

Harmony Choir: Strengthening Nationalism Through the Activity of Singing National Song

Riyan Rinjani

Department of Civic Education,
Universitas Pendidikan Indonesia, Indonesia
riyanrinjani23@gmail.com

Prayoga Bestari

Department of Civic Education,
Universitas Pendidikan Indonesia, Indonesia
yogabestari@upi.edu

Abstract - Change and progress of the world have an impact on the fading love of the motherland. Access to information and communication opens space for foreign cultures to enter freely. In this era of globalization, many young Indonesian citizens are more proud of foreign cultures and follow the lifestyles of other nations so that they forget the culture of their own people. Eventually they lost their love for the country. This study aims to analyze the process of strengthening the character of patriotism through singing national songs on the Harmony Choir extracurricular. This research uses descriptive method with a qualitative approach. The collection technique is done by observation, documentation study, literature study, and interview with the board and teacher of Extracurricular Harmony Choir. The results showed that the implementation of national singing activities could increase student nationalism and patriotism in schools. This is done through discipline and application of extracurricular regulations. This regulation is implemented with the aim of leading and creating outstanding students in terms of local culture through the development and preservation of national songs. National songs can be a medium to strengthening the nation's love for their country, because in national songs there are interesting values to be discussed in more detail.

Keywords: *globalization, nationalism, patriotism, national songs*

I. INTRODUCTION

At present every nation in the world is in the transition era of internationalization. This era as a result of the globalization process that occurred after the rapid development of science and technology, especially transportation, communication and information. The picture today is that life is globalized in various settings. That is called globalization. In general, globalization is often simplified as a world trend towards global villages [1]. This phenomenon greatly affects individual activities in a country. The ease of communication and information opens access to world issues. Globalization is very identical with the following things: (1) Liberalization, which refers to the increasingly open economy without a fence and the loss of government boundaries; (2) Internationalization, namely the expansion of relations between countries; (3) Universalization of various kinds of life such as food, clothing, electronic goods and so on; (4) Westernization, which is the phenomenon of following Western cultures (American and European); and deterritorialization, namely changes in geographic area boundaries such as social space, administrative boundaries, and so on.

Globalization leads the nations of the world to interdependence. This is the reason why many experts mention the phenomenon of globalization as the formation of global villages. Globalization has a positive impact because it is able to bring competition, integration, and cooperation both in the fields of knowledge, technology, networks, product quality, service and accountability. Globalization provides extraordinary opportunities and facilities for anyone who is willing and able to use it, both for their own interests and the interests of people as a whole. "In this case, globalization provides all the facilities needed by humans [2].

This phenomenon of globalization also presents negative impacts such as moral decadence, consumerism, the birth of an instant generation, people who prefer foreign products, are more familiar with the culture of other countries than their own culture, and so forth. This negative impact certainly continues to affect the lives of the Indonesian people, especially young citizens. From the description above, globalization is likened to a double-edged knife. This change can be an opportunity and a threat. The globalization process becomes an opportunity if the Indonesian nation is able to compete with other nations to answer the challenges of each problem that arises. Whereas this era turns into a threat if our nation is actually eroded by the existence of other nations so that it is unable to defend itself from various potential problems. The bad impact of our nation will not be able to win this global stage, and the life of our country is influenced and controlled by foreign nations both in the economic, political, and other aspects of life.

This situation makes the role of character education needed. Character education with value awareness can be an alternative solution in preparing young people to be able to compete on the international stage. The problem of character as the impact of globalization has become one of the crucial problems faced by almost all nations in the last three decades. The existence of character education is expected to be a reinforcement of the values of state in each individual. One form is habituation that is inseparable from the inculcation of national character values. This is in line with the opinion of Parsons [3], where objective conditions combined with a collective commitment to a value will develop a certain form of action. Parsons assumed that the main thing is not action, but the values and norms that demand and regulate action. What is behind the action is the

spotlight in instilling value. But in its implementation, character education in educational institutions has not run optimally. Handling that is still one-sided and partial makes character education not have a significant impact on strengthening the nation's character.

Strong character will form a strong mentality, strong mentality will give birth to a strong enthusiasm to face various obstacles and challenges of the current of globalization. The Center for Research and Development of the Ministry of National Education of the Republic of Indonesia [4] states that "There must be inculcation and formation of the character of patriotism from an early age. The formation of these characters is in the social and cultural environment both within the family and in the community. Another alternative that is widely proposed to overcome, at least reduce, the above problem is through education ". Citizenship Education is one of the fields that carries a national mission that is to educate the nation's life which is used as a vehicle for the development of a nation's character which is very strategic in the process of intracurricular activities.

