



Implementation of the Singing Method to Understand *Unggah-Ungguh Basa* in Javanese Language Learning in Middle School

(Implementasi metode bernyanyi untuk memahami *unggah-ungguh basa* dalam pembelajaran Bahasa Jawa di SMP)

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Abstract: Javanese language ethics are part of learning Javanese, which is considered difficult for students to learn. The language levels in the variety of *ngoko* and *krama* make students confused in their applications. Rigid learning also makes it harder for students to memorize Javanese ethics vocabulary. The singing method poses an easier and more interesting solution to learning Javanese language ethics. This study aimed to describe the implementation of the singing method and its implications for learning Javanese language ethics in class. This study used the descriptive-qualitative method. The research data were obtained from observations and interviews with Javanese language teacher informants at Public Junior High School 1, Selorejo. Data collection techniques included observation and structured interviews. Data analysis was carried out through data collection, data condensation, data presentation, and drawing conclusions. The results showed that the learning method of singing included the preparation, implementation, and evaluation stages. The singing method stimulates students' optimal development to understand the proper application of Javanese language ethics. This is shown by the ability of students to correctly differentiate the application of Javanese language ethics based on their variety and level. Thus, the singing method can be applied to learning Javanese language ethics at school.

Keywords *javanese language ethics, javanese language learning, javanese vocabulary, singing method*

Abstrak: Materi *unggah-ungguh basa* merupakan salah satu materi pembelajaran Bahasa Jawa yang dinilai sulit dipelajari oleh siswa. Adanya tingkatan dalam bahasa ragam *ngoko* dan *krama* membuat siswa merasa bingung dan sering tertukar dalam penerapannya. Selain itu, pembelajaran yang kaku membuat siswa semakin sulit menghafal kosakata *unggah-ungguh* bahasa Jawa. Bernyanyi adalah salah satu metode yang dapat digunakan untuk belajar *unggah-ungguh basa* secara mudah sekaligus menyenangkan. Penelitian ini memiliki tujuan untuk mendeskripsikan implementasi metode menyanyi dan implikasinya terhadap pembelajaran *unggah-ungguh* bahasa Jawa di dalam kelas. Metode deskriptif kualitatif adalah metode yang digunakan dalam penelitian ini. Data dan sumber data penelitian berupa hasil observasi dan wawancara dengan informan guru bahasa Jawa UPT SMPN 1 Selorejo. Teknik pengumpulan data penelitian dengan observasi dan wawancara terstruktur. Analisis data dilakukan melalui tahap pengumpulan data, kondensasi data, penyajian data, dan penarikan simpulan. Hasil penelitian menunjukkan bahwa implementasi metode bernyanyi dalam pembelajaran meliputi tahap persiapan, pelaksanaan, dan evaluasi. Metode bernyanyi memberikan stimulasi perkembangan siswa lebih optimal sehingga dapat memahami penggunaan *unggah-ungguh* bahasa Jawa yang tepat. Hal ini ditunjukkan dengan kemampuan siswa dalam membedakan penerapan *unggah-ungguh* bahasa Jawa berdasarkan ragam dan tingkatannya dengan baik dan benar. Dengan demikian, metode bernyanyi dapat diterapkan selama pembelajaran *unggah-ungguh* bahasa Jawa di sekolah.

Kata Kunci *kosakata bahasa Jawa, metode bernyanyi, pembelajaran bahasa Jawa, unggah-ungguh basa*

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INTRODUCTION

The Javanese language serves as a medium of communication for daily use among Javanese people. Language is a vital tool for humans to convey messages, whether spoken or written (Mujiyanto & Sudjalil, 2021). The Javanese language features specific procedures and dialects for conveying the speaker's intentions to their speech partners, which are distinctive characteristics of the language (Chotimah et al., 2019). The Javanese language is a mandatory local content-based subject that must be taught at the primary and upper secondary education levels according to regulations set by three governors in East Java, Central Java, and Yogyakarta Special Region (Hasanah et al., 2020). The purpose of implementing this regulation is to preserve the Javanese language as a cultural heritage of the Javanese people through education. Furthermore, Javanese lessons encompass moral principles capable of influencing pupils' personalities in educational institutions.

