



## Analysis of Traditional Art Content of The Dayak Ngaju Tribe “Karungut” as Strengthening the Emotional Social Education of Students in Palangka Raya

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### Keywords

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### Abstract

Education aims to optimally develop the human potential possessed by individuals. The art of "karungut" is a traditional art form of the Dayak Ngaju, through vocal performance. This research to analyze and describe the content of the "karungut" that can be utilized to strengthen the socio-emotional education of students in Palangka Raya. The research method used is qualitative with a case study. Data were collected through interviews, observation, and documentation. The respondents of the research consisted of 3 "karungut" artists, 6 elementary school teachers, and 10 students. The data analysis used was the interactive analysis. The results showed that "karungut" contains the following aspects: (1) self-awareness skills (10%), (2) emotion management skills (20%), (3) empathy skills (20%), (4) relationship management skills (40%), and (5) responsible decision-making skills (10%). In conclusion, "karungut" is a part of the local culture of the Dayak that can be utilized to strengthen socio-emotional education.

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### Introduction

Social emotional education refers to the process through which individuals, particularly children and adolescents, learn to understand and manage their emotions, develop empathy for others, establish positive relationships, and make responsible decisions. It is a very important part of the world of education to develop the human potential of students towards maturity. Through social and emotional education, students are prepared to have skills in living

life in society. What this means is that students (individuals) not only focus on themselves or only on skills, competencies, but also on good relationships with other people and the environment (Moningga, 2024). Elias et al (1997), Elias & Arnold (2006) explain that the social-emotional learning process (social-emotional learning) is the process of learning to recognize and manage emotions, solve problems, develop good social relationships, be empathetic, make decisions right, and responsible. This opinion is in accordance with the opinion of Goleman (2001) who said that social emotional education is a development of the emotional intelligence theory from Goleman (2001) and multiple intelligence (compound intelligence) from Gardner (1990).

The aim of social emotional education is for preventive and promotional (improvement) programs. Preventive means preventing behavioral problems by increasing emotional social competence. “Collaborative for Academic, Social and Emotional Learning” (CASEL) groups the social and emotional learning components into 5 components, namely: a. Self-awareness (self-awareness), or the ability to understand emotions, thoughts and values that influence behavior in various situations. b. Self-management (self-management) or the ability to regulate emotions, thoughts and behavior effectively in different situations. c. Responsible decision making (responsible decision making), namely the ability to make the right and constructive choices in certain situations d. social awareness (social awareness) is the ability to understand different perspectives, including empathizing with the conditions of individuals with different backgrounds. e. Relationship skills (social skills) are the ability to establish and maintain healthy and effective relationships with individuals from different backgrounds.

Social and emotional learning is learning carried out collaboratively in the school community. Social and emotional learning can be taught: (1) on a regular basis: situations or conditions are determined later. Usually carried out outside academic study hours; (2) integrated in certain subjects: Social emotional learning. and can also be integrated in certain lessons. Students can discuss certain cases, group work, role play, or other activities; and (3) culture: becoming a culture in the school environment, for example getting used to solving problems peacefully, respecting other people's opinions, and so on (Moningga, 2024). As important as social emotional education is, many experts say that a person's success in life is largely determined by the emotional intelligence of the person concerned. This opinion explains that a person's ability and skills in managing themselves and establishing social relationships with other people are factors that influence life success.

This statement is supported by Putra (2023) and supported by Goleman (2001) who said that emotional intelligence (EQ) abilities, and through Goleman's (2001) it was found that emotional intelligence accounts for 80% of the determining factors for a person's success, while the other 20% is determined by intelligence quotient (IQ). “Karungut” art is a type of literary art in oral form that is sung/sung with a distinctive rhythm and accompanied by the main traditional musical instrument called “kecapi” (Setiawan, 2016). The assumption that there is a connection between art and character education can be seen in Anna's writing, M (2015), which says that to form character, an element that is very close and easy to digest is the processing of

arts and culture. This statement explains that through artistic activities a character can be built that is in accordance with the culture of the Indonesian nation, namely complete humans both as personal creatures and as social creatures and creatures created by Almighty God.