II. THEORETICAL REVIEW

The Characters of Love of the Motherland

The public yearns for the younger generation to be prepared to be able to participate in the life of their people and country [5]. The young generation in question is the generation that has national character. Character has various meanings. Etymologically, the character comes from the Greek "Karasso" which means "blueprint", "basic format", "fingerprint" [6]. Blueprints are the same as the pattern the tailor made, or the architect's design before building the house. What he builds depends on the blueprint. ' Character is something that is inherent in a person or society. National character is identical with "national character" which is closely related to personality problems in social psychology [7]. Character is considered to be the same as character and character. The term character, character, character is interpreted as a roundness of the human soul or the union of thoughts, feelings, and wills or wills that always cause energy [8]. From some of these opinions it can be seen that the character is the unity of the mind and physical characteristics typical of humans which are manifested in the movement of the mind, feelings and wills or wills so as to cause visible behavior. Ki Hadjar Dewantara [9] states that education is an effort to advance the growth of character (inner strength, character), mind (intellect) and the child's body. The parts are an inseparable unit. Education is a media for the inculcation of character values as well as the inheritance of cultures that are the identity of a nation. According to Kirschenbaum, value education needs to be carried out using a comprehensive approach. A comprehensive approach in value education means that a comprehensive or comprehensive value education can be viewed in terms of the methods used, participating educators (teachers, parents), and the context in which value education (schools, families) take place [10].

The love of the motherland is an attitude and behavior that reflects a sense of pride, loyalty, care and high appreciation of language, culture, economy, politics and so on, so that they will not be tempted by other nations' offerings which can harm their own nation. More concrete love of the motherland is a feeling that arises from the heart of a citizen of a citizen to serve, maintain, protect his homeland from all threats and disturbances. Love of the motherland is a love and a feeling of love for the place of birth or homeland. More concretely the meaning of the love of the motherland is a feeling that arises from the heart of a citizen, to serve, maintain, defend, protect his homeland from all threats and disturbances. Love the homeland is the same as modern nationalism. This as explained by Suryo in his paper that modern nationalism can be identified with the spirit of love and pride for the homeland, nationality and Indonesian (language, culture, plurality and multiculturalists of society, and excellence of achievement), still remains an important element as continuity from the spirit of previous nationalism, which is part of the Indonesian National Identity [11].

Strengthening Character Values in Extracurricular Activities

Extracurricular activities are additional activities outside of class hours selected activities chosen by students according to their respective interests. Extracurricular activities are aimed at developing the potential, interests, and talents of students to broaden their knowledge and to develop their skills. Strengthening character values is a person's conscious effort to internalize character values in a person. This process is usually carried out within the scope of education and teaching. In the learning process, learning outcomes can be obtained maximally must be accompanied by awareness. Learning conditions based on awareness must be built by five conscious values, namely: aware of the existence of a value system; the importance of having a value system; the desire to embrace / own the value system; must develop and improve it; and conscious to try and standardize it in daily deeds [12]. In line with that, awareness in character strengthening must pass through the following stages, namely (1) the accommodating stage, where children have the opportunity to learn and recognize morals; (2) the assimilation stage where the child integrates the value he gets with other values that already exist in him; and (3) the equilibration stage, namely the reading of values learned into the standard value system [13].

Strengthening character values in extracurricular activities must pay attention to the approach. Hakam [14], argues, for this goal it is necessary to make the best approach and link each other to each other in order to produce optimal (synergistic) results. The approach in question includes, among others, the value enhancement approach; cognitive moral development approach; value analysis approach; value clarification approach; and learning approach to do. By understanding this approach, strengthening the value of character will be more clear form and strategic direction.

National Songs as National Identity

Songs are rhythmic tones or sounds, while national means nationality that comes from the nation itself. So national songs are Indonesian songs that contain aspects of the life of the Indonesian people. The national song contains the life of the Indonesian people during the struggle of the national song can be interpreted as a variety of rhythmic tones or voices, nationalistic and from their own nation. National song poetry reflects the period before and after the war of independence, the patriot spirit and nationality revealed through the song's poems were very prominent so that they had a positive influence on the people's enthusiasm in fighting for and maintaining independence.

