

## Karawitan Music Art in Shaping the Self-Esteem of Blind Sensory Disability

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**Abstract.** Musical art is a bridge for visually impaired people to show themselves and appreciate their own abilities. This research aims to describe the formation of self-esteem in people with visual and sensory disabilities through the art of musical music. The method used is qualitative, using a phenomenological approach. The results of this study indicate that the values contained in karawitan, namely the values of togetherness (cooperation), leadership, responsibility, leadership, love of culture, discipline, and religion, have an impact on four aspects of self-esteem: power, significance, benevolence, and expertise. The self-esteem possessed by beneficiaries through the art of karawitan music is known to be positive, as shown by the karawitan values they have that can form all four aspects.

**Keywords:** Self-Esteem; Karawitan; Visual Sensory Disabilities

### INTRODUCTION

People with visual sensory disabilities are people who cannot see at all (totally blind) or only vaguely. Due to the poor view of society towards them, people with visual and sensory disabilities are often seen as a group that must be pitied throughout their lives (Widodo, 2020). This assessment draws a boundary between people with sensory-visual disabilities and ordinary people who do not understand people with visual-sensory disabilities. Of course, this affects the mind, which can have a negative psychological impact.

Sensory-blind persons with disabilities often experience low self-esteem, lack of confidence, and withdrawal from society as a result of the obstacles they face (Mambela, 2018). Because their vision is impaired in this state, people with sensory-visual disabilities tend to see themselves as worthless, incompetent, and unreliable. Basically, everyone has the ability to succeed and develop positive self-esteem. Coopersmith explained that cultivating positive self-esteem involves self-assessment, showing positive or negative

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behavior, and showing the extent to which a person believes he is capable, developing, successful, and valuable (Almaliki, 2019).

Previous research explains that people with visual sensory disabilities have a hobby of playing and listening to music to shape their character (Maskuri, 2012). There is a special musical group at SLB Kemala Bhayangkari I Trenggalek because all of its members have visual sensory disabilities and have performed several times and received appreciation (Muttaqin, 2018). Research entitled The Impact of Music Activities in a MultiSensory Room for Children with Multiple Disabilities on Developing Positive Emotions: A Case Study states that the effectiveness of using musical activities shows a positive impact on increasing positive emotions for people with disabilities (Lee & Li, 2016). The research journal entitled Disability Arts and Visually Impaired Musicians in the Community stated that the blind sensory disability community was able to establish the Inner Vision Orchestra, proving that they were able to develop and be valuable (Baker & Green, 2018). It was concluded from previous research that blind sensory disabilities have a good connection in the field of musical arts, so it is not uncommon to find musical artists who experience blind sensory disabilities.

After knowing about the condition of blind self-esteem, which has positive and negative self-esteem, It turns out that they are also vulnerable to experiencing difficulty performing in an environment that has an impact on negative self-evaluation, making it difficult to fulfill basic human needs and form important self-esteem for themselves. The choice of musical music as a research topic is different from the wider phenomenon surrounding the potential of blind people, which is usually demonstrated through contemporary music. The aim of this research is to describe the formation of self-esteem for people with visual sensory disabilities through the values contained in the art of musical music at the Bhakti Candrasa Surakarta Home for Social Services for Visual Sensory Disabilities (RPS Bhakti Candrasa).

## **RESEARCH METHODS**

This study uses a qualitative research method using a type of phenomenological research that looks for the essence of experience from the findings of the phenomena experienced by the subject (Creswell & Poth, 2007). By using the purposive sampling technique. There were five research subjects who met the criteria, namely, being blind since birth, able to play a musical instrument, and having previously performed a musical instrument performance. The self-esteem

criteria that were examined were having good self-esteem shown in the behavior of being able to accept shortcomings and being willing to learn new things.

Data collection techniques using interviews, observation, and documentation studies This study used technical triangulation, namely checking the data obtained from the observations and then checking it with interviews and documentation. So that it can be analyzed through data reduction, data presentation, and conclusions.

## **RESULTS AND DISCUSSION**

This section contains the data collection process, the time range and location of the research, and the results of the data analysis (which can be supported by illustrations in the form of tables or figures, **not** raw data, and **not** in the form of a *printscreen* of the analysis results), a review of the relationship between the results and the basic concept, and or the results of hypothesis testing (if any), as well as the conformity or contradiction with the results of previous research, along with their respective interpretations. This section can also contain the implications of research results, both theoretically and appliedly. Each image and table used must be referred to and explained in the text, as well as given numbering and reference sources. The following is an example of the procedure for writing subtitles, sub-subtitles, sub-subtitles, and so on.