The statement above was strengthened by [Wardani \(2011\)](#) who said “Especially the next generation as national assets for Indonesia's human development in the future, one thing that must be pursued seriously is the actualization of arts and culture-based character education. For the Dayak tribe, the art of “Karungut” is not just about singing poetry that is beautiful to hear and becomes entertainment, but more than that, Karungut”'s poetry contains virtues. The virtues in question include: togetherness in harmony, ethics and morals, cooperation, responsibility, honesty, justice, self-confidence, and so on. This statement is in accordance with [Setiawan's \(2016\)](#) which says that “Karungut” sings poetry about virtue and wisdom mixed from living legends, advice, warnings and warnings regarding the daily lives of humans and the Dayak tribe. The statement above is in accordance with the opinion of [Anna, et al \(2015\)](#) who said that the fate of the nation in the future is determined by the mental, moral and spiritual conditions of the next generation. The poems contained in “Karungut” are usually written with various poems/suffixes, such as: (a, a, a, a) or (a, a, b, b) or it could also be (a, b, a, b), with a number of stanzas at least 5 (five stanzas) for each title. The art of “Karungut” is usually performed at official events, such as: holidays, traditional parties, weddings, when planting/reaping rice (harvest parties), welcoming guests, when relaxing, when putting small children/babies to sleep/catching, or when you are at a cottage in the middle of the field, and so on. [Siti Arnisyah \(2017\)](#) in her research concluded that “in every verse and line of Karungut poetry, generally provides meaning for the Ngaju Dayak community, such as: a) teaching about the value of life, b) a form of implementation of the Rumah Betang philosophy, and c) respect or respect between people”.

This statement is in accordance with the results from [Kanti's \(2007\)](#) which concluded” that sack as a public information medium has proven to be very important because it can convey moral messages, education, health and actual local and national issues.” These findings are in accordance with the results of interviews with several “Karungut” artists who generally say that the “poems they created deliberately and to be sung so that the aims and objectives of the poems created can be heard by listeners, known and understood well”. The artists' statements are in accordance with the opinion of [Michael Risdianto \(2016\)](#), who said “Karungut has a very communicative character, because the messages conveyed are in the form of rhymes in Dayak language and are easy for the audience to understand.

[Siti Arnisyah \(2017\)](#) concluded that “character values can be found in every verse and line of Karungut poetry, and there are three dominant character values, namely (a) the character of love for the environment, (b) the character of cultural values, and (c) the character of potential self. These findings are supported by the results of research by [Suwarno Muriyat \(2015\)](#) who concluded, among other things: (1) the pedagogical value that can be learned from karungut is the moral value: (a) carrying out traditions in social life, and (b) establishing social relationships in social life. Furthermore, it is said that “Dayak people in social life try to (1) keep their

nadar/promises in accordance with their oath, (2) act politely, (3) be compassionate and respectful towards others, (4) have a work ethic and be serious in carrying out tasks/work, (5) have a learning ethos to obtain education, (6) be friendly and humble, and (7) maintain harmony in society”.

If we look closely, the research findings can be said to be that basically karungut is a way and tool in educational activities in shaping the character of students, and at the same time in implementing social and emotional education itself. Based on the explanation above, it can be underlined that through the art of Karungut, students will have an increasing self-awareness of their strengths and weaknesses. Through the art of Karungut, students will also become stronger in controlling themselves from negative behaviour. Through the art of Karungut, students can feel what other people feel (the power of empathy). Through the art of Karungut, students become stronger in establishing and fostering life together with other people (society). Furthermore, through the art of Karungut, students will have a strong feeling of responsibility.

In connection with the description above in the conclusions of research by [Zion and M. Affandi \(2018\)](#) said that the function of Karungut among the Dayak tribe of Central Kalimantan: (1) the function of preaching character values to people or listeners, (2) the function of remembering or affirming character values so that they are always remembered or not forgotten by the listener, (3) the function of invitation (motivation) with the aim of inviting and encouraging people or listeners to carry out character values, and (4) the function of prohibition so that people or listeners do not violate character values as contained in every poem and verse of “Karungut”. Along with advances in science, technology, communication and information that have occurred, there have also been changes in the order in all areas of life. There are tendencies such as a reduction in family or togetherness lifestyle or a tendency to be selfish, the emergence of negative behaviour such as harming other people and even harming oneself.