Javanese language learning substantially consists of four main components, namely language, literature, culture, and Javanese script. The four components are unity and support each other in learning Javanese. These components are also manifested in four language skills, including skills in listening, reading, speaking, and writing (Nabiilah & Subrata, 2021). Despite being a local-based subject, Javanese language learning still experiences several problems. One of the problems that occur in various classes is the lack of understanding in the use of the Javanese language *unggah-unggub* properly and correctly by students (Utami et al., 2019).

Unggah-unggub basa, within the Javanese language framework, refers to the use of language based on manners and politeness. The selection and use of appropriate words for communication with speech partners of all ages, including younger counterparts, peers, and older individuals, are integral aspects of Javanese *unggah-unggub* (Wahyuni, 2021). Javanese etiquette poses a significant challenge for students due to its various levels and varieties, such as *ngoko* and *krama* varieties, which require adjustment based on the speech partner's context and social status. Unfortunately, many students struggle with the Javanese language both in writing and orally. They frequently make errors in the application, failing to consider the status of the speech partner or third person in the discussion (Utami et al., 2019). Errors encompass various aspects of language, such as phonology, syntax, semantics, and pragmatics (Effendi, 2015). This issue arises from students' lack of understanding to the appropriate use of Javanese *unggah-unggub* in their family and community settings. In the familial realm, children typically employ *ngoko* variety of Javanese or Indonesian in their communication (Farahsani, 2017; Nurmasari et al., 2017). This phenomenon is also prevalent within the community, where the *ngoko* variety of Javanese is commonly used to communicate with older or more respected speech partners due to the community's lack of mastery of the Javanese language (Sudikan, 2017).

The problem of Javanese *unggah-unggub* is a complex learning problem. This problem is also caused by several factors originating from the school environment. Teachers prefer to use Indonesian as the language of instruction. Meanwhile, some schools also prioritize the use of English. The intensity of Indonesian and English used in schools will shift the use of the Javanese language due to the demands of the times (Gusdian & Lestiono, 2019; Utami et al., 2019). In addition, monotonous Javanese language lessons in the classroom also make students feel bored and quickly forget the memorized vocabulary (Masjid, 2016). The low mastery of vocabulary based on *unggah-unggub basa* can also hinder communication in Javanese language learning, especially communication using the *krama* variety (Fayzullakulovna & Kizi, 2022). Moreover, Javanese language learning in schools is carried out in a short time with a maximum duration of two lessons per week. This hurts Javanese language learning because it cannot fulfill the competency outcomes that have been set (Widiyono et al., 2020). Javanese language learning expects students to be able to understand and implement the Javanese language ethics or *unggah-unggub*, both in *ngoko* and *krama* varieties properly and correctly. Based on these problems, there is a need for creativity and new learning strategies that must be applied by teachers in learning *unggah-unggub basa*, for example by applying the singing method.

The use of the singing method is an accessible and cost-effective approach to learning. Singing has a demonstrated impact on brain balance and can cultivate a congenial ambiance (Lestari & Handayani, 2017). This atmosphere can be an attraction and increase students' learning motivation.

When students feel enthusiastic and happy, everything taught by the teacher can be accepted, memorized, and remembered easily by students (Wicaksono et al., 2022). In language learning, the presence of songs or chants will greatly help speakers at the beginning of language learning (Ludke et al., 2014). Relaxing songs can also maintain students' emotions, making it easier for students to absorb and remember the vocabulary learned (Santosa et al., 2021). Thus, the singing method can support teachers and students in achieving the predetermined language learning goals.

Research on the application of the singing method has been carried out by other researchers. Research by Ludke et al. (2014) showed that the singing method can facilitate verbatim memory for speaking a foreign language, namely Hungarian. Research by Yusof et al. (2016) also showed that the singing method can help students master Arabic. Research by Santosa et al. (2021) showed that the use of singing methods can facilitate language acquisition and mastery in early childhood. Meanwhile, Loka & Ichsan's research (2022) proves that the singing method can increase students' learning motivation so that it can spur the development of children's moral, character, and religious values in Islamic education. Research on singing methods in language learning is also complemented by research by Asyifana, Muslimah, & Wahdah (2022) that singing methods can increase the ability to remember Asmaul Husna by children at TPA Al-Muhajirin Sidomulyo, Palangka Raya, Central Kalimantan. Based on some of these studies, the singing method can have a positive influence on students' cognitive development. However, based on several studies that have been mentioned previously, no one has examined the singing method to provide understanding related to the application of the Javanese language *unggab-ungguh* to junior high school students, so in this case the authors are interested in studying it.

