

## Efforts to preserve traditional music through social knowledge subjects

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### Article Info

#### Article history:

Received Jan 30, 2023

Revised Feb 24, 2023

Accepted Mar 4, 2023

#### Keywords:

Culture  
Learning resources  
Preservation  
Social sciences  
Traditional music

### ABSTRACT

People's lives tend to the outside world, leading to the waning of cultural preservation values due to the ease with which foreign cultural influences enter and threaten the existence of local culture. To avoid the decline of the younger generation's interest in traditional art, it is necessary to carry out an idea of preservation through education, in this case, social studies subjects at school. This study aims to analyze the relationship between traditional art and social studies as a learning resource. The traditional art discussed in this study is panting music which is traditional arts in South Kalimantan. This is done to get a pattern for preserving traditional arts through social studies subjects. The research method used is qualitative. Data collection is done through observation, interviews, and documentation. Informant this research panting music players, and social studies teachers. The various data obtained are then reduced, presented, and then concluded. The researcher triangulated and extended the observations. The study's results confirmed panting music performance activities could be packaged as social studies learning resources. This is done by integrating class VII textbooks on the theme of cultural and ethnic diversity in the Indonesian traditional musical.

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## 1. INTRODUCTION

The global environment is experiencing various cultural issues due to the rapid development of globalization. Mixing between cultures is difficult to avoid due to human interaction between nations of different cultures. Each of them will try to maintain their culture and penetrate other nations in this interaction. This triggers the emergence of fears that culture will disappear along with the development of the globalization process [1].

In Indonesia, issues regarding cultural issues as a result of globalization can be seen in the occurrence of cultural disputes. Since 2009 six cases of cultural disputes have been recorded. Therefore, the Indonesian government created an institution known as the eminent persons group (EPG), which aims to prevent the recurrence of similar cases. The EPG, which was formed in 2006, aims to manage disputes between the two nations, including issues of copyright, artistic works, works of civilization, and other forms of culture. In detail, in 2013-2016, there were 444 cultural heritages; in 2017, there were 150; in 2018, there were 225; in 2019,

there were 267; and there were 153 intangible cultural heritages in 2020. The cultural heritage in Indonesia that has been recorded the most until 2020 is in the performing arts category, with a total of 378 cultural heritages. Then, in the community customs, rites, and celebrations, there are a total of 354 cultural heritages. Furthermore, the cultural heritage category of skills and traditional crafts is 281, and the tradition and oral expression category are 167. Finally, the category of knowledge and behavioral habits regarding the universe is 59 intangible cultural heritage [2], [3].

The speed of globalization also influences the existence of traditional music. When you can take advantage of the globalization situation well, of course, it positively affects the development of traditional music. However, when the person concerned cannot balance the various influences and challenges of globalization, it will undoubtedly hurt the existence of traditional music. Globalization can change people's styles in a more modern direction, and as a result, much local music is forgotten and even abandoned [4]–[6]. In addition, it must be acknowledged that modern music is starting to develop with the emergence of various forms of modern musical instruments, which are increasingly in demand by the younger generation because they are more sophisticated and efficient.

Traditional music, of course, must ideally be preserved through the next generation. However, currently, people's lives tend to the outside world, leading to the fading of cultural preservation values due to the ease with which foreign cultural influences enter and threaten the existence of local culture [7]. Therefore, to avoid a decline in the interest young generation towards traditional music, it is necessary to carry out an idea of preservation [8].

One traditional music that still survives, especially in South Kalimantan, Indonesia, is *panting*. The name *panting* is taken from the technique of playing the instrument, which is plucked in the Banjar Hulu language, which is *dipanting*. *Panting* is the name of a musical ensemble, with *panting* as the main instrument, as well as flutes, violins, baboons, kampul, agung basar, kaprak, kulimpat and kicik. As a culture, *panting* music also experiences phases of emergence and changes in its continuity. This is in line with the dynamic and adaptive nature of culture. These changes include musical functions, forms of presentation, construction of essential instruments, and transmission patterns.

Education has an essential role in passing on the values that exist in traditional arts to the next generation. So that efforts to minimize extinction until claims from other countries can be carried out through learning. The subjects that can be used as a medium for teaching cultural values in traditional music are social studies subjects. Through social studies subjects, students will be equipped with competencies, including attitudes, knowledge, expertise, skills, and good values. In social studies learning, students are required to be able to grasp the meaning of several facts, theories, concepts, and generalizations related to social sciences and humanities, which are presented to several themes such as cultural systems and others [9].

