

The Existence of Traditional *Sundanese* Children's Folk Song as Nursery Rhymes amongst Parents in West Java

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ABSTRACT

This study aims to investigate the existence of traditional Sundanese children's songs (folk song) as nursery rhymes in parenting practices, using a survey research method with a cross-sectional study design. The population of this study consists of parents in West Java, with a sample of 340 parents from 18 districts and 8 cities in the region. The samples include three groups of parents: early adults, middle adults, and elderly (under the age of 40, 41-59, and over 60), who were selected using random sampling techniques. The findings show a lack of the existence of Sundanese traditional children's songs as nursery rhymes among parents in West Java, with an average score of 62.76%. The level of knowledge among parents in West Java indicates that around 77.18% of them have an understanding of the cultural values and Sundanese songs. However, the incorporation of cultural values through the use of traditional Sundanese children's songs in parenting is still limited, with an average score of 64.07%. This reflects the limited experience of parents singing or introducing these songs, leading to a lack of memorable connections to Sundanese songs among previous generations. Many parents rarely sing these songs to their children or grandchildren, and a significant portion does not believe that there is any connection between Sundanese songs and parenting. The frequency of parents using Sundanese children's songs in daily parenting activities shows an average score of about 47.15%, indicating a lack of parental involvement in incorporating these traditional songs into everyday parenting practices. This includes singing songs, using them to lull children to sleep, during play, or even to calm children when they are upset or crying.

INTRODUCTION

The massive disruption of technology threatens the sustainability of local culture which includes Sundanese traditional songs, particularly the children's folk songs. A variety of studies show that children's interest towards traditional songs is considerably very low. For instance, a study conducted by (Rahayu & Pratama, 2019) shows that children in East Kalimantan have a low interest towards their region's traditional songs. The same tendency is also common amongst teenagers as found by Simatupang (Boru, 2015). Instead, a study conducted by Supiarza (Supiarza et al., 2019) shows that children tend to favor adult songs.

This phenomenon is very concerning especially if it leads to the extinction of Indonesian traditional songs. It is time for the younger generation to be introduced to traditional songs which are age appropriate. However, there are many international children's songs that have rapidly emerged nowadays, and are being enjoyed by Indonesian children. Some of those songs are also being translated into Bahasa Indonesia and even own a youtube channel and application specifically created to cater the Indonesian version (Lismarina, 2021). "Cocomelon" is one of

the examples for a youtube channel exclusive to showcasing children's songs with 175 million subscribers, and “*Cocomelon Bahasa Indonesia*” which is the official channel for the translated songs into Indonesian version has currently reached 3,37 million subscribers.

- Children's interest towards those international songs is not wrong, instead it may actually give a positive impact rather than having them consuming adult songs with inappropriate lyrics. Besides, there are also many songs found through similar channels that are arranged songs or songs with changed lyrics. This brings down the image value of children's songs, due to not only plagiarism, it may also confuse children between the real song and the changed one. On the other hand, Indonesia is a country with rich culture and tradition, one of which is traditional songs loaded with local wisdom (Lismarina et al., 2024).

Sundanese traditional children's song is called *kakawihan barudak*, which considers as one form of oral folklore resulting from old tradition of Sundanese people overtime (Wakih & Sidik, 2020). Children's folk songs convey positive message, such as teaching about togetherness, creativity or loving nature and the environment (Kosasih & Purwawacana, 2013) which can be used as ethno pedagogy and ethno parenting (education and parenting based on the value of local wisdoms, culture, and certain ethnic groups (Alfaeni & Rachmawati, 2023). Therefore, it is time for the children to be re-invited and re-introduced to traditional songs originated from their own culture, as also a way to preserve the culture. The very first step is for parents to introduce the songs to their children by involving them into their parenting. Parenting is a medium for parents to introduce various aspects in order to help nurture their children's growth. Most children in their early age will interact and spend most of their time with their parents. Through that repeated interaction, the presence of parents hold a significant impact towards every aspect in a child's development, because family and especially parents, are the first environment a child will grow up in (Papalia, 2008).

