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Ciblon: Media for Socialization of Children in Pengging Village

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Abstract: This research explores the unique cultural activity of *ciblon*, where children in Pengging Village produce rhythmic sounds by skillfully playing with water. This practice, deeply ingrained in their daily lives, serves as both a playful activity and a medium for cultural expression. The study aims to examine the process of children engaging in *ciblon*, identify the musical elements and techniques involved, and analyze how this activity facilitates socialization among participants. Using a qualitative approach with a social framework based on socialization theory, data were collected through observation, interviews, and documentation, followed by systematic analysis. The findings reveal that *ciblon* not only embodies intricate rhythmic structures created through water and hand movements but also serves as a dynamic space for fostering communication, collaboration, and the transmission of cultural values. By intertwining play, music, and social interaction, *ciblon* contributes to the development of social skills and strengthens community bonds, highlighting its significance as both a cultural heritage and an educational tool for shaping the social and cultural fabric of Pengging Village.

Keywords: children, ciblon, play, socialization.

1. INTRODUCTION

Music can not only be seen as an expression of a sense of beauty in the form of organized sounds. A number of ethnomusological studies show that in many societies, music is used and plays various functions, such as as a medium of communication, strengthening social solidarity, a marker of a group's identity, and also as a means of socialization and enculturation (Sepdwiko, 2021; Tyas et al., 2024). In this sense, Ethnomusicology does not only focus on the study of music as a finished product but also on the process of music occurring. Many types of music exist in a society, not just as a form of expression, but rather as a medium for individual socialization. Music has become a part of human daily life, not only to be listened to and accompany almost every activity, but also to be an important part of social and cultural processes. Music is held for social life and human psychology. In this sense, music is a resource to socialize and integrate society, namely as a means of learning common behaviors and values. Through music, individuals learn social behavior and enrich collective experiences and values.

This paper will discuss the activities of playing Ciblon by children that produce sound patterns (music) as a media for children's socialization in Pengging Village. Ciblon is one of the favorite play activities for children, especially in rural areas. Water play activities are one of the outdoor activities that are commonly carried out by children which is quite typical in the farming community. Rivers, ditches or banners, become familiar places for children in rural areas. They learn to swim, by using their hands in certain positions into or to the surface of the water that makes certain sounds. Generally, ciblon is done by children when they take a bath or play in the river, pond, sendang, umbul, or spring. The children hit, stomped, pierced the surface of the water with a certain pattern so that it produced various colors and sound patterns. Ciblon is a game that has musical elements.



With the various sounds produced from ciblon, the sounds are arranged and arranged in a pattern. Playing ciblon can be done in groups or individually. When in groups, children will interact to produce ciblon games. Human organizational patterns and sound patterns generated as a result of organized interactions (Saputri et al., 2024). When playing, children will apply the socialization process to make the game run according to the agreed goals.

The location of the ciblon is usually in villages that have many spring water sources. Villagers often use the spring water source as a means of daily life. Usually this ciblon game is also very close to agricultural culture. Water continuity as a means of irrigation for rice fields. Rice fields, rivers, banners or other open places around the settlements around the village become activity spaces for village children to play ciblon.

In rural areas, there are generally many places to play. The place is one of the playgrounds for children in groups and individually. Play is done by children when inside the house or outside the house. The terrace or yard of the house is one of the playgrounds for children when they are at home. Generally, the yard of the houses of people living in the village is still large. In addition, there are also many outdoor playgrounds, such as fields, roads, gardens, rice fields, rivers, banners. The arena is a place used by children in carrying out daily activities. Children can choose game activities according to the place they use. Through the chosen place children will play the game according to utilizing the available resources. In playing traditional games it is easy to get in the surrounding environment (Safitri et al., 2024). Children will use the surrounding environment as a place to play.

Pengging is one of the regions in Boyolali, Central Java. The people of Pengging village generally use existing water sources to meet their daily needs. Farming activities are the main sector of daily work of the Pengging community. Water is an abundant resource in Pengging. Rivers, ponds, banners, sendang, and spring water sources are easy to find in Pengging. It has become a tourist attraction since the Mataram Islamic palace of Surakarta hadiningrat came to power (Walyoto, 2019). There are many historical relics from the palace. The abundance of water sources makes this area very close to ciblon play activities.

