nicely enjoy and understand every word in the lyrics

Appreciate every group performance

Next, look forward to the next assignment from the teacher

This form of presentation learning model can easily assist students in understanding the concept of Javanese proverb material that is initially difficult and overlaps with one another. By analyzing directly on the use of proverbs in song lyrics and in other forms of literary works such as *guritan*, students can find and redefine the concept of proverb types with their chosen words in groups in a song lyrics of *tembang dolanan*. Unlike the previous proverb learning activities, students were only given material containing rigid definitions with words that are difficult to understand and to differentiate between types of proverbs from one another[25].

Innovations in the learning process can also be used in other Javanese language materials or in Indonesian subjects, even non-linguistic materials, such as Mathematics, Science, and Social Studies. Students can also utilize this method in studying the material of figure of speech in Indonesian, for example, various types of figure of speech such as personification, metaphor, metonymy, paradox, irony, and so on. Through the DOLANAN's steps, students not only capable of channeling their verbal and kinesthetic talents, but also understand the essence of the material being studied. This DOLANAN innovation is worth to maintain and can be used for all levels of education, both at the elementary and high school levels. By changing a few rules, such as the tone of the song chosen, does not have to be Javanese *dolanan*, students are free to select which song tones used to replace the lyrics with the concept of the material being studied.

4. CONCLUSIONS

In learning Javanese, the conscientization is necessary to help teachers and students achieve the goals of learning Javanese, especially at the elementary school level. The teacher not only provides memorization of material to students, but also encourages students to reach a level of awareness to be able to speak Javanese both orally and in writing. This conscientization learning model (MPK) can easily assist students in understanding the concept of Javanese proverb material that is initially difficult and overlaps with one another. By analyzing directly on the use of proverbs in song lyrics and in other forms of literary works such as *guritan*, students can find and redefine the concept of proverb types with their chosen words in groups in a song lyrics of *tembang dolanan*. Through this method, students can understand and remember better because the words chosen are their own version with song tones that are also their own choice. In addition, it is conducted in groups. Based on the MPK learning activities, awareness of Javanese language is manifested through reflection and action. With this dialective process, students reflect and become aware that in order to become a true Javanese person, measure is needed in the form of

actions, both attitudes and words, in accordance with the rules of the Javanese language.

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