This study aims to describe and analyze the implementation steps or application of the singing method related to the application of *unggab-ungguh basa* in the classroom for junior high school students. In addition, this study is to find out the implications of the application of the singing method as an alternative solution to provide understanding to students regarding the application of Javanese language appropriately, well, and correctly. Thus, the researchers hope that this study can provide theoretical and practical contributions to Javanese language teachers as a reference for learning methods in teaching the Javanese language in the classroom. This research is also expected to be useful as a reference for other researchers to deepen and expand the study of the problematics of the Javanese language *unggab-ungguh* at various levels of education.

METHOD

This study employed descriptive qualitative research as the methodology for data collection. For this purpose, qualitative research methods were deemed most suitable. The researchers aim to provide a detailed depiction of the situation as it unfolded in the field. Moreover, the study investigated the phenomena that are prevalent in the field with a focus on the implementation of the singing method in teaching the *unggab-ungguh basa*, a part of Javanese language learning material in the classroom.

This study utilized observational and interview data gathered from the participants. The participant was a Javanese language teacher, teaching class VIII at UPT SMP Negeri 1 Selorejo, Blitar, in East Java. The selection of the Javanese teacher participant was based on their use of the singing method to enhance comprehension of the Javanese language among their classroom students. The data were gathered through structured interviews and observations using prepared grids. Technical terms are explained upon the first usage. Observations were made during Javanese language *unggab-ungguh* learning sessions that employed the singing method. Students from classes VIII-D, VIII-E, VIII-F, VIII-G, VIII-H, and VIII-I, each having an average of 30 students, were observed for this study. The interview was conducted using a structured approach based on a predetermined set of questions that were devised to explore the issue of language *unggab-ungguh* amongst students and the application of the singing method as an alternative solution. To ensure the validity of the research data, the information obtained from the Javanese teacher informant was cross-checked and reconfirmed by source triangulation.

The data analysis technique used in this study, as outlined by Miles et al. (2015) involved data collection, condensation, presentation, and conclusion drawing. The researcher gathered the data and then condensed it further to align with the research objectives. Data presentation was achieved by providing a descriptive account of the implementation steps of the singing method, supported by relevant theories. This approach is expected to enable the formulation of the correct conclusions to address the research problems at hand.

RESULTS AND DISCUSSION

The Javanese language is one of the compulsory local content-based subjects taught at UPT SMP Negeri 1 Selorejo, Blitar, East Java. This lesson is compulsory for students in grades VII, VIII, and IX. The singing method used by the teacher is one of the methods applied when learning Javanese with the aim that students can learn and remember the correct Javanese language easily and with fun. The material delivered by singing will be more easily remembered and understood by students. This method is also able to improve a conducive classroom atmosphere because students' attention is focused on the teacher (Prayudha & Malik, 2021). The application of this method was not carried out in all classes. This method was carried out in classes VIII-D, VIII-E, VIII-F, VIII-G, VIII-H, and VIII-I, each class with an average of 30 students. This section will discuss in more detail about the implementation of the singing method used to teach the Javanese language and its impact on changes in students' attitudes in applying Javanese language (especially *unggah-ungguh basa*) in the classroom.

Implementation of singing method in learning

The implementation of the singing method in learning Javanese *unggah-ungguh* material in the classroom can be described into three parts, including the preparation, implementation, and evaluation stages. The three stages are carried out sequentially by the teacher and students in the classroom. The following is a description of the three stages, namely preparation, implementation, and evaluation of the singing method.