Ciblon is a game activity that occurs in Pengging. In the process of playing ciblons, it is not just playing, but can produce music. In addition to stimulating creativity, ciblon also encourages socialization among its players. Creating social relationships with game players. Children are perpetrators who often play ciblon. The socialization that occurred when ciblon became a means of learning for children became a role for their group. In this activity, children begin the stage of introducing themselves and the environment. As stated by George Herbert Mead: *Mind, Self, & Society*, there are 3 stages of the human socialization process, namely *the play stage*, *the game stage*, and *the generalized other*. At this time, the ciblon carried out by children is part of the *game stage*, where children are more familiar with roles through friends and the surrounding environment. By learning to place oneself limited by values that have been mutually agreed, playing ciblon becomes a means of social relations between individuals and individuals and individuals with groups. The purpose of this study is to see how ciblon activities, how sound patterns are produced, and how socialization occurs in ciblon games.

2. METHOD

In this study, a qualitative research method was carried out to find out what activities are related to the ciblon game, and how the ciblon is a means of socialization process for children that occurs in Pengging village. To explore the information obtained using observations, children's activities, the environment, written sources and the life of the Pengging community. The technique used through interviews with sources as perpetrators in the ciblon game, collected written data. After it is felt that sufficient information has been collected, data classification is carried out based on several types of data that have a connection with the object of research. Researchers will be able to draw conclusions based on the data processing and analysis carried out previously. The data presentation that has been made previously is systematically interpreted in the discussion. This method was chosen in order to obtain maximum and accurate data, therefore it must really interact directly with the field in conducting research. Socialization is a social process where an individual gets the formation of attitudes and behaviors that are in accordance with the behavior of those around him (Permana, 2019). Through playing ciblon, children learn from each other to socialize, starting from determining the course of the game, determining the rules, learning to play the sounds that occur, and teamwork. This socialization theory is applied by the author to the research Ciblon: Socialization Media Facilities in Pengging Village.

3. RESULTS AND DISCUSSION

3.1 Pengging Village

Pengging Village or often called Pengging is one of the areas located in Banyudono District, Boyolali Regency, Central Java Province. Pengging began to be listed in new history since the Majapahit Kingdom experienced a decline and finally sank completely. This decline was due to the entry of Islam at that time, which was brought by the merchants. Islam entered Majapahit so rapidly that it spread from the countryside to the king's city. At that time, Pengging was included in the territory of Majapahit which was headed by the Duke of (Haris, 2024). The Duke of Pengging at that time was Sri Mangkurung Hadayaningrat, his wife and daughter of Prabu Brawijaya V Raja Majapahit who was named Ratu Pembayun. The marriage of Sri Mangkurung Hadayaningrat and Ratu Pembayun had two sons, namely Raden Kebo Kanigo and Raden Kebo Kenanga. From this genealogy, the successor to the leadership in Pengging will be Raden Kebo Kenanga who is known as Ki Ageng Kebo Kenanga or Kyai Kebo Kenanga. Furthermore, Pengging was led by Ki Ageng Kebo Kenanga. He built a mosque so that his people could worship in congregation and could gain religious knowledge. Although a leader of Ki Ageng Kebo Kenanga did not want to be considered as a high-ranking official in Pengging, he wanted to be treated like ordinary people. Then Ki Ageng Kebo Kenanga was given the nickname by his people, namely Ki Ageng Pengging.

In the early 18th century due to the relocation of the capital of Mataram to Kartosuro, Pengging began to be known again by the community. In the 19th century, Sunan Pakubuwono X often visited Pengging. In the Pakubuwono X era, political and economic conditions have begun to stabilize and can be said to be advanced.

Proof of Sunan Pakubuwono X's political stability is that the buildings in Pengging have PB X signs in every building element. His arrival in Pengging was to make a pilgrimage, relax or vacation and rest. While in Pengging he built a temple named "Pesanggrahan Ngeksi Purna", located on the south side of the mosque. In front of the mosque was established a madrasah named Nambaul Ulum, now it has been managed by the Religious Education Office and changed to Madrasah Ibtidaiyah Negeri. Pengging Market, which is located in Taman Village, was then moved in front of the pesanggrahan south of the Madrasah. South of the pesanggrahan was built a pond or bath. One pool is for the Surakarta Kasunanan Palace family and the other is for public baths. Around the pond was built a garden and given several animals that were kept by Sunan Pakubuwono's followers at that time (Haris, 2024). The area built by Sunan Pakubuwono X is marked by a road area built using paving blocks.