National songs are part of national identity. National identity [15] is defined as an expression of the cultural values of a nation that is unique and becomes a differentiator with other nations. Referring to other sources, the nature of national identity is a form of the nation's true personality to form the credibility, integrity and dignity of the nation in order to achieve the goals of the state [16]. Anthony Smith, publishing his book 'National Identity', he observed that 'a nation can be defined as a human population named as sharing a historic region, common myths and historical memories, mass, public culture, shared economy, and common legal rights and obligations for all members [17].

National compulsory songs contain elements that are patriotic, love the motherland, love the motherland, the spirit of nationality, expressions of gratitude towards God for independence, national songs are set by the government as national mandatory songs in an effort to revive and instill a sense of nationality, unity and brotherhood and fostering the spirit of the 1945 Proclamation in the souls of the nation's youth generation.

III. RESEARCH METHODS

This study uses a qualitative research design with descriptive methods. The qualitative approach was chosen so that researchers were more flexible in studying and analyzing various methods of developing the character of patriotism in students in a more comprehensive manner. The aim is to search for, interpret, and attach meaning to social reality that appears based on in-depth observations. Bearing in mind that this study aims to understand and interpret the values contained in national songs and methods of instilling the love of the motherland in learners that are manifested in reality as a characteristic of qualitative research, in this case how the process of developing the character of patriotism through singing activities at 1 Cikalong High School, Tasikmalaya district the researchers used descriptive qualitative research methods. The rationale is that, first of all, adjusting qualitative methods is easier when dealing with multiple realities; second, this method presents directly the relationship between researchers and respondents; third, this method is more sensitive and more adaptable to the many sharpening of the mutual influence and to the patterns of values encountered.

Research on the development of the character of patriotism through singing national songs on high school-level students is relevant by using qualitative research because it fulfills the characteristics of qualitative research, especially in terms of in-depth data disclosure through interviews, observations and document review of several administrators and teachers who become extracurricular coaches to get data in the form of their activities, the purpose of activities and their reasons for doing good or good (good character) in real reality.

IV. RESULTS AND DISCUSSION

Results

1. Learners' knowledge about national songs

In this study, researchers found that some of the participants (students) did not know the lyric of national songs because they only learned about national songs at the elementary school level while at the junior high school and senior high school levels very rarely discussed national songs other than only in flag ceremony activities are held once a week. Yet to strengthening the character it must be done on an ongoing basis.

2. Problems interpreting national songs

Researchers also found that students were less able to interpret national anthems that researchers asked, because there was rarely discussion of national songs in class because they were considered something that was less important, which should "in adolescence, children can already think abstractly. The cultivation of national values in the national song should be continued to be taught to students.

3. Efforts made by the school

From the researchers' findings, it turns out that schools have done a variety of ways to provide learning to students outside of classroom activities. Among them doing a routine flag ceremony every Monday, forming a special extracurricular whose activities are singing national songs. In the form of a choir group called Harmony Choir. In the activity invites students to sing national songs, but the main goal is that students get to know more about national songs in this way the students are indirectly deepening the national song.

4. Differences in attitudes shown by students.

Furthermore, in this study the researchers found in the observations of the researchers and some of the informants' answers that there were differences in the attitudes of students who were active in the extracurricular harmony choir and learned to explore national songs with students who were not active in the extracurricular. Most of the students who are active in the Harmony Choir extracurricular activities show a good attitude in their daily lives at school. When their ceremonies are more solemn, in terms of time management it is also better than that they are more enthusiastic about the Pancasila education and citizenship lessons as expressed by the citizenship education teacher.

Discussion

1. Knowledge and Meaning of National Songs as a strengthening of the Love of the Motherland

National song is a form of national identity that must be known by citizens. The national identity of the nation becomes a reference in whether or not the love of citizens to their nation. Understanding the national anthem is tantamount to learning to grow nationalism which is defined as an ideological movement to achieve and maintain autonomy, unity and identity for a population which by some members is considered an actual or potential country [18].

Knowing the national song means understanding national identity. In Indonesia, national identity is divided into three, namely fundamental identity, instrumental identity, and natural identity [16]. National songs are included in the part of instrumental identity because they are symbols of the state that describe the strength of fundamental identity, Pancasila. The function of understanding and understanding of national songs is [19]:

- a. As a marker of the existence or existence of a nation
- b. As a reflection of the condition of the nation that displays the maturity of the soul of the struggle and strengthening of this nation
- c. As a differentiator with other nations in the world.