Research on the implementation of traditional music in the educational aspect has been carried out by his research, including by Fu [10], with the title promoting the effect of traditional music education on the psychological capital of college students. The results of the study describe that the experiment shows that students who are intervened by traditional music have much better learning progress than those who are not intervened. This research provides new empirical results about the role of traditional music education in the construction of students' learning progress. In contrast to this research, this research focuses on using social studies subjects as a form of concern in preserving the local culture of *panting* music, which is the right thing to do. On this basis, this research will further analyze how to teach future generations about traditional music, from history and development to the values of that culture. As stated by Hamilton [11], this is the existence and resilience of traditional music, one of which is in the hands of the younger generation. So, by holding social sciences learning oriented to local culture, namely traditional music, students, as the younger generation responsible for passing on culture, will more or less know the importance of their role in the existence of traditional music.

## 2. RESEARCH METHOD

This study used qualitative research methods. This study aimed to analyze learning in social sciences subjects by loading cultural content, especially traditional music, in South Kalimantan. Data collection is done by interview, observation, and documentation. Various data collection techniques were carried out in research activities to obtain relevant data [12]. The main informant I asked to be interviewed was Dani Ripani, the head of the *panting* Pandan Harum Music Group. This is as contained in Table 1.

Based on the data in Table 1, there are several informants consisting of several parties, namely arts workers, and experts in the field of social sciences. Activities in the analysis of this data are, first, data reduction. In this study, data reduction was carried out by choosing the main things and focusing on important things related to efforts to preserve traditional music through social science subjects. The summary of the field notes is compiled systematically with the initial data in order to provide a clearer picture of the results obtained and to make it easier to retrieve the data obtained when necessary. Second, the data in this study was presented

in qualitative research in the form of narrative text in the form of field notes, tables, or charts made to compile the results of the data obtained. This study's data presentation was made in brief descriptions and tables of relationships between categories. Third, verification. At this stage, the verification process is carried out since the initial data is collected until the completion of research on efforts to preserve traditional music through social science subjects. Several steps were carried out to ensure valid research data: observation extension, source triangulation, technical triangulation, and time triangulation.

Table 1. Research informants

No	Name	Age	Address
1.	Dani Ripani	46 Years	Banjarmasin
2.	Bainah	44 Years	Banjarmasin
3.	Riwi Handika	40 Years	Martapura
4.	Syifa	16 years	Banjarmasin
5.	Ratna Ningsih	39 Years	Banjarmasin
6.	Shafwati	51 Years	Banjarmasin
7.	Wiwin	48 Years	Banjarmasin
8.	Said Ahmad Zulfi Fathullah	26 years	Banjarmasin
9.	Muhammad Rezky Noor Handy, M.Pd.	28 years	Banjarmasin

### 3. RESULTS AND DISCUSSION

*Panting* music is traditional music originally from South Kalimantan created by copyright and developed by the Banjar people. This art is still often performed by the community, both in rural and urban areas. This shows that the transmission of cultural patterns from one generation to the following changes due to changes in society and culture. According to Noortyani [13], regarding art practices, especially performing arts, it is necessary to note that transmission does not only occur between musicians and prospective musicians but also between musicians and audiences. This means that in an event, there is not only the regeneration of the musicians but also the regeneration of the audience. Based on the above description of the data obtained from the research by Reshma [14].

Based on Figure 1, it can be said that the performance of *panting* as traditional music in South Kalimantan is not static, but more dynamic. This is because the appearance can not only be done at a certain event, but can be a means of traditional entertainment in society. In the global era, mixing various cultures is difficult to avoid due to human interaction between nations of different cultures. Everyone involved will try to maintain their culture and penetrate other nations in this interaction [15]. Therefore, in globalization, there is a process of hybridization. Hybridization is a way in which a form is separated from its unit and combined with another new form. In this concept, it means that there are elements that are considered superior, which are transferred or taken from their origin, then combined with other elements [16], [17].



Figure 1. *Panting* music group performance at the Banjarmasin Bungas Sparkling Festival

The forces of globalization, which are supported by the financial strength of foreign institutions, the power of free trade, and the power of world culture, then form values and ethical standards following the interests of capital owners through global media such as advertising and others. Therefore, local culture, especially traditional music, is increasingly threatened due to one-way hegemony from developed countries, even though developing countries have local wealth. As a result, there is resistance that rejects globalization because the morals of globalization are only oriented toward capital and profit [18]. In general, this complexity can outline in three senses; first, globalization cannot be avoided, but how to reduce the negative impact on the interests of every actor, especially for every citizen, both economically and politically, security and culture [19], [20].