Pengging is a popular regional name in the community to this day. Administratively, Pengging is included in Banyudono District which includes the areas of Dukuh Village, Bendan Village, Ngaru-Aru Village, and Jembungan Village. The four villages are participating areas for Pengging. This is supported by the participation of each region in the Pengging Fair performance which is held every year. Each area in Pengging Village has its own Village. Population data management such as recording birth data, death data, moving data and arrival data is carried out by each Urban Village. The four villages included in Pengging have the majority of their residents working as farmers as found in their respective villages.

Dukuh Village has an area of 149.87 hectares. It consists of 25 RTs with a total population of 3,399 people. The majority of the jobs of Dukuh Village residents are farm workers and factory employees (Dukuh Village Data). Dukuh Village has 5 Umbul Manten banners that have a square shape, according to the guard Umbul Manten is about 32 meters long on each side, so the area of Umbul Manten is about 1,024 m². The surface base is sloping, so the depth is also different from the south door, the water depth is 1.2 meters, the further north it gets deeper and deeper up to 1.8 meters. The Dudo Banner is in the shape of a Rectangle with a length of about 15 meters and a width of about 9 meters, so the area of the banner is about 135 meters. The height of Umbul Dudo itself is actually about 2 meters, but the depth of Umbul Dudo is 1 meter. The Ngabean Banner is circular in shape with a diameter of 20 meters, a depth of 1.5 meters flat on all sides. There is a spring in the middle of Umbul Ngabean. Umbul Kendat which is located between two villages, namely Surobayan Village and Plumbungan Village which has a depth of 1 meter. Umbul Peceren has a length of 17 meters, a width of 10 meters on the east side and a width of 5 meters on the west side. There is a slight curve on the west side so that the shape of the banner is like the letter "P". The depth of the banner is approximately 1 meter.

Bendan Village has an area of 97,480 hectares. There are 3 Hamlets in Bendan Village. The number of residents of Bendan Village is 5,428 people (Data from Bendan Village Village). Most of the residents of Bendan Village work as private employees and according to data from Bendan Village Village, there are 43 people who work as farmers. Bendan Village has 2 Umbul, namely Umbul Sungsang in the shape of a semicircle with a depth of 1.5 meters and Umbul Sitinggil or usually called residents around the Guyangan River.

Ngaru-aru Village is located on the South side of the Solo-Semarang road. Ngaru-aru Village has an area of 160 hectares. There are 2 hamlets and there are 15 RTs with a population of 3,924 people in Ngaru-aru Village (Data from Ngaru-aru Village). The majority of the residents of Ngaru-aru Village work as farm laborers and private employees. In Ngaru-aru Village, there are 2 banners, namely the gemuling banner has a circular shape with an area of 150 m². The depth of the water source is 1.5 meters and the depth of the banner is 0.5 meters. Umbul Mbelo which has existed since 1961 with a problem of 1 meter.

Jembungan Village has an area of 236,0900 hectares with 4 hamlets and 15 hamlets and there are 20 RTs with a total population of Jembungan Village is 4,460 residents (Jembungan village village data). The majority of the residents of Jembungan Village work as farm laborers and private employees. Jembungan Village has 7 rivers for irrigation purposes of farmers whose condition is maintained with an area of 4,176 m².

The Pengging area almost all has a large land, many rice fields. Therefore, the majority of the population has a profession as farmers. The land is still large and the source of spring water can be easily found in Pengging. The daily life of Pengging residents also uses water as an available natural resource. With supportive natural conditions, children can have adequate playgrounds. Children will play according to their environment. There is a lot of land for children to play in Pengging Village, such as rice fields, fields, roads, rivers, banners. Of the many children's games, ciblon is a game that is often found in Pengging.

