



**Journal of Music Science, Technology,
and Industry**

Volume 8, Number 1, 2025

e-ISSN. 2622-8211

<https://jurnal.isi-dps.ac.id/index.php/jomsti/>

***Silih Asah, Asih, Asuh: The Concept of Learner Character
Building in Music Learning***

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Article Info

Article History:

Received:

January 2025

Accepted:

February 2025

Published:

April 2025

Keywords:

*silih asah, asih,
asuh, music
education*

ABSTRACT

Purpose: Indonesia faces the challenge of globalisation that can erode cultural identity, especially among the younger generation. Technological developments and foreign cultural influences often cause a shift in values and threaten the sustainability of local wisdom. This study confirms the urgency of revitalising local wisdom values in music education as an effort to maintain the nation's cultural identity amid global dynamics. **Research methods:** This paper uses a qualitative descriptive method with an in-depth literature analysis approach. The analysis process was conducted systematically by reviewing, interpreting, and synthesising various perspectives found in the literature in order to gain a more comprehensive understanding of the concept of *Silih Asah, Asih, Asuh* in music learning. **Results and discussion:** The concept of *Silih Asah, Silih Asih, and Silih Asuh* in Sundanese culture offers a fundamental approach to character building through music learning. *Silih Asah* encourages intellectual strengthening and creativity through musical exploration, *Silih Asih* instils the value of empathy and compassion through togetherness in music, while *Silih Asuh* fosters mutual guidance and responsibility in the learning process. **Implication:** By integrating the concepts of *Silih Asah, Silih Asih, and Silih Asuh* in music learning, education can be a strategic means to form a generation that is intellectually intelligent, has emotional sensitivity, and moral integrity. This study confirms the urgency of revitalising local wisdom values in music education as an effort to maintain the nation's cultural identity amid global dynamics.

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INTRODUCTION

Indonesia, as a multiethnic and multicultural country with 1,340 ethnic groups, has a rich culture that has become the identity and life guide for its people (Ardiyansyah et al., 2021). However, globalisation brings great challenges that result in significant changes in various aspects of life, including cultural identity and national character. The influx of foreign cultures not only affects the mindset of the younger generation, but also contributes to the fading of local wisdom values that have been a guide to life (Rozalena & Ngare, 2017). Character education is now the main focus of education, especially due to the increasing number of social problems that reflect moral degradation, such as cases of violence, corruption, and anarchist acts that are increasingly prevalent (Wiradimadja, 2018).

As one of the cultural entities rich in noble values, Sundanese society has a concept of life based on unity, balance, and respect for others (Jimbaran et al., 2018). One manifestation of local wisdom in Sundanese culture is the *Tri Silas* concept, which consists of *Silih Asah* (educating each other), *Silih Asih* (loving each other), and *Silih Asuh* (guiding each other). This concept is the foundation in shaping individual characters to have empathy, intelligence, and high social responsibility (Alhafizh et al., 2021). In the realm of education, especially in learning music, *Tri Silas* values can be internalised as a pedagogical approach that not only develops students' musical skills, but also shapes their character to have more integrity and culture (Jati et al., 2014; Kosasih, 2009).

Music learning has a strategic role in character education because art inherently teaches aesthetic values, cooperation, and discipline (Ritonga, 2021). Music is not only a medium of expression, but also an educational tool that can instil values of togetherness, empathy, and social responsibility. The concept of *Silih Asah* can be implemented through a learning process that encourages students to continue to develop critical and creative thinking skills (Ameliza Madina, Ardipal, Ramalis Hakim, 2021). Meanwhile, *Silih Asih* functions as a basic principle in building harmonious relationships between educators and students and fellow students. Meanwhile, *Silih Asuh* is the foundation in the guidance process that emphasises the importance of role models and responsibility in music learning (Nurislaminingsih, 2019).

In era 5.0, which is characterised by technological developments and increasingly massive global interconnections, music education is required to be able to adapt to the dynamics of the times without ignoring local wisdom values (Brata & Wijayanti, 2020). Therefore, this study aims to examine the relevance of the concepts of *Silih Asah*, *Silih Asih*, and *Silih Asuh* in shaping students' character in music learning as a strategy in facing global challenges while maintaining the nation's cultural identity.