The emergence of a lifestyle that does not care about others, and cannot make decisions about problems and an irresponsible attitude in some people or society. On the other hand, it was also found that there are some people who are less aware of their potential, for example what their strengths and weaknesses are. Furthermore, there are still quite a lot of people who are unable to control themselves (manage their emotions), which results in disputes or disputes. It is felt that phenomena like this are important to find effective and efficient solutions, especially in carrying out social and emotional education for students. Based on the descriptions above, to obtain scientifically accountable information and data regarding the content (content/material) of the art of “karungut” which can be used in efforts to strengthen social emotional education, the research team felt the need to conduct research. The aim of this research is to analyse and describe the artistic content of “karungut” which can be used as reinforcement in the social and emotional education of students in Palangka Raya.

## Method

### Research design

This research was carried out using a qualitative research approach with a case study design related to analyzing and describing the artistic content of “karungut” which can be used as reinforcement in the social and emotional education of students in Palangka Raya. This research is that aims to understand the phenomena of what the research subject experiences, for example behavior, perception, motivation, action, holistically, and by means of description in the form of words and language, in a special natural context and by utilizing various natural methods (Moleong (2017)). This statement is supported by Bungin (2003) who said that the main aim of qualitative research is to understand (to understand) social phenomena or symptoms by focusing more on a complete picture of the phenomenon being studied rather than detailing it into interrelated variables. This statement is supported by (Helaluddin, 2019) who said that qualitative research is a research study that tries to understand phenomena in a natural setting and context, so that it cannot manipulate the phenomena it observes.

### Research sample

As a subject or research informant, it is determined based on the researcher's considerations, which is usually called purposive technique (Sugiyono, 2018). In other words, research informants/respondents are not carried out randomly, but have been determined or targeted by researchers (Miles and Huberman, 2019). In connection with this, the respondents or research consisted of 3 (three) Karungut artists, 6 (six) elementary school teachers, and 10 students.

### Research procedure

A case study model is a research activity that examines events in a concrete life setting (Yin, 2002), which is carried out in a place or a subject or a unified system such as a program, activity, event or group of individuals in a certain space and time. Systems that experience a phenomenon Wekke, et al (2019). This statement is in accordance with the opinion (Ahmadi, 2020) which says that a case study is a detailed study of a setting, a subject person, a place where certain documents or events are stored.

### Data analysis

Meanwhile, the data analysis technique used is an interactive analysis model. As a way to ensure the accuracy of research data, it is carried out using data validity tests, which include: credibility tests, transferability tests, dependability tests, and confirmability tests (Moleong, 2017). Next, the research data was analyzed using the “interactive analysis technique, which

includes: data collection, data reduction, data exposure, and conclusion/verification (Miles and Huberman, 2019).

## Results and Discussion

### Results

In this section, research results will be presented and discussed which include: (1) self-understanding skills, (2) emotion management skills, (3) empathy skills, (4) skills for making relationships with other people, and (5) responsible decision-making skills.

#### Self-understanding skills

Based on the results of interviews, direct observations and indirect observations (documents), Karungut content/material was found that could be used in social and emotional education. Specifically, in strengthening “self-understanding skills”, a percentage of content/material was found to be 10%. To clarify content/material that can be a reinforcement in social emotional education, below is an example, namely the verse “Karungut” which is related to “self-understanding skills”.

**Table 1.** Native Language “Dayak Ngaju 1”

Native Language “Dayak Ngaju”	Translation
<ul style="list-style-type: none"> <li>▪ Amun belum dia barima</li> <li>▪ Balemu atei puna barega</li> <li>▪ Ingat kare katapas kakurang</li> <li>▪ Dinu pambelum je tatau sanang</li> </ul>	<ul style="list-style-type: none"> <li>▪ Bila hidup tidak menggunakan akal pikiran (If life does not use reason)</li> <li>▪ Dan rendah hati memang berguna dan berharga (Humility is useful and valuable)</li> <li>▪ Tatap sadar akan segala kekurangan/kelemahan (Stay consciously at all weaknesses)</li> <li>▪ Supaya hidup damai Sejahtera (So that you live peacefully and prosperously)</li> </ul>

#### Emotion management skills

Based on the results of interviews, direct observations and indirect observations (documents), Karungut content/material was found that could be used in social and emotional education. Specifically, in strengthening “emotional management skills”, a percentage of content/material was found to be 20%. To clarify the content/material that can be a reinforcement in social emotional education, below is an example of a verse “Karungut” which is related to “emotional management skills”.