Home care programs are highly effective in increasing the parenting quality, because mothers hold a major part in it. A variety of programs can improve a mother's role in parenting, it shows a warm relationship between mothers and their children, interest and involvement in children's activities, to be more alert and responsive towards the children's needs, and in building a two way communication. These activities can be carried on by mothers through playing or singing together (Hayati Dahlan & Nur Annisa, 2017). Through parenting, parents play a relatively huge part in their children's growth, and is becoming a media or intermediary in introducing cultural values, passing down traditions, providing facilities, practices and teaching them to cherish, preserve and inherit the cultural values relating to local wisdom in order to sustain them (Rachmawati, 2023).

Based on the above discussion, this research is conducted to study how the existence of Sundanese traditional children's folk song (*kawih*) used in nursery rhymes, which refers to songs being sung as lullaby, entertainment, to calm, to educate the children etc. amongst parents in West Java. Therefore, the research problems are 1) how is the knowledge of parents in West Java towards the Sundanese traditional children's folk songs?; 2) are the parents able to sing the Sundanese traditional children's folk song?; 3) how often do the parents nurse their children using the Sundanese traditional children's folk songs?

METHOD

The research used a quantitative approach. The first step is to identify the problems and the objectives of this research. Then, conduct a literature review concerning Sundanese traditional songs and parenting based on cultural values and local wisdom to grasp the context and previous findings. Next is the arrange a Likert scale questionnaire using previous theories regarding the existence of Sundanese traditional children's folk songs using the Sundanese folklore theory and ethno parenting. The questionnaire is made of 21 question items and 18 *kawih barudak Sunda* (Sundanese Traditional children's songs) which consists of *Ayun Ambing, Nimang, Deungkleung Buah Kopi, Hihid Aing, Éling-éling, Ucang Anggé, Bonéka Abdi, Malar Raat Hujan, Tokécang, Kacang Buncis, Ayang-Ayang Gung, Paciwit-Ciwit Lutung, Eundeuk-Eundeukan, Slép Dur, Sur Ser, Dingding Ciripit, Cingcangkeling* dan *Tilil*. The whole items are valid with a reliability score of 0,862. After being collected, the data then is analyzed using statistics. Next, interpretation of the result is made to answer the research question on how the existence of Sundanese traditional Children's songs as nursery rhymes amongst parents in West Java.

Table 1. Ethno Parenting Instrument's Grid

Variable	Aspect	Indicator
Ethno parenting (the role of parents in embedding cultural values in nursing)	(Knowledge) Cultural values knowledge: the parents knowledge on Sundanese traditional children's songs	Knowledge on Sundanese traditional children's songs
	(Belief) instilling cultural values in everyday life	Parents' awareness on the importance of Sundanese traditional <i>kawih</i> as nursery rhyme.
	(Parenting tradition done in a certain region or ethnic group) as a figure or example of Sundanese parents in terms of value, rule, and attitude.	The quantity of parents involving Sundanese traditional <i>kawih</i> in nursing.

The method used in this research is the survey method, in order to collect fundamental data as a general picture to decide the next step. This method is chosen because it is suitable with one of the objectives of this research, which is to analyze, to picture, and to explain how a certain situation is (Morrison, 2018). Survey research gives quantitative or numeric description on trend, attitude or opinion of a population by learning the sample of it. this research uses questionnaires or organized interviews to collect data in order to generalize from sample to population (Creswell & Creswell, 2018). The design of this research is cross-sectional survey, where data is collected from the sample of a certain and decided population, or from a whole population where the data is collected one time and only once, then being analyzed to yield conclusion (Miller et al., 2011). The population of this study consists of parents in West Java, with a sample of 340 parents from 18 districts and 8 cities in the region. The samples include three groups of parents: early adults, middle adults, and elderly (under the age of 40, 41-59, and over 60), who were selected using random sampling techniques.

RESULT

1. The knowledge of parents in West Java towards Sundanese traditional children's songs.

- The data collected on the knowledge of parents regarding cultural values and Sundanese traditional children's songs are as follow:
 - a. 55,29% show interest in singing songs other than the Sundanese traditional children's songs to their children.
 - b. 75,88% of the parent recognize the Sundanese *kakawihan barudak* inherited from their parents.
 - c. Almost 91,47% of the parents know the Sundanese traditional children's songs.
 - d. 96,76% of the parents seldom, never, or do not listen to *kawih barudak Sunda* at all.
 - e. 66,47% of the parents believe that Sundanese *kawih* have positive meaning and value.

The conclusions above show that 57,06% of the parents in West Java know and understand the cultural value from Sundanese traditional children's songs.