Associated with the results of the field, the problem at 1 Cikalong High School, the meaning of the national anthem was the problem. This happens because the school students sing the national song only to the extent of making a sound together without understanding the meaning of each lyric that is spoken. National songs are limited to a collection of stanzas that must be memorized and sounded in a number of formal events such as ceremonies, welcoming national holidays and others. This problem supports the idea of Suryadi who argues that "There must be an inculcation and formation of the character of patriotism from an early age. [4] According to Newer habituation activities (habituation) carried out outside of class hours to help foster maximum environmental awareness for students so that they are trained to perform actions that support environmental preservation. If students are already trained in these habituation activities, it is expected that behavioral transformation will be relatively permanent and automatic. In the literature review, the role of parents in strengthening the character of students is: improving character, especially in the formulation of the vision and mission and goals of the institution; strengthen the character of students; creating conditions that are safe and conducive in stimulating character education at home and school; and ensure the teacher's task goes to success [20]. The unity of cooperation between school and parents allows the reinforcement of character to find success.

2. School Efforts in Strengthening the Love Character of the Motherland

Based on the problem, schools make efforts to strengthen character based on the concept of national defense with indicators that refer to the Directorate General

of Defense of the Republic of Indonesia [21] which includes (1) Loving the motherland; (2) national and state awareness; (3) convinced of Pancasila as the state ideology; (4) willing to sacrifice for the nation and state; and (5) has the initial ability to defend the country. The first indicator which is to love the motherland is reflected in the following aspects:

- a. Using domestic products.
- b. Studying diligently for the interests of the nation and state.
- c. Love and protect the environment.
- d. Carry out clean life.
- e. Getting to know the homeland without a sense of regional fanaticism and its symbolism.

This basis is used by the school to then strive to strengthening the character which is then realized through extracurricular formation. In contrast to the Indonesian state, the development of national character in the UK, learning does not only focus on national identity, learning National Citizenship taught in British secondary schools also combines citizenship and multiculturalism in the subjects of the Citizenship Curriculum [22]. The form of efforts to build a school development plan, especially in 1 Cikalong High School in developing efforts to strengthen the character is illustrated in the description below.

In the planning stage, strengthening is carried out by reviewing the vision and mission of the school, determining the program to be implemented and its supporting components. Furthermore, the basis for character strengthening is carried out in three bases, namely learning in the classroom, extracurricular and school habituation. Each base is made a standard operational procedure as a guide in its implementation. After all is applied, evaluation is carried out. The evaluation form conducted by the school is in accordance with that stated by Suharto [23] where this evaluation is carried out with two types, namely on going evaluation or continuous evaluation, and the type of ex-post evaluation or final evaluation. The first type of evaluation is carried out by distributing evaluation questionnaires to students especially those involved in various school activities to assess the progress of the activity participants. The evaluation questionnaire is distributed weekly during the period of the program. Furthermore, the ex-post type evaluation is carried out by the school at the end of the school year after the coaching activity ends through a Focus Group Discussion in an annual meeting.

This strengthening process also applies in the extracurricular scope, where one of the objects of research is the Extracurricular Harmony Choir must provide work program planning tailored to the vision and mission of the school and conduct a needs analysis on each program to be implemented. In implementing the program, the committee always writes an agenda of activities that must be carried out to see how the improvement of the ability of its members, especially in memorizing and interpreting national songs that are usually sung. Furthermore, there are evaluations carried out in large deliberations when

management changes but only carried out with the type of ex-post evaluation.

3. The Process of Strengthening the Love of the Motherland through the National Anthem

National Songs are part of a unified national identity. The national anthem is a prominent representation of the nation state, used to define social and personal boundaries [24]. March explained that the National Anthem is one of the most prominent and evocative national symbols, and is an important source of national identification [25]. In Israel, there has been an empirical investigation of the thoughts and associations generated by the national anthem compared to other musical works. The result is that there is a strong relationship between the National Anthem and the national flavor of the participants, when compared to other music [26]. In contrast to previous studies with Canadian children, the school environment is the most appropriate for instilling a sense of national identity in children [27]. The school is a good place to instill national values through learning national songs.

The National Song has two functions. Primary and secondary functions. The primary function which as a function of ceremonial means, the secondary function of the songs of struggle as a medium of political agitation is useful to arouse the spirit of the struggle against oppression, and the presence of these types of songs in Indonesia during the war of independence was quite large. National mandatory song lyrics aim to instill an attitude of love for the motherland and the nation, heroism, patriotism and nationalism and are willing to sacrifice body and soul for the survival of the nation. National compulsory songs are taught, studied and lived in accordance with the aims and objectives inherent in them. Therefore, keeping in mind the background of the creation of a national song and its lyric contents, a national song can be used as a medium to instill the character of the love of the motherland in high school students.