**Table 2.** Native Language “Dayak Ngaju 2”

Native Language “Dayak Ngaju”	Translation
<ul style="list-style-type: none"> <li>▪ Untek sanang balawa atei</li> <li>▪ Jete puna akan penyang simpei</li> <li>▪ Ela sampai hapan kakasar</li> <li>▪ Malalus gawi hapa kasabar</li> </ul>	<ul style="list-style-type: none"> <li>▪ Calm mind, pure heart</li> <li>▪ That is the main spirit</li> <li>▪ Don't be rude</li> <li>▪ Do your work with patience</li> </ul>

### Empathy skills

Based on the results of interviews, direct observations and indirect observations (documents), Karungut content/material was found that could be used in social and emotional education. Specifically, in strengthening “empathy” skills, a content/material percentage of 20% was found. To clarify the content/material that can be a reinforcement in social emotional education, below is an example of the “Karungut” verse which is related to “empathy” skills.

**Table 3.** Native Language “Dayak Ngaju 3”

Native Language “Dayak Ngaju”	Translation
<ul style="list-style-type: none"> <li>▪ Melai pambelum ela mangabuat</li> <li>▪ Ela talingau ikut balikat</li> <li>▪ Keleh belum handep hapakat</li> <li>▪ Halaku hatenga Hatala mamberkat</li> </ul>	<ul style="list-style-type: none"> <li>▪ In life you cannot live alone</li> <li>▪ Don't forget the people around us</li> <li>▪ It's good to live caring for each other in brotherhood</li> <li>▪ Share blessings from the Almighty</li> </ul>

### The skill of establishing relationships with others.

Based on the results of interviews, direct observations, and indirect observations (documents), content/material of *karungut* was found that can be used in social emotional education. Specifically in strengthening the skill of "establishing relationships with people", the percentage of content/material was found to be 40%. To clarify the content/material that can be strengthened in social emotional education, the following is an example of a "*Karungut*" verse related to the skill of "establishing relationships with others".

**Table 4.** Native Language “Dayak Ngaju 4”

Native Language “Dayak Ngaju”	Translation
<ul style="list-style-type: none"> <li>▪ Amun belum huang kahinje</li> </ul>	<ul style="list-style-type: none"> <li>▪ If we live in brotherhood and unity</li> </ul>

<ul style="list-style-type: none"> <li>▪ Melai betang bajihi gantung</li> <li>▪ Keleh itah hatinting lenge</li> <li>▪ Manggatang utus palampang tarung</li> </ul>	<ul style="list-style-type: none"> <li>▪ In the <i>Dayak</i> traditional house (called “<i>Batang</i>”) with high pillars</li> <li>▪ Let us join hands together</li> <li>▪ Raise our dignity and honor together</li> </ul>
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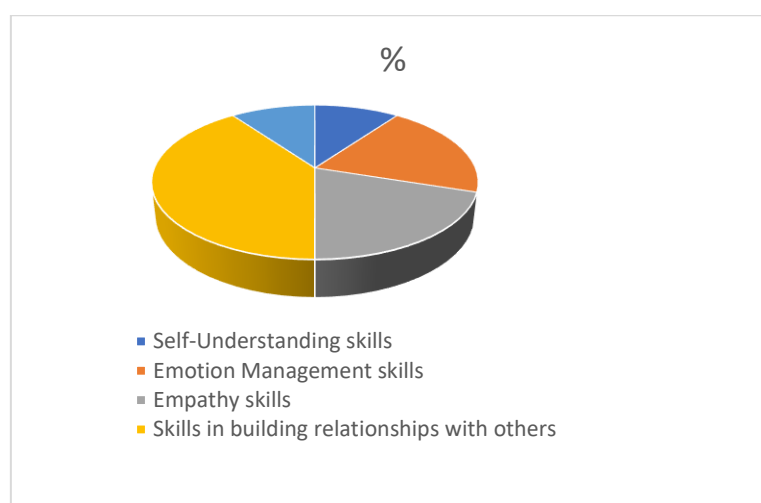
### Responsible decision-making skills

Based on the results of interviews, direct observations, and indirect observations (documents), *Karungut* content/material was found that can be used in social emotional education. Specifically in strengthening the skill of “making responsible decisions”, a percentage of content/material was found of 10%. To clarify the content/material that can be strengthened in social emotional education, the following is an example of a “*Karungut*” verse related to the skill of “making responsible decisions”.