Preparation Stage

This initial stage involves observation. The teacher observed the condition and character of students in each class objectively. Additionally, an initial survey was conducted by asking students questions using common Javanese vocabulary. The purpose of this survey was to determine the students' level of proficiency, which was then classified into three groups: not proficient, moderately proficient, and proficient. The classification of words requires students to possess not only knowledge of their form but also their meaning (Fayzullakulovna & Kizi, 2022; Susanto et al., 2020). Results from testing students on Javanese vocabulary of the *krama* variety through teacher-led question-and-answer sessions are presented in the following Table 1.

Table 1
Variety of *krama* vocabulary tested to students

No	Vocabulary of <i>krama</i> variety	Meaning (Indonesian)	Meaning (English)	Observation result
1	<i>kemawon</i>	<i>banya, saja</i>	just, only	more than 50% of students did not master
2	<i>dados</i>	<i>jadi</i>	become	more than 50% of students mastered
3	<i>paningal</i>	<i>mata</i>	eyes	more than 50% of students did not master
4	<i>kesab</i>	<i>pergi</i>	go	more than 50% of students did not master
5	<i>dalem</i>	<i>rumah</i>	house	more than 50% of students did not master

The results showed that the students did not know the meaning of some of the vocabulary words asked for by the teacher. For example, the students did not know the meaning of the word ‘*kemawon*’, which can be interpreted as ‘only’ or ‘just’ in English, and ‘*banya*’ or ‘*saja*’ in Indonesian. This is even though it is a word that is often heard and spoken in everyday conversation. Students also misinterpret the word ‘*dalem*’, which means ‘*dalam*’ in Indonesian. This is because the students think that the two words have similar sounds and letters, so the meaning is the same. The word ‘*dalem*’ should mean ‘house’, which is the highest level of manners to refer to the house of someone older or more respected. This problem is in line with the opinion of Hasanah et al. (2020) that students often experience difficulties in learning Javanese, especially about *unggah-ungguh basa*, because they do not understand the meaning of the Javanese vocabulary they read or hear. Thus, these results show that the majority of students are still in the category of not mastering *unggah-ungguh basa*.

After making conclusions from the observation results, the teacher designs the learning method to be used, namely the singing method. In the current era, teachers are required to be creative in creating a pleasant and memorable learning atmosphere for students with an efficient and effective approach based on the learning material presented (Rizqy, 2019). In this case, informant also stated that teachers must be creative in creating songs with tones that are easy for students to memorize. This means that teacher produce the song and tune that will be taught to students. The song can only consist of a few short lines so that students can easily remember and memorize it. Meanwhile, the tune used is adapted from the tune of the song “Iwak Peyek”.

The selection of “*Iwak Peyek*” as the tune was due to its popularity as one of the most recognizable Javanese songs. Eny Sagita, a dangdut koplo singer from Nganjuk, East Java, popularised the song. It is also easily memorable and straightforward to sing. The duration of the musical breaks is moderate and agreeable, saving students and teachers from expending significant effort or taking deep breaths to perform it. Furthermore, the uniform tone of each verse simplifies memorizing the song for students. In other words, “*Iwak Peyek*” has a simple tempo, tone, rhythm, and pause, so that it can be used as a learning tool and make it easier for students to remember.

Implementation Stage

The singing method is not fully implemented during the lesson due to its limited duration. The teacher plays a vital role at this stage as the instructor and controller of the classroom atmosphere. Implementing the singing method at the beginning of the learning process or as an apperception of learning is more effective. This approach aims to stimulate students’ enthusiasm and interest in learning from the outset. This technique involves students, who are divided into groups to sing in unison or take turns. For instance, group 1 sings a line of the song, and then group 2 takes over the next line, and so on. This method can also aid in enhancing students’ focus. The class environment during this phase can be visualized as portrayed below.



Figure 1. Classroom atmosphere when the teacher applies the singing method

Figure 1 illustrates a classroom environment that is highly conducive and well-managed by the teacher. The students sit neatly and attentively on their respective benches. Additionally, they pay close attention to the teacher's instructions, including connecting the song alternately for each group. This conducive classroom environment is likely to facilitate student concentration during the implementation of the singing method of *unggab-unggub basa*.