This is becoming increasingly important considering that the globalization phenomenon accompanying world development has two positive and negative influences; if it is not correctly anticipated, the erosion of traditional music in society cannot be controlled. Apart from that, it can also be seen in the increasing complexity of problems related to the character or morality of students in Indonesia, especially in South Kalimantan. All these things are the concern and concern of many parties. Some symptoms that appear are apathy or indifference to the surrounding social environment, decreased empathy for others, and indifference to local cultural values. The phenomenon that occurs in adolescents as students is a social problem in society.

Social sciences learning is a solution to face globalization. Social sciences learning based on local culture, especially traditional music, can be used as a source and learning material in class. According to Siregar [21], learning resources are broad and not limited to people, tools, materials, and the environment. However, something that gives knowledge to students. From this description, learning resources are not limited to physical media; they are broader and can be closer to the life of the environment around students.

Based on the analysis, the preservation of traditional music in South Kalimantan can be integrated into social studies subjects as a learning resource. Specifically, this is related to the efforts of class VII textbooks on the theme of cultural and ethnic diversity, a sub-chapter on traditional musical instruments. While in class VIII, the theme of plurality is the sub-section of the role and function of cultural diversity. The explanation above is in line with the results of an interview with Wiwin (48 years) as a social studies teacher at SMPN 06 Banjarmasin/Junior High School 06 Banjarmasin, who said that:

*“It could be integrated as a social study learning resource for class VIII with the theme of plurality sub-chapter role and function diversity culture, because of the efforts to preserve important music, it can develop national culture. Panting music also provides a unique identity and value as a regional culture of South Kalimantan.”*

From the explanation above, it can be said that the preservation of traditional music can be used as a social study learning resource because *panting* music is part of the seven cultural elements that have aesthetic and aesthetic values as a form of expression of the human spirit presented in the form of art. Therefore, in line with the opinion of Hendrawan [22], the benefits of the local culture are used as learning resources in social studies learning, which can make lessons more meaningful and contextual with real life and strengthen cultural education. In addition, it can preserve the culture in the students' environment as a heritage that needs to be protected. The results of the interview put forward by Said Ahmad Zulfi Fathullah (26 years) social sciences teacher stated that:

*“In my opinion, related to the research can aid both class VII, VIII, and even class IX material can also follow the theme and sub-chapter discussion. For example, the efforts to preserve panting music here can be inserted and instilled in social studies learning by introducing local culture. Give direct examples and introduce culture by directly giving examples of critical musical instruments. From there, we can provide an introduction to students and give messages about how important it is to maintain and introduce our culture to people who live in other areas and even to other countries.”*

Based on the interview results above, cultural-based learning can be done by utilizing various forms of culture that are rich in social and cultural values. One of them is essential music. With developed as well implemented in the social studies education learning process [23]. From the explanation above, it is in line with the results of the interview between the researcher and Said Ahmad Zulfi, 26 years old, social studies teacher who stated:

*“Developing this learning can be done by providing learning videos about social conflict, ethnic conflict, religion, and AAs from the video of organizing the panting music, then the teacher gives a good view and gives a middle ground from the events in the video. As well as providing opportunities for students to ask questions, provide feedback and provide other answers. Teachers can insert the*

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*importance of cultural diversity in our own country and the views of other countries about the richness of Indonesian culture. Teachers can give group assignments on regional culture following the South Kalimantan region."*

The results of the interview above follow the opinion of [23], [24] social studies learning using the application of local cultural values is an effort to instill a sense of concern for others and expand knowledge about the nation's culture. Therefore, the material for preserving *panting* music will foster a sense of belonging and concern towards regional music and enrich students' knowledge about regional culture, especially South Kalimantan. Moreover, the explanation above is in line with the results of the researcher's interview with Said Ahmad Zulfi 26 years, and the social studies teacher stated that:

*"Cultivating attitude care can be instilled in social studies learning by introducing our own culture. Some students are already familiar with their culture because they are native to the local people and know a lot about the culture of the surrounding local area. So, these students can later be allowed to introduce regional culture to other friends in the class. Because in the class, not all are native to the local area of South Kalimantan. This attitude has included the so-called care" for the local culture."*

In the social sciences subject, there are many opportunities to share combined values in social studies learning, especially the value of cultural love. In social studies learning, the teacher can insert values related to the initial, core, and final learning activities. Learning resources are essential in the learning component; through learning resources, students obtain information related to the material they will learn in class [24]. This is in line with the results of the researcher's interview with the social sciences education study program lecturer, Mr. Rezky Noor Handy, M.Pd., who said that:

*"Related to class VIII textbooks on the theme of plurality of Indonesian society, sub-chapter material on the roles and functions of cultural diversity, which is related to this research as one of the forms of culture, namely music as a preservation of Banjar culture."*

Based on the interview results above it is in line with the opinion of [25] that social studies learning is given in order to understand solving socio-cultural problems. This is to strengthen participation in social life through intellectual abilities and emotional control, which is one of the social studies learning objectives. Introducing regional music as one of the regional cultures will create new knowledge for students who need to learn the traditional music typical of South Kalimantan. Seeing the beauty and uniqueness of the essential music games, students will want to participate in preserving [26]. Several schools in Banjarmasin have also made *panting* music extracurriculars as an implementation of student participation in conservation efforts. Moreover, the value of cultural love will be born by introducing the meanings of the Banjar songs.

Based on Table 2 regarding the relationship between social studies subjects and *panting* music performance, it is identified that *panting* music can be used as a source of learning in social science subjects on the material the plurality of Indonesian society subtheme: the role and function of cultural diversity. This is to achieve the learning objectives presenting the results of an analysis of the influence of social interaction in different spaces on social and cultural life and the development of national life

The Indonesian nation is pluralistic, with many tribes, religions, languages, and cultures that differ from region to region. For this reason, students, as the next generation of this nation, are essential for them to know the background and culture of their nation. Through education, the nation's next generation will know the diversity that this nation has, one of which is through social sciences subjects. This follows the objectives of the learning curriculum in social studies at the junior high school level; there are currently four competencies, while the first is attitude and spiritual competence [27]. The formulation of the expected attitude in this competency is that students can live and appreciate the religion they follow [28]. The second competency is social attitude. The expected competency formulation is that students can show discipline, honesty, caring, cooperation and tolerance, responsibility, courtesy, and manners and have confidence when correlated well with the social and natural environment. Those around them, these two competencies can be realized through indirect learning, including through habituation and culture in schools [29], [30].

Furthermore, the third competency is knowledge, and the fourth competence is skills. Moreover, the two competitions realized during the learning process can be used by the teacher as material for consideration to develop the knowledge and character of students. So, in response to this, it is necessary to apply local culture-based learning so that students' knowledge of Indonesian identity and culture is maintained and the objectives of the learning curriculum can be achieved.

Table 2. The relationship between social studies subjects and *panting* music performance

Basic competencies	Learning materials	The linkage of <i>panting</i> music as a learning source
Presenting the results of an analysis of the influence of social interaction in different spaces on social and cultural life and the development of national life.	The plurality of Indonesian society Subtheme: the role and function of cultural diversity	The cultural diversity of the Indonesian nation can be seen in various forms, such as: <ul style="list-style-type: none"> <li>– Dance</li> <li>– Musical instrument</li> <li>– Folk songs</li> <li>– Custom home</li> <li>– Traditional clothes</li> <li>– Performing arts and traditional ceremonies</li> </ul> Concerning the material here, the music group is essential by bringing folk songs packed with a combination of other musical arrangements such as baboons, violins, tambourines, keyboards, and basses. Activities in the effort to preserve <i>panting</i> music fall into two forms of cultural diversity, namely musical instruments, and folk songs. The effort to preserve <i>panting</i> music also has a role and function for cultural diversity in national development as a Foreign Attraction.

#### 4. CONCLUSION

Indonesia is famous for its wealth of traditional music. Almost every region in Indonesia has its unique traditional music. One of them, South Kalimantan, is known for its *panting* music. Differences influence these differences in instruments and forms of expression. Music is an art that many people love because it contains universal messages and expressions of human emotions. Nonetheless, the rapid flow of globalization has changed the style of society towards a more modern one. As a result, much local music still needs to be remembered or even abandoned. In addition, it must be admitted that modern music is beginning to erode with the emergence of various forms of modern musical instruments, which are increasingly in demand by the younger generation because they are more sophisticated and efficient. On this basis, the existence of social studies subjects closely related to people's lives can be used to support the preservation of traditional music by utilizing *panting* music activities as a learning resource for social studies subjects. This can be integrated into class VII textbooks on the theme of cultural and ethnic diversity, a sub-chapter on Indonesian traditional musical instruments, and in-class VIII on plurality, a sub-chapter on the roles and functions of cultural diversity.

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