**Table 5.** Native Language “Dayak Ngaju 5”

Native Language “Dayak Ngaju”	Translation
<ul style="list-style-type: none"> <li>▪ Akan Pahari je jadi indudus</li> <li>▪ Ingat peteh kawan tundah kula</li> <li>▪ Keleh bagawi je bujur harus</li> <li>▪ Ela rajin hagjan haganga</li> </ul>	<ul style="list-style-type: none"> <li>▪ To people who have been appointed to a position (ruler or official)</li> <li>▪ Remember everyone's wise message</li> <li>▪ Work well, honestly, and straight</li> <li>▪ Do not blame each other or run away from problems</li> </ul>

Based on the research data, proportionally the percentage (%) of “*karungut*” content/material can be visualized in terms of each social emotional skill as follows.



**Figure 1.** Presentation graph of social emotional skills



## Discussion

The discovery of "*Karungut*" content/material that can be used as reinforcement in social-emotional education in this study is supported by the results of [Suci's \(2019\)](#) which concluded that music has benefits in the development of elementary school students' learning. Among them are learning outcomes, emotional, intelligence, memory and concentration. Students who are accustomed to listening to music from an early age are proven to have more developed emotional intelligence. Children and music have a strong relationship; music is useful for increasing children's intelligence and children's learning development. This statement explains that through music including "*karungut*" the intelligence of students in living social life in society can be developed properly. Through music, students will be accustomed to using the dimension of feelings to respond to stimuli that come from the surrounding environment.

The intended response, for example, is related to togetherness in life, self-confidence, disciplined living, and so on. The results of this study support the results of the study by Irawan and [Desyandri \(2019\)](#) which concluded that arts education such as music art makes a major contribution to the learning process such as pleasing students' feelings, making students active, creating togetherness between students and teachers, fostering self-confidence, discipline, honesty and adjusting thoughts, feelings and actions. The results of this study explain that art or music can be a reinforcement of social emotional education in accordance with the conclusions of the study by [Rahmadani and Wicaksono \(2021\)](#) which states that through music activities with multimedia media, it can stimulate children's social and emotional intelligence at an early age. In addition to the findings that have been mentioned regarding the contribution of art to social emotional education, it is also concluded in the study by [Mitra \(2021\)](#), which is supported by the study by [Hasibuan \(2024\)](#), and also the results of the study by [Mustika, Y., & Nurhafizah. \(2021\)](#), which concluded that movement and song arts can be used to improve students' social and emotional intelligence.

Based on the statements above, it can be underlined that the art of "*karungut*" has a strong logical reason to be used in the implementation of social and emotional education. This means that through "*karungut*" students are trained to express feelings such as beauty, togetherness, responsibility, self-confidence, fortitude and patience, in living life. If observed in depth, then with the content/material owned by the art of "*karungut*" the function of this art is clearly visible. According to [Sion and Affandi \(2018\)](#) there are 4 (four) functions of the art of "*karungut*", namely: (1) the function of conveying character values to people or listeners, (2) the function of reminding or affirming character values so that they are always remembered or not forgotten by the listener, (3) the function of invitation (motivation) with the aim of inviting and encouraging people or listeners to carry out character values, and (4) the function of prohibition so that people or listeners do not violate character values. This statement confirms that the art of "*karungut*" is used to convey information, knowledge, rules and guidelines for living a better life.

On the other hand, this art is also used to provide a warning or emphasize that the noble values of life are always remembered, firmly embedded and applied in everyday life. The following function is to encourage (motivate) everyone to always do everything well, in accordance with the noble values of life. While the last is through the art of "*karungut*" there is an element of prohibition so as not to violate the values of life which are inherited from ancestors. The art performance of "*karungut*" is usually held at times of events such as: welcoming guests, traditional events/traditional parties, commemorations or celebrations of big days. However, this art is often found during free time as a way to entertain the heart in between daily activities.