The singing method of Javanese *unggab-unggub* is also carried out continuously from one meeting to the next with different lyrics and adjusted by the teacher. The purpose of the modification of the song lyrics is to increase students' mastery of vocabulary and understanding of the application of the Javanese language. Of course, the vocabulary used as song lyrics is *ngoko* and *krama* vocabulary such as verbs, adjectives, pronouns, and so on, which are commonly used in daily conversation.

The Javanese teacher informant stated that the singing method contains melodies, so that it can attract students' enthusiasm and create a cool and fun atmosphere. Song lyrics created by the teacher will certainly be more relevant to the expected learning objectives to be achieved. In this case, the implementation of the singing method is not only singing, but also a follow-up in the form of giving quizzes to students. Without a follow-up or quiz, students will not pay close attention to the song delivered by the teacher. Meanwhile, during the quiz, if students get a low score or below the predetermined score standard or cannot answer the question, students must take remediation with different questions. This aims to make students want to memorize as well as the teacher's effort to control students' willingness or interest in learning Javanese *unggab-unggub*.

The singing method is complemented by other learning methods such as lectures. The implementation of this approach involves several steps. Initially, the teacher provides a concise introduction to the significance of learning Javanese *unggab-unggub*. This activity aims to draw students' attention to the significance of learning *unggab-unggub*, ensuring they follow the teacher's guidance. Furthermore, the teacher delivers examples of songs and their corresponding tones orally and in writing. These examples play a pivotal role in providing students with a clear understanding of what they are learning and the subsequent tasks. In this scenario, the teacher uses the lecture method to explain the *ngoko-krama* levels present in the song's lyrics that the class will sing together. Following this, the teacher asks the students to mimic the song multiple times, intending them to comprehend the song's content. Finally, the teacher supervises the students as they sing songs containing the Javanese language *unggab-unggub* jointly or in turns. Students are required to adhere to all instructions given by their teacher regarding the lyrics that are to be sung in turn. Here is an example of song lyrics used as teaching material for the Javanese language *unggab-unggub* method in the learning process at UPT SMP Negeri 1 Selorejo, Blitar.

<i>Aku mangan, kula nedha</i>	'I'm eating, I'm eating'
<i>Kula nedha, ibu dbabar</i>	'I'm eating, Mom's eating'
<i>Aku ngombe, kula nginum</i>	'I'm drinking, I'm drinking'
<i>Kula nginum, ibu ngunjuk</i>	'I'm drinking, Mom's drinking'
<i>Aku tuku, kula tumbas</i>	'I'm shopping, I'm shopping'
<i>Kula tumbas, bapak mundhut</i>	'I'm shopping, Father's shopping'
<i>Aku bali, kula wangsul</i>	'I'm going home, I'm going home'
<i>Kula wangsul, bapak kondur</i>	'I'm going home, Father's going home'
<i>Aku teka, kula dugi</i>	'I'm coming, I'm coming'
<i>Kula dugi, bapak ramuh</i>	'I'm coming, Father's coming'
<i>Aku turu, kula tilem</i>	'I'm sleeping, I'm sleeping'
<i>Kula tilem, bapak sare</i>	'I'm sleeping, Father's sleeping'

The lyrics provided were composed by a Javanese language instructor to align with specific objectives. Vocabulary in the song may be modified to reinforce student memorization and comprehension of newly acquired vocabulary. Examples of how the singing method was applied in

this study are available via the link <https://bit.ly/MetodeBernyanyiNgokoKrama> or through scanning the provided barcode.



Figure 2. Barcode of an example video of the implementation of the singing method

The lyrics above exemplify the application of Javanese language in *unggah-ungguh basa*, focusing on showing respect towards oneself and elders in society. The song distinguishes between ‘*aku*’ (*ngoko*) and ‘*kula*’ (*krama*) to signify personal identity, while ‘*Ibu*’ and ‘*Bapak*’ symbolize older individuals who deserve reverence. Please refer to the following table for clarification on the vocabulary of *unggah-ungguh basa* used in the song.