Data collection using interviews and observations regarding the description of karawitan musical artistic values explains that the description of karawitan musical artistic values possessed by beneficiaries with visual sensory disabilities is explained as follows:

It is known that the beneficiaries at Bhakti Candrasa have the value of togetherness or cooperation, which is shown by their cooperation in playing gamelan instruments to create beautiful instruments and not play carelessly.

It is known that the beneficiaries at RPS Bhakti Candrasa have leadership values in themselves that allow them to control themselves, so they don't play karawitan as they please.

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The value of responsibility in the art of musical action is demonstrated by the player's sense of responsibility and intention when playing the instrument, which is the key to musical success.

The value of discipline in the musical arts shown by the obedience and discipline of the players in learning gamelan instruments and singing gending so that karawitan is well-organized and pleases the audience.

The value of cultural love in Karawitan art shown by the beneficiaries as art lovers by practicing seriously so they can perform and introduce this karawitan art to the general public to love Indonesian culture.

Religious values in Karawitan art This religious value is shown in the songs that are sung during musical performances. The songs contain their own meaning and message. So that the players are influenced to be better, especially in terms of religion.

Apart from the results of the subject interview analysis related to musical values in forming self-esteem in visually impaired people, There are factors that form self-esteem, including the following:

The first factor is gender; men often tend to have greater self-confidence than women. The results of interviews with the five beneficiaries revealed that male subjects had a higher level of self-evaluation and optimism about their significance. Unlike the SR and WA subjects, who were female, they did not yet have self-confidence and tended to be humble about their abilities for fear of being thought arrogant. Because they are women who lack confidence in their skills and significance in front of other people, they lack positive self-esteem (Derang et al., 2023).

The second factor is intelligence. It is revealed in karawitan values such as patience, responsibility, love of culture, discipline, and cooperation. This value is shown by their efforts to remember song notations, harmonize gamelan instruments, and show continuous optimism in learning and preserving the art of music. so that intelligence related to Karawitan music can foster a positive sense of self-esteem. According to previous studies, music has a role and influence on a

person's level of intelligence aside from being a work of art with rhythm and lyrics (Hajar et al., 2019).

The third factor is physical condition; people with higher self-esteem usually have greater physical attractiveness. Interviews with the five blind beneficiaries revealed that they have strong confidence in being able to perform and amaze people through music, even though they have a visual impairment. According to previous studies, having a general sense of self-esteem, accepting oneself as it is, being able to perform tasks as others do, feeling satisfied with oneself, and hoping to be more appreciated are factors that contribute to having self-esteem in the positive category (Derang et al., 2023).

The fourth factor that contributes to children having high self-esteem is the family environment, which includes fair family roles, opportunities to grow, and affection. Based on the data collected from the five beneficiaries, each family plays a constructive role and supports their efforts in carrying out every activity at RPS Bhakti Candrasa, which has a positive impact on their self-esteem. According to research, acceptance from family and society helps blind people develop themselves, which encourages them to be more open and involved in social activities in the environment (Savitri & Hartati, 2018).

## **Discussion**

The values contained in the musical game can shape the self-esteem of people with visual and sensory disabilities at the Bhakti Candrasa Surakarta social service home. The following is a description of the aspects of self-esteem that are formed from musical values:

The aspect of power shows that an individual has the ability to control and regulate behavior and gain recognition for his behavior. Based on statements from the five subjects, the values of togetherness (cooperation), leadership, and responsibility in musical performance can form the power aspect of self-esteem. This value is explained by the fact that the beneficiaries have a sense of responsibility and cooperation in playing gamelan instruments to create beautiful pieces. From the values that can be learned, aspects of self-esteem are formed in the beneficiaries; they can control themselves and try to lead themselves so that they

can organize a life that is directed and well accepted by the community. This is in accordance with Coopersmith's (1967) opinion that success in forming self-esteem is success in influencing and controlling oneself and others through the individual's abilities (Ghufron & Risnawita, 2017).

The aspect of significance is showing the significance, care, affection, and expression of affection that a person receives from another person. Acceptance from the environment is characterized by acceptance, warmth, good interactions, and the individual being liked and interested in all situations. Based on the statements of the five subjects, the values of leadership and love of culture in Karawitan can form aspects of the significance of self-esteem. This sense of leadership and love of culture makes beneficiaries more confident in showing their abilities in public. Beneficiaries also received a positive response and always support musical arts activities from the community because they have introduced this musical art through art performances that include blind people as performers. This is in accordance with Coopersmith's (1967) opinion that success in forming self-esteem concerns how much an individual believes that he is capable, meaningful, and valuable according to others and himself (Ghufron & Risnawita, 2017).