3.2 Playing Ciblon

Playing is an activity that is carried out on the basis of fun and without considering the end result (Halim et al., 2017). Play activities are in great demand by every child. Most of the time spent by children is playing. Play is every child's right and is very important for children. Playing is not only a pleasure for children but a need, if it is not fulfilled there is a stage of development that does not function well which will be seen later if the child is already a teenager. The environment can affect the type of children's play activities. Through play, children learn to interact with their surroundings, solve problems and build social relationships. Emotional, physical, and cognitive development, can also be obtained through play.

Playing ciblon is a traditional game that has existed since ancient times. This game is taught from generation to generation by the people of Pengging Village. Ciblon is a form of games and activities that grow from the routine of the population. It is often used as a game that has regional characteristics from local culture. Ciblon is a place for children to express all forms of behavior that are fun and without coercion. The habit of playing ciblon has become a routine activity in the Pengging Village environment after children play other games at home and outside the house. The purpose of children playing ciblon is to have fun, make sounds, play and sing together.

Umbul Kendat as one of the places that is currently still used by children to play ciblon. In this banner, observations are also made by researchers. The residents of Surobayan and Plumbungan Villages are the ones who most often use Umbul Kendat in their daily lives. In addition to the surrounding residents, many children and residents from

other villages also take advantage of Umbul Kendat. People go to Umbul Kendat en masse to take a bath or wash clothes. There are also residents who take water from springs from umbul which is used as drinking water.

The age of children playing ciblon ranges from 7 years to 12 years. At this age, children will enter the wide social world. At that age, children are in grades 3 elementary to 1 junior high school. Most of the children who play ciblon are boys. Children under the age of 7 are still vulnerable to being allowed to play with their friends. It is feared that because the scope of play is no longer with their parents, children who are less than 7 years old still lack self-control, and lack a sense of responsibility for themselves and their friends. There are no restrictions on playing ciblon for both boys and girls, it's just that there is shame between boys and girls.

The location of the banner close to home is the main destination for children to play. Usually after school, children will make an appointment where they are playing. One of the children invited other friends to play after school. After arriving home, change clothes and ask permission from parents to go play. One of the children approached his friend's house, and relayed to the other friend, depending on who was with him. After gathering, they will go together to the designated banner. Arriving at the banner, the children will prepare for the ciblon by taking off their clothes. One of the children usually becomes the leader in the group. To be a leader in a group, there are usually conditions such as the oldest age, the strongest, and the smartest. Before the game starts, there are usually rules that have been agreed upon in the group.

Playing ciblon involves the cohesiveness of all limbs and the cohesiveness of his friends. Starting from how to process the body so that it can play ciblon. Coordinating individual body parts directly that the ciblon needs a suitable place to stand in the water. After finding a point to stand then the process of hand movement where there are hand shapes to play it. Balance uses one hand after that two hands to play. After coordinating the individual in the body, continue to coordinate with other friends. Coordinating the game between individuals and individuals. Creating creativity between individuals. Ciblon can train the strength of the hand muscles to create pressure so that it causes a loud effect or a soft sound in the water. Playing ciblon can train children's musical skills and talents. Children learn sounds from playing ciblon, recognizing the types of sounds produced. Train the creativity that will arise in children playing ciblon. Ciblon can help children get to know sounds by socializing.

3.3 Ciblon Music

Sound occurs because of a vibration that creates a sound system that makes the sound audible to the human sense of hearing (Fitri et al., 2023). Sound-conducting mediums can have various properties and forms, they can be solids, liquids, and gases. The sound can be heard by the ear. Soft to hard to be variations in sound.

Music is an event where there is a sound that is arranged in a pattern and combination so as to produce rhythm, harmony, rhythm, timbre, dynamics. The main ingredient in making music is sound. Music can be used as a medium or means to achieve a goal. Various types

of music are available in each region. To play a piece of music, a technique is needed to support the pattern being played.

Technique is a systematic way of doing things. It is a tip, strategy, or discovery that is used to accomplish and perfect an immediate goal (Mustika, 2019). Techniques can be learned independently or with the help of others. In various fields, especially in music, engineering is indispensable as a support for the success of the creation of music. Mastery of technique requires practice, knowledge, and understanding to enable one to develop skills and innovation in the field of music.