Table 2
Classification of vocabulary in songs based on *unggah-ungguh basa*

<i>Ngoko</i>	<i>Krama</i>	<i>Krama Inggil</i>	Meaning (Indonesian)	Meaning (English)
<i>mangan</i>	<i>nedha</i>	<i>dhabar</i>	<i>Makan</i>	Eat
<i>ngombe</i>	<i>nginum</i>	<i>ngunjuk</i>	<i>Minum</i>	Drink
<i>tuku</i>	<i>tumbas</i>	<i>mundbut</i>	<i>beli</i>	Buy
<i>bali</i>	<i>wangsul</i>	<i>kondur</i>	<i>pulang</i>	Go home
<i>teka</i>	<i>dugi</i>	<i>ravuh</i>	<i>datang</i>	Arrive
<i>туру</i>	<i>tilem</i>	<i>Sare</i>	<i>tidur</i>	Sleep

The words *mangan* ‘eat’, *ngombe* ‘drink’, *tuku* ‘buy’, *bali* ‘go home’, *teka* ‘come’, and *туру* ‘sleep’ are *ngoko* vocabulary used to describe oneself and are used in *ngoko* in conversation. Furthermore, the words *nedha* ‘eat’, *nginum* ‘drink’, *tumbas* ‘buy’, *wangsul* ‘go home’, *dugi* ‘come’, and *tilem* ‘*туру*’ are Javanese vocabulary varieties of *krama* to discuss oneself. This variety can also be referred to as *krama lugu* or *krama madya* variety. This vocabulary is more refined, polite, and higher level than the *ngoko* variety, but lower than the *krama inggil* variety for others. This is because, in the application of Javanese *unggah-ungguh*, one is placed in a lower position than others so that it has a different vocabulary than the vocabulary of *krama inggil* for others who are more respected. Meanwhile, the *krama inggil* vocabulary of *dhabar* ‘eat’, *ngunjuk* ‘drink’, *mundbut* ‘buy’, *kondur* ‘go home’, *ravuh* ‘come’, and *sare* ‘sleep’ are *krama inggil* vocabulary (the highest level in the classification of *unggah-ungguh basa*) used for others who are older and respected. The application of the example of *unggah-ungguh basa* within the family can certainly provide students with an understanding of the proper use of the Javanese language *unggah-ungguh*.

Evaluation Stage

Once the singing method has been implemented, an assessment must be conducted to evaluate its efficacy and progress. The evaluation process comprises two types: an appraisal based on the student’s performance and an assessment of the methodology used. The teacher conducts comprehensive student evaluation by rectifying any incorrect Javanese terminology utilized during the quiz. By doing so, students are expected to rectify their errors promptly and recall the appropriate vocabulary. This mistake often occurs when borrowing vocabulary from another language, particularly Indonesian, for the word in question (Sunarya, 2021; Ramadhan & Puspitorini, 2020). Students who

do not regularly use polite language in daily conversations may inadequately address the *unggab-unggub basa* of a word (Putinella, 2021). In these instances, teachers should remain patient when correcting student errors and offer encouragement and motivation to continue learning (Syafryadin & Boulahnane, 2021). The teacher evaluates the implementation of the singing method in two ways. Firstly, by observing changes in students' behavior regarding the application of proper *unggab-unggub basa* when using Javanese in class. Secondly, by assessing students' learning outcomes, which may take the form of a final test, in regards to Javanese language *unggab-unggub* after the method has been applied. This study concentrates on the initial evaluation stage, solely based on observed outcomes. The purpose is to offer encouragement and inspiration to pupils, especially in enhancing their comprehension and expertise of Javanese *unggab-unggub*, through evaluative endeavors (Fayzullakulovna & Kizi, 2022). The criteria for observation during this phase are presented in the accompanying Table 3.

Table 3
Observation criteria in the student evaluation stage

No	Observation criteria	Yes	No	Observation result
1	Understanding of <i>unggab-unggub basa</i> when listening	√		Students are able to understand the meaning of <i>unggab-unggub basa</i> used by the teacher in learning.
2	Application of <i>unggab-unggub basa</i> when speaking	√		Students are able to apply proper <i>unggab-unggub basa</i> when communicating with the teacher.
3	Ability to answer <i>unggab-unggub basa</i> quizzes	√		Students can sort out the use of proper <i>unggab-unggub basa</i> in quizzes given by the teacher.
4	Changes in student behaviour	√		Students are more polite and courteous to the teacher both in behaviour and speech.
5	Students' willingness to use <i>unggab-unggub basa</i>	√		Students' vocabulary increases as evidenced by their willingness to use <i>unggab-unggub basa</i> to the teacher outside and inside the classroom.