The aspect of virtue (virtue) is showing obedience or adherence to moral and ethical standards. Characterized by obedience, refraining from behavior that should be avoided and that is permitted, ethics, and religion. Based on statements from the five subjects, the values of discipline and religious values in musical performance can form aspects of the virtue of self-esteem. The value of discipline is demonstrated when one obeys the rules and ethics of playing the musical instrument so that the rhythm and performance are successfully enjoyed by the audience. Beneficiaries also show a positive attitude regarding religious values, indicating that the composer and the songs conveyed have a positive influence, including in religious matters. This is in accordance with Coopersmith's (1967) opinion that success in forming self-esteem is based on an individual's ability to be more obedient to things that have been determined in society. This is implemented by beneficiaries who have complied with the rules and ethics of Karawitan so that they are considered musicians who can set an example and teach new players.

The skill aspect (competence) is the ability to successfully fulfill achievement requirements. Recognize individual achievements in carrying out various tasks appropriately in accordance with current developments and circumstances. Based on statements from the five subjects, the value of patience and responsibility in musical performance can form aspects of self-esteem skills. The value of patience when the beneficiaries practice to learn the song notation and their respective gamelan instruments requires patience and obedience to musical rules. The value of responsibility shown by the beneficiaries is that they are responsible for every gamelan instrument they hold so that the game is in harmony with the songs and other gamelan instruments.

This is in accordance with the opinion of Coopersmith (1967) that success in the formation of self-esteem when individuals experience success in their goals and in accordance with demands and expectations will encourage the formation of high self-esteem. Like the beneficiaries, who always try to complete the goals and demands of playing karawitan. Their success is shown in the way they learn song notation, which must be synchronized with gamelan instruments that require harmony. With the limitations they have in playing karawitan, there is no sense of complaint in him. He always tries to be patient to be able to play and complete the tasks each player is responsible for.

These aspects of self-esteem are strengthened by the factors that influence self-esteem. The first factor, namely gender, stated that only three subjects had good self-assessments. The second factor is intelligence. It is stated that the five beneficiaries have intelligence in the field of karawitan, so they are always optimistic about learning something new. The third factor, namely physical condition, stated that the five subjects were confident in their physical condition. The fourth factor is the family environment; it is stated that the five subjects have the support and role of a good family, so that it influences self-esteem in a positive direction.

## **CONCLUSIONS AND SUGGESTIONS**

The results showed that the formation of self-esteem for persons with visual sensory disabilities through the art of karawitan music at RPS Bhakti Candrasa Surakarta formed positive self-esteem. This is based on the values contained in

Karawitan, namely: togetherness (cooperation), leadership, patience, responsibility, discipline, love of culture, and religion. The values of togetherness (cooperation), leadership, and responsibility in musical activities can form aspects of power in the self-esteem of the beneficiaries. The values of leadership and love of culture in the musical arts can have significance for the self-esteem of the beneficiaries. The values of discipline and religious values in Karawitan can shape the virtuous aspect of the beneficiary's self-esteem. The value of patience and responsibility in playing music can shape the competency aspect of the beneficiary's self-esteem. It was concluded that there are seven values contained in karawitan, namely: togetherness (cooperation), leadership, patience, responsibility, discipline, love of culture, and religion, which can form aspects of self-esteem.

These aspects of self-esteem are strengthened by the presence of factors that influence self-esteem. The first factor, namely gender, was stated by only three subjects who had good self-assessments. The second factor is intelligence. It is stated that the five beneficiaries have intelligence in the field of karawitan, so they are always optimistic about learning something new. The third factor is the physical condition stated by the five subjects who are confident in their physical condition. The fourth factor is the family environment; it is stated that the five subjects have the support and role of a good family, so that it influences self-esteem in a positive direction.

Based on the discussion and conclusions above, the researcher submits suggestions, namely: (1) For beneficiaries, namely, preparing beneficiaries so that they can make themselves more meaningful and valuable in life in society. (2) For social service houses, in musical creativity development activities, it is suggested to provide more effective and efficient learning for the blind. (3) For future researchers, it is hoped that this research can be used as a source of data and a reference for further research and be carried out further based on more complete and broader information.



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