RESEARCH METHODS

This paper uses a qualitative descriptive method with an in-depth literature analysis approach. Data were collected from various academic sources such as books, scientific journals, and research articles both in print and online (A. Prastowo, 2010). The analysis process was conducted systematically by reviewing, interpreting, and synthesising various perspectives found in the literature in order to gain a more comprehensive understanding of the concept of *Silih Asah*, *Asih*, *Asuh* in music learning.

This method includes several main stages. First, the data collection stage, which involves identifying and selecting relevant sources based on their credibility and relevance to the research topic. Second, the data analysis stage where the collected literature is analysed in depth to identify patterns, relationships, and key concepts related to learner character building in music learning. Third, the synthesis stage where the findings from the literature are combined to build a holistic framework of understanding that is relevant to the context of music education. If needed, this research will also be complemented with concrete examples of music learning practices that reflect the values of *Silih Asah*, *Asih*, *Asuh*.

Through this approach, the research can provide a more in-depth and systematic picture of how music learning not only plays a role in developing learners' musical skills, but also in shaping their character through the values of togetherness, compassion and mutual guidance in the learning process (Ratnaningtyas, 2022). As such, it allows for a broader exploration of the social and cultural dimensions of music education and provides insights that can be applied to learning practices in various educational contexts.

RESULT AND DISCUSSION

Advances in technology and the internet have significantly changed the way people live, including the way they work, interact and socialise (Mirajiani, 2022). These changes demand a strong character foundation for learners so that they are not only proficient in cognitive aspects and skills, but also have a personality rooted in cultural values. One of the relevant cultural concepts in the character building of learners is *Silih Asah, Silih Asih, Silih Asuh*, a philosophy of Sundanese local wisdom that emphasises the importance of educating, loving and guiding each other in social life (Yakob Sumarjo, 2010).

The concept of *Silih Asah, Silih Asih, Silih Asuh* has alignment with the character education approach in music learning. Music, as a medium of expression and communication, has great potential in shaping students' personalities through harmonious and collaborative interactions. In the music learning process, *Silih Asih* is reflected in mutual respect and cooperation in the ensemble, *Silih Asah* is realised through the development of musical and intellectual skills carried out collectively, while *Silih Asuh* is seen in the role of educators and fellow learners who guide each other in the learning process.

Furthermore, this concept also has similarities with the *Tekad, Ucap, Lampah* principle, which shows the interconnection between will, thought, and action in shaping one's character (Rusmana, 2018). *Tekad* reflects learners' motivation to learn and create, *ucap* refers to the way they express their understanding and appreciation of art, while *lampah* describes how they apply these values in their daily lives. Thus, learning music is not only a means of mastering skills but also a vehicle for character building that is aligned with cultural values.

Historically, the *Tritangtu* concept in Sundanese culture was also applied in the government system of the Sunda Kingdom in the past, known as *Tri Tangtu di Bwana* or *Tri Tangtu di Bumi* (Edi Suhardi Ekajati, 1995). This concept emphasises three main elements in life, namely *prebu* (leader or ruler), *rama* (parent or community), and *resi* (religious or intellectual leader). These three elements can be interpreted as the role of teachers (leaders in education), learners and parents (the learning community), as well as art figures or academics who are a source of inspiration in the development of art knowledge and skills.

Rosidi, (2003), adds that Sundanese identity can be measured through the application of mindset, attitude and action patterns in daily life. These three aspects

can be applied in music learning, where an open and creative mindset will form an appreciative attitude towards art and produce concrete actions in creating and contributing to society. Thus, in the midst of modernisation and globalisation, the application of *Silih Asah*, *Silih Asih*, *Silih Asuh* values in music learning is one of the effective strategies in shaping the character of students who are not only musically competent but also have strong cultural and ethical awareness.

Local Wisdom and Music Education

Local wisdom and education are two inseparable aspects in the formation of human culture (Saeful & Saputra, 2020). Culture develops from the human need to adapt to the environment and to overcome various challenges faced since prehistoric times to the era of civilisation with the existence of a writing system. In Sundanese society, noble values that have been passed down from generation to generation are part of an identity that continues to be maintained, reflecting distinctive character and wisdom in various aspects of life, including in art education and learning (Nurgiansah, 2022).