Along with the progress of the times, the art of "*karungut*" which was originally a vocal art to recite *sair-sair* as if singing, was then accompanied by traditional musical instruments. The musical instrument is known as "*kecapi*" (a plucked musical instrument). In accordance with its development, currently "*karungut*" is not only accompanied by "*kecapi*", but is also equipped with various other traditional musical instruments of the Dayak tribe. Some musical instruments that are usually used to accompany "*karungut*" are: *kecapi*, flute, drum, gong, and *rebab* (Sion and Affandi, 2018). At certain events, the art of "*karungut*" is also often performed to accompany traditional dances of the Dayak tribe of Central Kalimantan. The explanation of "*karungut*" explains that in its performance, this art cannot be separated from 3 (three) elements of art, namely: vocal art, music art, and dance art. Such nature causes the content/material of "*karungut*" to always contain everything that can arouse thoughts, feelings, and actions that are full of values of goodness and virtue that are beneficial for life. This kind of life can only be realized if someone has social and emotional intelligence. In relation to this opinion, it is said that art activities can form the ability to appreciate cultural diversity in forming attitudes of respect, tolerance, democracy, civilization and living in harmony (Kusumastuti 2001).

This is in accordance with the findings of the study which found elements of skills in building good relationships with others and having empathy skills, including emotional management skills, in the content/material of "*karungut*". This statement is supported by the conclusion of the study by Aulia, et al. (2025) which states that the role of art can help children recognize and manage emotions, although the development of empathy and emotional control requires an intensive approach. Furthermore, it is said that music can significantly support the social and emotional development of early childhood. This finding supports the results of the study by Ainiyah and Farida (2015) which states that art is very helpful in the social emotional development of children. The explanations above emphasize that music is an expression of the heart and ideas can be realized in the form of regular and harmonious sounds or sounds. Expressions of the heart and ideas can only be realized from social emotional intelligence itself. This opinion reaffirms that in the art of "*karungut*" there are elements of vocal art and also music art, so that it is a strong reason why this "*karungut*" art can function in strengthening social emotional education. The above opinion is strengthened by the statement that says that

"angklong" music can be used as an alternative in efforts to improve children's social emotional development (Umar Djani, 2009).

The results of the study are supported by Ainayah (2015) who concluded that the implementation of traditional music "Uldaul" in learning at Mustika Kindergarten is very helpful in social emotional development which includes discipline and cooperation in a group. This opinion is supported by Ardipal (2023) who stated that playing traditional musical instruments has a significant influence on children's emotional intelligence, and is further supported by Murtiyoso (2005) which reveals the relationship between traditional arts and issues of emotional intelligence and spiritual intelligence in the arts. Furthermore, it is said that emotional intelligence, which includes the ability to recognize, understand, and manage emotions, is very much needed to support positive social interactions. Based on the descriptions that have been expressed, it can be underlined that the dimensions or elements of social emotional intelligence can be found and have become content/material in social emotional education, among the Dayak Ngaju community in Central Kalimantan Province. In fact, the social emotional skills in question have been packaged systematically and structured in every poem and both "karungut" arts.

## Conclusion

In general, the art of "karungut" can be used as a reinforcement in the implementation of social emotional education for students. Based on the results of the study, it was found that an average of 10% of the content in the art of karungut contains the skill of "understanding oneself". (2) An average of 20% of the content in the art of karungut contains the skill of "managing emotions". (3) An average of 20% of the content in the art of karungut contains "empathy skills". An average of 40% of the content in the art of karungut contains the skill of "establishing relationships with others". (5) An average of 10% of the content in the art of karungut contains the skill of "making responsible decisions".

## Authorship Contribution Statement

Holten Sion: Generating ideas and conceptualization, developing the research design, and managing entire research process. Carolina Fransiska: Translating, Field research including data collection, aorganizing the discussion and conclusion, and writing the literature review. Melinda Prawati: Supervising the research, Data analysis, Data presentation, result composition, and final editing.

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