Ciblon is a game that has musical elements. There are various sounds, there are techniques played and patterns arranged when playing ciblon. In this case, the medium of the ciblon is water. Through water, the sound is combined and arranged until it becomes music that can be heard and felt. There are several movements that are made when playing ciblon. Each movement results in a different sound. In making a sound in ciblon requires several techniques. This technique is often taught from generation to generation starting from father to son and so on. There are also those who observe their friends playing and often practice until they can. Some were taught by his friends. The depth chosen by the children is usually about 1 meter. Children will feel safe at that depth of 1 meter and it will be easier to play ciblon. The elements found in the ciblon are:

A. Engineering

Ciblon has 4 techniques at play. This technique shows hand skills. First, there is the position of the hands contracting. Like a flower that has not bloomed perfectly to make this hand contract, first spread the palm up, then raise the little finger, ring finger, index finger, and thumb so that the fingers point upwards like a contracting flower. Wrap the little finger, ring finger, middle finger and index finger together. Position your thumb in front between your middle and index fingers, then swing your hand into the water.

Second, the hand is like the letter "C". To form this hand position, first spread the fingers apart. Then fold the little finger and ring finger. With the rest of the middle finger, the index finger and thumb seem to form a letter C. Tight between the middle finger and index finger. Position your thumb in front between your middle and index fingers. Swing your hand into the water. Make sure the water hits between the index finger and thumb.

Third, close hands. This shape of hand position is quite easy to practice. Bring your fingers together with your hands face down. Then the index finger to the little finger is slightly lowered. This is done to avoid the heat caused by stepping on the water, then swing your hand to the surface of the water.

The last is crossing hands. The position of the fingers must be tight. Then put your hands in the water. Position your hands above your wrists. The position of the hand that enters the water with a crossed state.

B. Sound

There are 3 sounds produced when playing ciblon, namely *clung*, *plaque*, and *blung*. *Clung* is one of the sounds produced when playing ciblon. To make the sound of the *clung* using the hand technique of contracting and hand techniques such as the letter C.

Ringing the sound of *the clung* is quite difficult, it requires patience in practice. Once the hand forms like a bud or the letter "C", swing the hand from behind into the water. When the hand is directed to the water, it is enough to be only as deep as the wrist. The depth of the water is also taken into account because it affects the sound produced. In the first attempt it was rare that it sounded. Children in Pengging village are already proficient in doing it because they often try to be in the water every day. The sound of *clung* is usually the initial sound in playing ciblon.

A sound that is very easy to play is the sound of *plaque*. By hitting the palm of your hand on the water, it has produced the sound of *plaque*. Although the sound of *plaque* is easy to produce, but in playing ciblon if you do not use the technique by closing your hands, hitting will result in heat on the palms. If the palm of the hand is hot, then the effect will not last long in playing ciblon. It is very important to do the hand position by bringing the fingers together. to avoid feeling hot in the palm of your hand. The game of ciblon can go smoothly. The sound of *plaque* is a loud sound. *Plaque* is also often used to be a passive sound.

Blung is one of the last sounds sounded when playing ciblon. As you can hear, the sound of a *blung* is a sound that can be classified as a low or low sound frequency. In making this sound of *blung* requires two hands. The technique used in producing this blung sound is to close the fingers of the hands and fold them slightly inward. Then bring together both hands in the middle in the water position. The hands will be like crossing. The depth when putting your hands in the water is approximately 30 cm. The water will form like waves carried away from the hand, and will collide from both sides producing a *blung* sound.

C. Pattern

Patterns are arrangements that are carried out repeatedly and regularly. The pattern applied in the game of ciblon has a sound sequence structure. The resulting sound is played continuously and regularly. The sound pattern sounds repeatedly. The sounds produced are *clung*, *plaque*, *blung*, arranged by the children into a ciblon game. The children divided the pattern so that they played the ciblon game in order. Each child played an agreed pattern. Patterns can make it easier for children to memorize the order of playing ciblon.

The rhythm of each ciblon pattern is the one that shows that there are 4 counts or 4 taps. Every 1 ciblon sound counts as 1 tap. The archetype of the ciblon has 4 voices. There are 4 ciblon sounds in 1 beat. In the variation pattern, there is a part that 1 tap 2 sounds, which means the value is tapped. The variation pattern has a total of 6 ciblon sounds in 1 beat. The tempo played when playing ciblon is medium.