In the midst of the complexity of modern life, the values of *Silih Asah*, *Silih Asih*, and *Silih Asuh* become the main principles in shaping the character of students (Priyatna, 2017). In daily life, Sundanese society teaches that *Silih Asah* means sharpening each other's knowledge and skills to encourage someone to continue learning and developing. *Silih Asih* means loving and respecting each other to build a strong sense of togetherness in social life. Meanwhile, *Silih Asuh* symbolises care and responsibility in guiding and supporting others. These three values become the foundation in learning music, not only to hone musical skills but also to shape the character and social sensitivity of students (Fauziah, 2020).

In the process of learning music, the atmosphere of togetherness and social interaction is an inseparable part. A music teacher not only acts as a teacher, but also as a mentor who instils life values to his students (Seruyanti et al., 2023). In a gamelan ensemble rehearsal, for example, each player has a different role but all must work together to create harmony. A *kendang* player cannot dominate without paying attention to the tempo of *bonang* and *saron* while a *suling* player must understand when to enter and fill the space in the composition. This is where the concept of *Silih Asah* materialises where each individual continues to learn from experience both through mistakes and successes.

Behind the harmony of the music lies the value of *Silih Asih*, which teaches empathy and care. In a musical performance, harmony is not only created from technical skills alone but also from the emotional connection between the players. Mutual support and respect for differences are key in creating a harmonious atmosphere, where each individual has their own place and role. A music teacher who understands this philosophy will guide his or her students with gentleness, giving them space to express themselves without fear of making mistakes.

In addition, the value of *Silih Asuh* is seen in how a senior or teacher as a guide in a music group helps younger members or beginners to understand the technique of playing musical instruments. In this process, the relationship between teacher and student, between senior and junior, becomes more than just an academic relationship. They share experiences, build a sense of community, and foster a sense of responsibility to maintain and pass on the cultural heritage. Learning music is not just about the skill of playing notes but also about how life values are passed on from one generation to the next.

However, in the face of increasing globalisation, local cultural values are being eroded. Local languages are being used less and less traditional arts are losing their stage and local wisdom values such as *Silih Asah*, *Silih Asih*, and *Silih Asuh* are increasingly difficult to find in everyday life. The younger generation more often interacts with global popular culture that often does not provide space for local identity to develop. If this condition is allowed, it is not impossible that the cultural heritage that has been preserved for centuries will be increasingly marginalised (Hermawan, 2012).

For this reason, the role of education, especially music education, is very important in maintaining and passing on local wisdom values. Schools as formal educational institutions must be able to make music as a learning medium that not only teaches technical skills but also instils cultural values that characterise the community. By integrating the concepts of *Silih Asah*, *Silih Asih*, and *Silih Asuh* in music learning, students will not only become individuals who are skilled in music but also have a strong character, are able to adapt, and have high social awareness.

In practice, music teachers can develop interactive and local culture-based learning methods. For example, through traditional music games that teach coordination and cooperation or through discussions and reflections on the values

contained in each piece of art played. In this way, learning music is not only an aesthetic experience but also a journey that enriches insight and shapes personality.

In the end, local wisdom-based music education is not only about preserving cultural heritage but also about forming a generation that has a strong identity and is able to face the challenges of the times without losing its cultural roots. By understanding and practising the values of *Silih Asah*, *Silih Asih*, and *Silih Asuh*, students can grow into individuals who are not only intellectually intelligent but also have empathy, concern, and a sense of responsibility for their community and culture. Through music education, cultural heritage can continue to live and develop as a bridge between the past, present, and a more harmonious future.

***Silih Asah* in Music Learning**

In Sundanese, “*asah*” means to sharpen or educate, and “*silih*” means mutual. The concept of “*silih asah*” teaches that individuals in society must educate and share knowledge with each other. The ultimate goal is to improve the quality of humanity in various aspects of cognitive, affective, spiritual, and psychomotor (Suryalaga, 2010).

Silih asah involves various important aspects such as having a clear vision and mission, passion, self-control, creativity and innovation. *Asah* also involves the addition of knowledge as a means to achieve goals with patience and appropriate methods in the teaching and learning process. In addition, sharpening also means assessing each other's knowledge quality and ability, and recognizing that funds or resources are often needed in this process. By educating each other, individuals in the community can continue to grow and enrich their shared knowledge.

The concept of *silih asah* emphasizes the importance of educating each other and sharing knowledge. In the context of music learning, *silih asah* can be implemented through collaborative methods such as group discussions, peer mentoring, and creative exploration in the creation of musical works.