Based on the observations made, after the teacher applied the singing method in class, the students became more aware of the proper application of the Javanese language. The number of mistakes in Javanese vocabulary mentioned by students also decreased, not as many as before. For example, students have understood that the mention of *krama* to represent oneself is different from the vocabulary of *krama inggil* for the mention of others who are older and must be respected. Students are also able to answer the teacher's question regarding the *krama* language of one of the verbs mentioned. In addition, the development of students' understanding is also manifested in behavior. This is manifested by the behavior of students who have the willingness to start using Javanese manners when speaking to the Javanese teacher.

Implication of singing method implementation in students' mastery of *unggab-unggub basa*

Currently, the existence of Javanese language use in everyday life has decreased (Kustyarini et al., 2020). The phenomenon of declining student *unggab-unggub* can also have an impact on the decline in student character, both verbally and nonverbally. Meanwhile, *unggab-unggub* contains values such as worldview, norms, habits, and customs that develop in Javanese society (Adisti & Rozikan, 2021). Because of this, Javanese people highly uphold *unggab-unggub* in their daily lives, both in terms of language and behavior.

Javanese etiquette (*unggab-unggub*) is crucial for students, involving both language and behavior in interpersonal interactions (Adisti, 2018). This is closely linked to the importance of displaying politeness. Failure to apply Javanese etiquette (*unggab-unggub*) appropriately may imply a lack of politeness. Typically, interactions or conversations may involve speakers and interlocutors with varying social statuses (Utami et al., 2019). Therefore, it is essential to reintroduce students to the

utilization of Javanese *unggab-unggub* as it plays a crucial role in demonstrating politeness alongside attitude (Farahsani, 2017).

The issue of learning *unggab-unggub basa* originates from the inadequate comprehensiveness of the language's manners vocabulary by students. Consequently, a re-teaching of the proper usage of the language is necessary. Despite Javanese being the students' native language, the first variety of Javanese taught or received is the *ngoko* form. The acquisition of subsequent languages can be achieved through language learning, which employs the same principles as acquiring the first language (Susanto et al., 2020). Learning Javanese vocabulary using *unggab-unggub basa* is highly important as it holds contextual relevance in society. As such, gradual stimulation to enhance mastery of polite Javanese vocabulary is necessary. One effective learning method is singing.

Javanese language learning in the classroom can be a more fun and interesting experience with the singing method. With a conducive classroom atmosphere, objective learning can be well achieved (Pramujiono et al., 2019). The application of this method can influence students to actively engage in singing-based learning activities. The complex Javanese *unggab-unggub* becomes easier for students to learn when taught with the singing method. This complexity occurs due to several factors that influence it such as structure, values and norms, age, and the relationship between speakers and speech partners which is the basis for the application of Javanese language in communication (Efendi & Sukamto, 2020).

In general, the singing method can stimulate and balance students' brains. By listening to and singing a song, students can memorize or remember the lyrics without taking a long time to do so (Asyifana et al., 2022). If students have good memory, of course, students' academic abilities and achievements will also be good (Ginting, 2019). After the application of the singing method, students' mastery of vocabulary and understanding of the application of Javanese *unggab-unggub* increased. This is shown through changes in students' behavior in using Javanese *unggab-unggub* correctly, appropriately, well, and not inverted. Students increasingly understand the appropriate application of the Javanese language. In addition, the mastery of the vocabulary of the *krama* variety is also increasing. The singing method is also able to provide a good and memorable learning experience for students. Of course, this change has a good impact on changes in student attitudes and learning outcomes while at school. Students not only understand the rules of applying *unggab-unggub basa* but also gain an increase in the number of vocabulary mastered and the variety of language used in communication based on context (Utami et al., 2019).