For the rhythmic pattern played as follows: 4 ♢ 4 1 ♢ 2

Pola Dasar Ciblon



Figure 1. The archetype of the ciblon reads: *clung-plaque-clung- blung*

The playground is a consideration for children. Distance and a comfortable place are the main choices for children in playing. Ciblon shows children about the condition of the banner or river. Clean conditions maximize children in playing ciblon. It is important to remember that water is a source of livelihood in Pengging. Umbul and river are public facilities where the cleanliness of the umbul and river is also a shared responsibility. By playing ciblon instills the value of love and care for the surrounding environment starting from the umbul or river as a playground. Children learn to start the responsibility of caring for and maintaining the cleanliness of the umbul or river and its surroundings. A well-cared for nature will be a sustainable source of livelihood for the people around Pengging.

Independent coordination of the individual body is needed by the child in an effort to play the game of ciblon. The individual will coordinate his body to adjust the ciblon game. Train your feet as a balance in the water that is the foundation. Endurance in water. Move your hands to be able to produce sounds. Generate confidence in yourself. All of these elements are coordinated independently to be able to create a ciblon sound. Followed by listening to the music that is being played until it is sensitive to the sound produced. Train children's ability to bring out creativity when making music. Exploring the patterns of the sound of the arranged ciblons.

After maximizing the body, the ciblon connects individuals with other individuals. Children create interactions with each other and communicate with each friend in the group. Determine the boundaries that are made. Adapt according to the agreed individual roles, harmonized in one group. Organize cooperation between individuals so that it produces a neat and orderly game. Train each ego to form one equal game. Agree to mutually determined boundaries and respect the rules.

Children will learn to lead in playing ciblon. Agree to a joint decision. Arrange the course of the game to be conducive. Reprimanding friends if they do not fulfill the responsibilities that have been given. Accepting and cheerful dad is criticized if he makes a mistake. These processes make children will better understand how to socialize. This learning will be useful when children enter a further generalized phase of adult life. This game also contains an element of high sportsmanship. When there are differences or mistakes in following the rhythm, children learn not to blame each other, instead continue to try again while laughing together. This helps children to be more tolerant of others' shortcomings and more patient in cooperating. In ciblon games, children develop empathy and learn to build harmonious relationships with others, values that are very important for their future social lives.

Develop the child's individual musical abilities. With their abilities, children will play music together. Producing harmonious, rhythmic, dynamic ciblon music. Children learn to play sounds according to what is their responsibility. The musical ability of ciblon can be implemented by children to be able to learn other music through other musical instruments as well. Children will have opportunities as artists in the future.

4. CONCLUSION

Playing ciblon is a medium for children to continue to learn to manage their own abilities and social skills. Children when playing

ciblon can maximize their potential. Learn to be confident in building social relationships between individuals and individuals with groups. The level of achievement of child development can be seen from how children play ciblon. If children participate in games without doing deviant things, it means that children succeed in maximizing their potential and understanding the values and limitations that exist in their play environment. Children's social behavior will develop well when children play ciblon. Through the introduction of socialization in ciblons, it is hoped that children can apply it in the next life.

Ciblon is not only a game but also a piece of music that consists of sounds, techniques and patterns. The technique used is the form of the hand, namely contracting, like the letter C, and closing the fingers. From that technique, 3 sound colors emerged, namely *clung*, *plaque* and *blung*. The resulting sounds are then arranged in an orderly manner. The basic arrangement pattern that rings is played is *clung-plaque-clung-blung*. Patterns can vary depending on the individual playing. For example, the rewards are: *clung-clung-plaque-clung-blung-blung*. By playing ciblon children can learn to identify sounds, play music, make musical patterns, and learn socialization.

There are many benefits obtained from children playing ciblon. Ciblon trains children's physical endurance to be in the water. Train children's motor physique to move the body. Train the senses of all five senses in children. Such as seeing, talking, hearing, and feeling when playing ciblon. Children also learn socialization, namely interacting and communicating with friends. Learn to coordinate and work together with group mates. Train your emotions while playing. Comply with the agreed regulations. Leading at the time of playing ciblon. Train musical skills that are generated through creativity from variations of playing ciblon. Preserving traditional games and arts in Pengging Village.

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