For example, students who are more proficient in playing certain musical instruments can help their friends who are still learning. The teacher also acts as a facilitator who encourages students to actively ask questions, explore, and find solutions independently. Thus, the learning process becomes more dynamic and involves constructive interactions between teachers and students as well as between students themselves.

***Silih Asih* in Music Learning**

Silih Asih is a concept in Sundanese culture that teaches the importance of genuine affection between people with the aim of creating mutual happiness. The term “*silih*” means mutual and “*asih*” means love or affection (Suryalaga, 2010). Thus, *Silih Asih* means loving each other to maintain harmonious relationships in society (Nurgiansah, 2020).

Asih is not just a sense of love but also includes various values such as work, dedication, discipline, responsibility, patience, and sacrifice. For example, a father works for the happiness of his family, or a policeman is dedicated to maintaining security for the harmony of society (Nurgiansah, 2022). These values illustrate how love must be realized through concrete and committed actions.

In addition, *Asih* also reflects the importance of honesty and self-expression in relationships between individuals. One must be able to accept and love sincerely and be willing to sacrifice for the sake of the beloved. *Asih* ultimately results in happiness and harmony as a result of cooperation and mutual respect between community members.

Silih Asih teaches the importance of compassion, care and empathy in social interactions. In music learning, *silih asih* can be applied by fostering a sense of togetherness between teachers and learners and between students. For example, in a music ensemble exercise, students are taught to respect the role of each instrument in order to produce a beautiful harmony. Music becomes a medium for learners to learn to control their ego, listen to others, and work together for a common goal. This is in line with the principles of character education that emphasize the importance of tolerance, mutual cooperation and togetherness in building harmonious social relationships.

***Silih Asuh* in Music Learning**

Silih asuh in Sundanese means guiding each other. This concept reflects the behavior of individuals who guide each other to achieve common goals. The meaning of “*asuh*” includes guiding, guarding, nurturing, and fostering in the hope of achieving inner and outer safety and happiness (Suryalaga, 2010). Important aspects of *silih asuh* include equality, respect, sincerity, justice, sincerity, and togetherness. Every individual is

considered equal, entitled to human rights, and must respect each other. Sincerity and justice are the basis for treating others sincerely and fairly.

Silih asuh also emphasizes the importance of togetherness in achieving common goals. This togetherness is reflected in the strong bonds between individuals, as in community life when they work together to achieve independence or other common goals. The concept of *silih asuh* reflects the responsibility to guide and nurture each other in the learning environment. In music learning, teachers have an important role as educators as well as mentors who provide direction, motivation and support to students.

For example, in vocal or instrumental lessons, teachers not only teach music playing techniques but also guide students in expressing emotions and life values through music. In addition, through various extracurricular activities such as the school choir, students are taught to practice discipline, work in teams, and appreciate the role and contribution of each individual.

Silih Asah, Asih, Asuh: The Concept of Learner Character Building in Music Learning

Indonesia, as a country with the fourth largest population in the world and a pluralistic society has a strong ethnic and cultural diversity with deep-rooted traditional values. Traditional values of Sundanese society, such as politeness, humility, respect for elders, affection for the younger, togetherness, mutual cooperation, and religious personality remain part of daily life (Robani, 2017). Sundanese local wisdom is a valuable cultural heritage for the Indonesian nation and needs to be preserved and developed in various aspects of life, including education (Setyo Nur Utami, 2021).

In the era of Society 5.0, technology and artificial intelligence (AI) have become an integral part of life, including education. However, in the midst of the swift flow of technological progress, the values of local wisdom remain relevant as the main foundation in shaping the character of students. The concept of *Silih Asah, Asih, and Asuh* derived from Sundanese culture offers a holistic approach in building the character of the younger generation to be able to adapt to the challenges of the times without losing their cultural identity (Zubaedi, 2018).

Silih Asah, which means educating each other is relevant in the modern world of education that emphasizes collaboration and competency-based learning. In the

Society 5.0 era, students are not only required to master technology but also develop critical, creative and innovative thinking skills. Music learning can be an effective vehicle in applying the *Silih Asah* concept. The process of music creation, for example, encourages learners to share ideas, explore creativity, and understand various perspectives in art. In addition, in traditional Sundanese music practices such as gamelan, there is a tradition of collective learning that emphasizes the principle of teaching and learning together. This concept is in line with the peer teaching-based learning model, where more experienced learners help their peers in understanding musical techniques and aesthetics. Thus, *Silih Asah* not only improves learners' musical skills but also builds an inclusive and collaborative learning culture.