Based on this explanation, it can be reaffirmed that the teacher as the presenter of the material as well as the manager of the class during learning should be able to choose appropriate techniques, strategies, methods, and learning models, fun, and able to attract student interest in learning. Student learning outcomes and the achievement of planned learning objectives will certainly be influenced by the teacher's ability to choose the right learning strategy that must be used during the learning process (Sagala & Hutagalung, 2020). This ability is also influenced by teachers' teaching experience, relationships, and creativity in managing learning, especially in language learning (Susanto et al., 2020). The application of appropriate learning methods certainly affects the increase in student learning motivation. This learning motivation can be in the form of pleasure, enthusiasm, and interest in learning something so that the learning process can take place optimally. Students with high learning motivation will certainly support the acquisition of satisfactory learning outcomes (Lesmana & Lubis, 2020).

One way of teaching that includes teacher-controlled procedures is the singing method. Learning with controlled techniques requires the teacher to control and manipulate learning activities in the classroom (Gusdian & Lestiono, 2019). This technique is expected to provide a stimulus for students to interact or respond to activities carried out with the teacher. Of course, interaction between teachers and students is needed to support the realization of a conducive learning atmosphere.

Meanwhile, teachers also cannot only apply one method during the learning process. Teachers need creative, attractive, and effective learning methods to provide understanding to students while creating a good learning atmosphere (Ayuwanti et al., 2021). Teachers must also understand the right

language learning strategy. Language learning strategies have two types, namely direct strategies and indirect strategies. One example is social strategy (Widharyanto & Binawan, 2020). Javanese language learning must indeed apply social strategies. This is because the application of *unggab-unggub basa* requires interaction with other people, both as speakers and speech partners. A pleasant learning atmosphere and a good attitude from the teacher will have an effect in the form of increasing students' confidence to speak using newly learned vocabulary to others (Syafryadin & Boulahnane, 2021). Therefore, the singing method applied in learning *unggab-unggub basa* can be collaborated with other methods such as the lecture method and giving quizzes or questions and answers.

The results of this study are in line with the research of Ginting (2019) and Asyifana et al. (2022) who found that the application of the singing method can help students remember the vocabulary learned during learning. To be able to achieve the expected learning objectives, the songs used in the singing method must be modified with vocabulary that is close to students and adapted to the needs of students (Gusdian & Lestiono, 2019). The results of this study are also supported by Prayudha and Malik's research (2019) which concluded that the singing method can attract students to be enthusiastic and increase student confidence during learning. Furthermore, this research is complemented by Hertilanar and Sari's research (2018) that based on the way teachers present lessons in class, the use of singing methods helps students understand the subject matter more easily. The increase in learning outcomes between before and after the singing method treatment shows the ease of this learning material to be understood by students.

CONCLUSION

The problem of learning Javanese experienced by students at various grade levels is the lack of proficiency in the Javanese language, especially in the mastery of *unggab-unggub basa*. Students often use *ngoko* and *krama* varieties of Javanese in the wrong context because students are not familiar with the vocabulary. This learning problem occurs due to students' habit of using Indonesian and English in communication. In addition, monotonous learning also affects students' mastery of the Javanese language. Therefore, it is necessary to apply a fun method, namely the singing method.

The singing method can stimulate students' memory, especially in language learning. The three stages, which include the preparation stage, implementation stage, and evaluation stage, can be used to implement the singing method in Javanese language learning. Students can also understand and obtain terms related to the use of the Javanese language properly and correctly due to the application of singing methods in Javanese language learning in the classroom. The use of proper *unggab-unggub basa*, both *ngoko* and *krama* varieties, and students' desire to speak Javanese to the teacher in various ways are signs of attitude change. Thus, the singing method can be applied to teach language, especially Javanese language learning of *unggab-unggub basa* material at school.

This research is limited to the application of the singing method as a tool for teaching the Javanese language in junior high school from the linguistic aspect. Future research is expected to dig deeper into Javanese language problems such as issues of the application of *unggab-unggub basa*, both those that occur in the internal scope of the home, school, and society. Future research can also find other alternative solutions to overcome the problems of Javanese language learning material of *unggab-unggub basa* that can be implemented by teachers in the classroom. Meanwhile, the authors hope that this research can be a guide for Javanese language teachers to develop varied Javanese language learning strategies that can be implemented in the classroom easily.

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