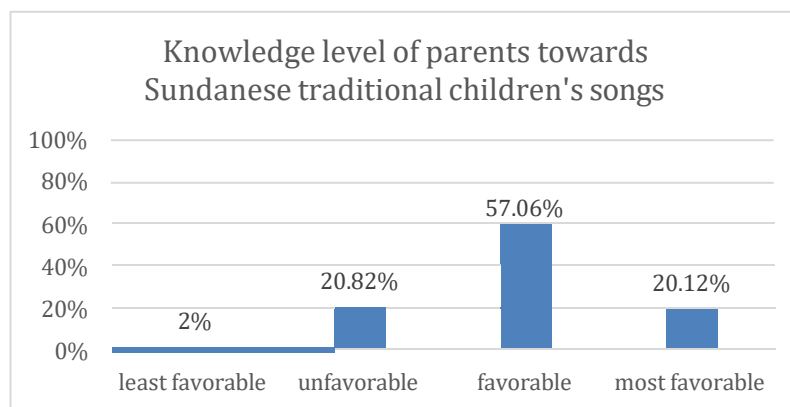


Figure 1. Knowledge level of parents towards Sundanese traditional children's songs

As for the result from survey using questionnaire which consists of 18 *kakawihan barudak sunda*, including lullaby, advice song, entertainment song, and playing song with the diverse theme and title, can be seen as follow:

Table 2. The average knowledge of parents towards Sundanese traditional children's songs.

18 <i>kakawihan barudak</i>	Average respondent
I memorize the whole lyric to the song	18,66%
I memorize partial lyric to the song	16,40%
I know the melody of the song, but do not memorize the lyric	11,95%
I have never heard the song before	16,37%
I often sing the song to my children	6,72%
I occasionally sing the song to my children	12,36%
I have never sung the song to my children	17,54%

2. Belief in instilling cultural values in nursing/parenting the children.

Below are the data of the parents' awareness on the importance of Sundanese traditional children's songs in everyday parenting:

- a. 24,12% of the parents experienced being sung to or introduced to the Sundanese traditional children's songs by their parents. This shows a very lack of existence of Sundanese *kawih* inherited by the parents.
- b. 28,53% of the children is sung to and introduced to the Sundanese traditional children's song by their grandparents. This shows the lack of transference of the sundanese *kawih* to the younger generation.
- c. 70% of the parents stated to not having any memory of being sung to with Sundanese traditional children's songs by their parents. This means that the meaning and preservation of Sundanese songs are starting to become rare.
- d. 82,94% of the parents understand the importance of Sundanese traditional children's song for their children. Eventhough the data shows the lack of purposing and recognition regarding the heritage of Sundanese songs, yet the parents believe that the Sundanese traditional children's songs possess positive value for their children.
- e. 84,71% of the parents understand the importance of their children knowing about the Sundanese traditional children's songs. This becomes the basis of action to preserve Sundanese *kawih* towards their children.
- f. 94,12% of the parents stated that there is no relation between Sundanese traditional children's songs and parenting. This shows that several Sundanese *kawih* do have a close relation with parenting, however, the parents are yet to realize that.

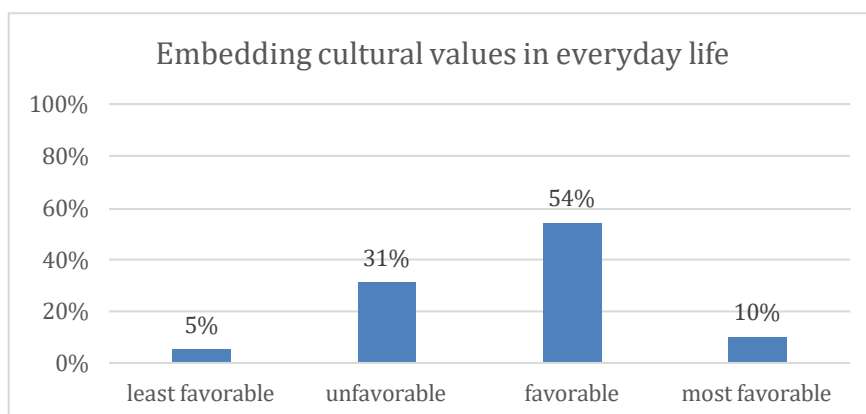


Figure 2. Embedding cultural values in everyday life.