Silih Asih, which means loving one another, emphasizes the importance of compassion and empathy in social interactions. In the digital era, communication tends to take place through technology which can reduce the depth of emotional relationships. Therefore, in learning music, students need to be taught to uphold the values of compassion, respect for differences, and cooperation in art. Music as a medium of emotional expression has a strategic role in instilling empathy and togetherness. In the ensemble or choir learning process, for example, students are invited to support each other in understanding group dynamics and harmonizing expressions and techniques in producing harmony. By internalizing the value of *Silih Asih*, learners are expected to build harmonious social relationships and mutual respect in social life both in the real and digital worlds.

Silih Asuh, which means guiding and nurturing each other, emphasizes the important role of teachers, parents, and the environment in fostering learners' character. In the digital era, where information is available in large quantities, continuous guidance becomes increasingly important to help learners filter information and develop deeper understanding. In music learning, the role of the teacher as a guide and facilitator is crucial. The teacher not only plays a role in teaching technical skills, but also as a role model in instilling aesthetic values, ethics, and discipline in music. The *Silih Asuh* approach can be realized in a mentorship system, where more experienced learners are given the opportunity to guide their peers who are just learning. In addition, the practice of apprenticeship in Sundanese musical traditions such as in gamelan learning also reflects the value of *Silih Asuh*, where the relationship between teacher and student is built on respect, responsibility and cultural continuity.

Overall, the application of the *Silih Asah*, *Silih Asih*, and *Silih Asuh* concept in music education can be an effective strategy in shaping the character of students who are resilient, empathetic, and adaptive to changing times. In the midst of globalization and digitalization, these values act as a solid foundation in building a generation that is not only intellectually superior but also emotionally and morally mature. By integrating local wisdom in education, we can prepare students to face global challenges while adhering to the noble values of the nation's culture (Oktamia Anggraini Putri, 2022).

Local wisdom must continue to be built through education as social capital for the younger generation (Fajarini, 2014; Ulfie, 2015). Globalization has raised concerns about the fading of character among the younger generation, so local wisdom-based education needs to be reapplied in fostering the character of students. Sundanese local wisdom concepts, such as *Silih Asah*, *Silih Asih*, *Silih Asuh* must be implemented in real learning. *Silih Asah* means educating each other and broadening horizons, *Silih Asih* instills sincere love, *Silih Asuh* emphasizes the importance of guiding and nurturing each other and invites each other to have a positive influence.

The consistent application of this concept in education will be very effective in shaping the character of students who are strong and have integrity in the era of globalization (Rahmah, 2020). Therefore, teachers need to integrate multicultural values based on Sundanese local wisdom concretely in music learning materials (Hidayatulloh, 2020). Thus, music education is not only a means of developing musical skills, but also a strategic vehicle in shaping superior character based on the nation's cultural values.

CONCLUSION

Indonesia, as a multicultural country, faces great challenges in the era of globalization which has the potential to erode local cultural identity, especially among the younger generation. In the realm of music education, the role of local wisdom values becomes increasingly significant to instill a strong character rooted in the nation's traditions. The concept of *Silih Asah*, *Silih Asih*, and *Silih Asuh* in Sundanese culture offers a relevant pedagogical paradigm to shape the character of students in the era of Society 5.0. *Silih Asah* encourages intellectual strengthening and creativity through musical exploration, *Silih Asih* instills empathy and compassion through togetherness in music, while *Silih Asuh* fosters mutual guidance and responsibility in the learning process. In

an increasingly digitized educational landscape, the application of this concept is crucial. Music art based on local wisdom is not only a tool of expression, but also a foundation for character building that is adaptive to the times without losing cultural identity. Music education rooted in these traditional values not only builds students' artistic competence, but also shapes them into individuals who have integrity, independence, and high social awareness. Therefore, the integration of *Silih Asah, Asih, Asuh* values in the music education curriculum must continue to be strengthened as part of a sustainable and contextual character education strategy for the future of the nation.

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