Reflecting on the learning of national songs in the United States, music textbooks containing the national anthem are distributed to each class member. In an introduction to reading scores that are almost natural, students learn to recognize the meter's signature, size, staff for the treble and bass clef played by the pianist's right and left hands, melodies and harmony parts intended for the four parts of the choir, phrases, rhythm, and shape, as well as the range and contour of the melody [28]. Different from that way, the formation of values and ethics in this school is done by integrating the national anthem in these stages. The formation of values and ethics is carried out through several stages, namely (1) internalization of values and ethics, done by providing an understanding of honesty, discipline, religious, tolerance, hard work, creative, independent, democratic, curiosity, nationality, nationalism, peace-loving, affection, and care for the social environment; (2) role models are done by giving good examples (behavior) to students by teachers and employees in schools; (3) habituation, is a process of strengthening values and ethics

that are developed to be applied through daily activities so that values and ethics taught at school are not only cognitive knowledge, but are also applied through daily activities to become familiar with values and ethics has been taught in class or at school; (4) creation of an atmosphere characterized by values and ethics in schools.

Formation of values and ethics in schools can be done by integrating the national anthem in these stages. The teacher can provide students with an understanding of the meaning and philosophy of their students, so that students become interested and motivated to find out about national songs and practice them in their daily lives. Teachers can also give examples of singing national songs that can be integrated in learning or through games outside of learning / class so that they can attract students' attention and become a trigger for enthusiasm to achieve better presentation. In addition, the stage of habituation is a determining factor in the formation of student character values through national songs. By getting students accustomed to students singing national songs during formal (ceremonial) or non-formal activities, national song lyrics will cling to students' minds, so that it becomes an impetus / stimulus to apply positive values in school life or outside school. Finally, through the creation of a character atmosphere.

V. CONCLUSION

1. Meaning of the national song in the school environment has not shown optimization in fostering the character of patriotism. Students sing national songs only to make a sound together without understanding the meaning of each of the lyrics they say. National songs are limited to a collection of stanzas that must be memorized and sounded in a number of formal events such as ceremonies, welcoming national holidays and others.
2. The efforts of schools, especially on the extra-curricular Harmony Choir in strengthening character in general, are carried out in three stages, namely planning, implementing, and monitoring evaluation. In the planning stage, strengthening is carried out by reviewing the vision and mission of the school, determining the program to be implemented and its supporting components. Furthermore, the basis for character strengthening is carried out in three bases, namely learning in the classroom, extracurricular and school habituation. The last stage is evaluation with two types, namely ongoing evaluation or continuous evaluation, and the type of ex-post evaluation or final evaluation.
3. The process of strengthening the character of patriotism is carried out with four stages: (1) internalization; (2) habituation; (3) role models; and (4) creating a character atmosphere. The National Song has two functions, namely the primary function as a function of ceremonial means, and the secondary function, namely as a medium for political agitation, to arouse the spirit of the struggle against oppression, and the presence of these types of songs in Indonesia during the war of independence was quite numerous.