The conclusion from the data above shows that 64,07% of the parents are aware that Sundanese traditional children's songs are rich with positive values and are good for their children. However, they have not yet realize that those songs are closely related to parenting. One of the causes is because most of the parents do not really have memory with Sundanese traditional children's songs themselves.

3. The use of Sundanese traditional children's songs in parenting.

Parenting tradition done by the parents in a region or in certain ethnic group as a figure or example in value, rule, and attitude can be seen through how often the parents nurse their children accompanied by Sundanese traditional children's songs.

- a. 6,76% of the parents introduce Sundanese traditional children's songs to their children, meaning that the preserverance of *kawih* from the parents to their children is very

minimum.

- b. 46,18% of the parents put their children to sleep while singing Sundanese traditional children's songs, meaning that less than half of the parents being observed are using Sundanese *kawih* as lullaby.
- c. 70,59% of the parents sing Sundanese traditional children's song while playing with their children, meaning that there is a decent amount of parents using Sundanese *kawih* to accompany their children while playing.
- d. 13,24% of the parents sing Sundanese traditional children's songs while accompanying their children, this shows the lack of involvement of Sundanese *kawih* while accompanying their children.
- e. 70,59% of the parents sing Sundanese traditional children's songs upon dealing with crying or upset children. This means that there are Sundanese *kawih* being used by most of the parents to calm their children when they are upset or crying.
- f. 11,76% of the parents believe that their children will sleep if being sung to with *kakawihan barudak Sunda*, this relates to point b that the use of Sundanese traditional children's songs as lullaby is still minimum.
- g. 85,00% of the parents believe that hen their children are crying or upset, they will become calm if being sung to with the Sundanese traditional children's songs. This means that Sundanese songs have a good effectivity in controlling the children's emotion.
- h. 89,12% of the parents stated that their children feel happy when being sung to with Sundanese traditional children's song, meaning that the children are interested in these songs.
- i. 4,71% of the parents play Sundanese traditional children's songs to their children, this shows the lack of the parents' role fasilitating their children to know more about Sundanese songs.
- j. 73,53% of the parents sing Sundanese traditional children's songs to their children, meaning that they try to show their role in introducing the Sundanese *kawih* to their children.

The final conclusion of the above statement shows that parenting tradition of parents in West Java in embedding values, rules, and attitudes seen from how often the parents nurse their children using sundanese traditional children's songs is still very limited. There are 47,15% of the parents who use Sundanese traditional children's songs in their parenting. This means that parents in West Java do not involve Sundanese traditional *kawih* in their daily activities when they are with their children.

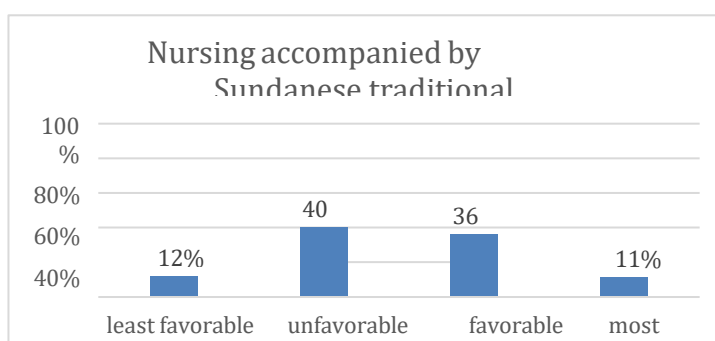


Figure 3. Nursing accompanied by Sundanese traditional children's song.

DISCUSSION

The findings of this research show that the existency of Sundanese traditional children's songs as nursery rhymes amongst parents in West Java is very limited. The role of Sundanese *kawih* as nursery rhymes for parents in West Java is felt very minimum with the average data of 62,76%. This data show that the involvement of Sundanese *kawih* is still rarely introduced, inherited and preserved into nursing by the parents to their children.