REFERENCES

- [1] A. Ubaedillah, and A. Rozak, *Pendidikan Kewarga[negara]an: Pancasila, Demokrasi, HAM, dan Masyarakat Madani*, Jakarta: Kencana, 2015.
- [2] A. Diamond, "Preschool Program Improves Cognitive Control," *Turning Jurnal for Higher School*, vol. 318, pp. 137-148, 2017
- [3] Sarbaini, Pengembangan Model Pembinaan Kepatuhan Peserta Didik Terhadap Norma Ketertiban Sebagai Upaya Menyiapkan Warga Negara Demokratis Di Sekolah," *Tesis Magister Prodi Pendidikan Kewarganegaraan Sekolah Pascasarjana Universitas Pendidikan Indonesia*, Unpublished, 2012.
- [4] Suryadi, *Strategi Pembelajaran Pendidikan Karakter*, Bandung: PT. Remaja Rosdakarya, 2013.
- [5] D. Budimansyah, "Tantangan Globalisasi terhadap Pembinaan Wawasan Kebangsaan dan Cinta Tanah Air di Sekolah," *Jurnal Penelitian Pendidikan* Vol. 11, No. 1, hlm. 7-13 April 2010.
- [6] B. Qamaruzzaman, *Pendidikan Karakter Berbasis Pancasila*, Bandung: PT Remaja Rosdakarya, 2011.
- [7] A.A. Wahab, dan Sapriya, *Teori & Landasan Pendidikan Kewarganegaraan*, Bandung: CV Alfabeta, 2011.
- [8] K H. Dewantara, *Karja Ki Hajar Dewantara*, Jogjakarta: Majelis Luhur persatuan Taman Siswa, 1962.
- [9] D. Budimansyah, *Penguatan Pendidikan Kewarganegaraan Untuk Membangun Karakter Bangsa*, Bandung: Widya Aksara Press, 2010.
- [10] M. Murdiono, "Strategi Internalisasi Nilai-Nilai Moral Religius dalam Proses Pembelajaran di Perguruan Tinggi," *Cakrawala Pendidikan*, Vol. 29 Ed. Dies Natalies UNY, pp. 99-111, 2010.
- [11] D. Suryo, *Makalah: Kewaspadaan Nasional terhadap Ancaman Disintegrasi Nasional dalam Rangka Pencegahan Terorisme*. Jakarta: Unpublished, 2011.
- [12] K. Djahiri, *Dasar-Dasar Umum Metodologi dan Pengajaran Nilai Moral VCT*, Bandung: Lab. PMPKN IKIP, 1996.
- [13] J. Piaget, *The Child's Conceptcion Of The World*. Savage, Maryland: Littlefield Publishers, 1951.
- [14] A. Susanto, "Proses Habitiasi Nilai Disiplin Pada Anak Usia Dini Dalam Kerangka Pembentukan Karakter Bangsa," *Jurnal Sosioreligi*, vol. 15 Edisi 1, March 2017.
- [15] Aswandi, "Membangun Bangsa Melalui Pendidikan Berbasis Karakter," *Jurnal Pendidikan Karakter, Publikasi Ilmiah Pendidikan Umum dan Nilai*, Vol. 2. No 2 Juli 2010.
- [16] M. Erwin, *Pendidikan Kewarganegaraan Republik Indonesia*, Bandung: Refika Aditama, 2010.
- [17] F. Bechhofer, & D. McCrone., Choosing National Identity. *Sociological Research Online*, vol. 15 no. 3, pp. 1–13, 2010.
- [18] E. Yazici, "Nationalism and Human Rights." *Political Research Quarterly*, vol. 0, no. 0, pp. 1-15, 2018.
- [19] S. Soedarsono, *Karakter Mengantar Bangsa dari Gelap Menuju Terang*, Jakarta: PT Elex Media Komputindo dan Kompas Gramedia, 2009.
- [20] Y. Wulandari, dan M. Kristiawan. "Strategi Sekolah dalam Penguatan Pendidikan Karakter bagi Siswa dengan Memaksimalkan Peran Orang Tua," *Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan*, vol. 2, no. 2, pp. 290-303. 2017.
- [21] Direktorat Jenderal Pertahanan RI, *Tataran Dasar Bela Negara*, Jakarta: Kementerian, 2014.
- [22] M. Hand, & J. Pearce, Patriotism in British schools: Teachers' and students' perspectives. *Educational Studies*, vol. 37, pp. 405–418, 2011.
- [23] E. Suharto, *Pekerjaan Sosial di Dunia Industri: Memperkuat CSR (Corporate Social Responsibility)*, Bandung: Alfabeta, 2009.
- [24] G. Folkestad, *National identity and music. In R. A. R. MacDonald, D. J. Hargreaves & D. Miell (Eds.), Musical identities*, UK: Oxford University Press, 2002.
- [25] N. Winstone, & K. Witherspoon, "Its all about our great Queen: The British National Anthem and national identity in 8–10-year-old children," *Psychology of Music*, vol. 44 no. 2, pp. 263–277, 2015.
- [26] A.Gilboa, & E. Bodner, "What are your thoughts when the national anthem is playing? An empirical investigation," *Psychology of Music*, vol. 37 no. 0, pp. 459–484. 2009.
- [27] M. C. Kennedy, & S. C. Guerrini, "Patriotism, nationalism and national identity in music education: 'O Canada,' how well do we know thee?" *International Journal of Music Education*, vol. 31, pp. 78–90, 2012.
- [28] M Battipaglia,. "Teaching the national anthem," *Music Educators Journal*, vol. 62, no. 4, pp. 7–8. 1975.