The level of knowledge of the parents in West Java shows that they have known well and recognized every Sundanese *kawih*, well enough in understanding every meaning of each songs yet still lack interest in singing, introducing, and preserving them by both playing the songs through video or audio or singing them. The average number of 77,18% shows the knowledge that parents in West Java have concerning Sundanese *kawih*, meaning they know and understand the songs. This shows that almost half of the parents being observed in this research show their understanding on cultural values and understanding towards Sundanese songs in general, but not with particularly with Sundanese traditional children's songs. Sundanese song has a variety of genre such as *Pop Sunda*, *Bajidoran*, *Cianjuran* etc. The result of showing 18 *kakawihan barudak Sunda* songs shows the lack of parents who actually memorize the whole lyrics and also not really capable of singing them. Most of them only know part of the lyrics, and only a fraction of the who occasionally introduce those songs to their children through nursing, but many of them do not even recognize any of the songs. Whereas, in order to preserve local wisdom, parents are expected to understand and know thus can be used in various everyday activities (Rachmawati, 2023).

Local wisdom preserverance is not apart from the attachment of parents with their children (Szűcs et al., 2023) (Kyung Hee Kim, 2024). The lack of existence of Sundanese traditional children's songs is also in line with the decreasing phenomenon of the use of Sundanese language in everyday conversation where people choose to communicate using a mix between Sundanese and Bahasa Indonesia (Zenab & Anggana, 2024). Moreover, there is cultural acculturation as the impact of globalization, that is also changing people's mindset towards the decline in the existence of traditional culture, where more multicultural and diverse people tend to ignore local cultural values (Syah & Suwarno, 2020). The instillation of cultural values in everyday life can be seen from how much parents are aware of the importance of Sundanese traditional children's songs' role as nursery rhymes. The involvement of these songs in their parenting is seen as minimum with the average score of 64,07%. Most of the parents do not believe that there is relation between Sundanese *kawih* and parenting (Rachmawati, 2019). This happens because the parents do not actually have memory with Sundanese traditional children's songs. However, parents realize that Sundanese *kawih* are rich with positive value and are important for their children (Hallam, 2010).

Another study shows that the interaction between parents and their children needs to be mutual, which will increase their emotional bond and attachment through simple activities such as playing together, telling story, singing together and other activities (Hayati Dahlan & Nur Annisa, 2017). Lullabies create a calming environment, helping infants regulate their emotional states. Research indicates that lullaby-style singing is associated with soothing qualities, allowing infants to focus inwardly and develop a sense of security (Rock AM, Trainor LJ, Addison TL, 1999). Some of the parents do not realize that their existence may impact every activities and optimalize the children growth and development. The thing that they are aware of is that parenting only related with set of rules or as the main job for the parents, by putting aside simple things such as doing fun things together, which can develop emotional experience between the parents and their children.

The parenting traditions carried out by parents in a particular region or ethnicity as a

figure or example of Sundanese parents in terms of values, rules, and attitudes, by knowing how often parent nurse their children accompanied by Sundanese traditional children's songs shows an average value around 47,15%, which means that there is still a lack parental involvement in presenting Sundanese traditional children's songs in their upbringing or in their daily activities. The involvement of parents in the art education process includes the transfer of cultural values, experience, and tradition from one generation to the next one (Szűcs et al., 2023) (Kyung Hee Kim, 2024). Variou sources show that most of the parents understand the important meaning of every lyrics of Sundanese traditional children's songs (Rachmawati, 2023), as also found in this research. However, the results of surveying with 18 songs show that many parents in West Java who do not introduce and pass on the Sundanese traditional children's songs in their parenting activities, whether when putting their children to sleep, playing, advising, comforting and calming when they are angry or crying.

CONCLUSION

The results of this research show the lack of existence of Sundanese traditional children's songs as nursery rhymes amongst parents in West Java. The data shows an average of 62,76% indicating that the involvement of Sundanese *kawih* is still rarely introduced, used, or sung by parents in West Java.

1. The level of knowledge of parents in West Java shows that around 77,18% know or understand Sundanese traditional children's songs, which means that almost half of the parents in West Java show their understanding regarding knowledge of cultural values and parental knowledge of Sundanese songs.
2. The instillation of cultural values by presenting Sundanese traditional children's songs in parenting is still quite minimum with an average data of 64,07%. Even though they know the importance and understand every meaning of Sundanese *kawih*, parents in West Java do not have much experience of being sung to or introduced to Sundanese *kawih* by their parents. Most parents do not believe that there is a connection between Sundanese *kawih* with parenting.
3. Parenting traditions involving Sundanese *kawih* shows an average score around 47,15%, which indicates the lack of involvement of Sundanese *kawih* by the parents in the children's activities and parenting, whether it is when they put their children to sleep, play with them, and calm them down when they are angry or crying.

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