

## A revitalization of Lubuklinggau folk songs to engraft the patriotism

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**ABSTRACT:** This research aims to revitalize Lubuklinggau folk songs for the students of the Lubuklinggau Junior High School 1 and to engraft character building with the spirit of love for country, or patriotism, by learning Lubuklinggau folk songs. This research used a mixed method combination of sequential exploratory models. In the first stage, qualitative data was obtained in the form of an indicator value of the patriotism spirit in folk songs that will be used as a treatment at the experimental stage. The data in this research was obtained based on the main informant and documents. The data collection techniques were conducting interviews, completing documentation and then giving a questionnaire. The results show that there were differences in values between the experimental class and the control class with a significance value of 0.03.

### 1 INTRODUCTION

Indonesia has various arts and cultures that are different in each region. Arts and cultural differences are what become character reflecting the characteristics and background of a society. Art is part of culture that intertwines with society. One of the works of art is folk songs that are also a part of Indonesian society.

Stated that folk songs are a manifestation of a culture used as a communication medium in the form of human expression, as a means to invite sympathy for a reality and for imaginative stories, and as a medium to express someone's emotions and feelings with the aim of engrafting attitudes or values in an educative culture (p. 2). In line with Batubara, Djohan (2006) states that every culture in the world has music that is specifically heard or played based on historical events in a society's life journey. Music is also a major practice for completing and refining various forms of art in various cultures (p. 23).

Overall, Lubuklinggau culture has a close connection to Malay culture and is inseparable from the majority culture that developed in Sumatra island. Malay culture has a big influence on the development of music in Lubuklinggau both as musical accompaniment and as entertainment. Based on the interviews with artists conducted on 3 July 2017, Lubuklinggau artistry was robust during the 1980s during the time when there were many active artists in Lubuklinggau who created folk songs and dances. In the 2000s, a VCD album of Lubuklinggau folk songs was presented accompanied by Malay genre songs and visual style dances. The album was quite popular in Lubuklinggau society and schools until 2008. The songs have very positive moral messages conveyed in the song lyrics for the young generation of Lubuklinggau, especially introducing them to the local wisdom culture and character building. In line with this, character building is a deliberate effort to help people understand, care about and act upon core ethical values (Istiningsih, 2016).

There are many factors that make Lubuklinggau folk songs less popular. These factors include the lack of artists' creativity and lack of societal awareness and not knowing that their own folk songs are still lacking. In particular, the teachers in the schools also lack understanding of their own folk songs. Thus, teachers have many limitations that mitigate providing folk song materials in school. Technological developments are inevitable and cannot be avoided.



New technology provides many choices for listening to music from local to foreign music. However, the use of new technology does not align with the development of local music as it is still rare to find Lubuklinggau folk songs online and on music player media, such as joox, spotify and so on.

In line with new developments, technological progress has also changed the way people listen to music (Purwanto, 2017). Although there are people who are still interested in folk songs, conventionally listening to music with a cassette player or compact disc (CD), these tools are now beginning to be abandoned. Technology makes it easier for music lovers to listen to their favourite music through the digital music sold in various applications and music streaming that can be an option. At this juncture, people are getting used to listening to music through music streaming applications. Moreover, the interest of people today to listen to folk songs has become rare. This change was based on the interview conducted on 13 February 2018. Additionally, there are some students who often choose foreign music to listen to.

Based on the previous discussion above, this research departed from problems found in the field and instead conducted research to provide solutions to problems such as lack of interest in local music by providing local song learning materials based on local wisdom. What is thus anticipated is finding a way to engraft the spirit of patriotism in students at the Lubuklinggau Junior High School 1.

### 1.1 *The structure*

Student awareness of local music is still lacking. Many students choose Western music to listen to, and mention reasons such as, "to be looked more awesome and modern". This can happen because the local music itself, especially Lubuklinggau songs, have not become the host music in its own place/region. The simplest way to learn art and culture through Indonesian folk songs is through school. However, school teachers have even less knowledge of folk songs. Many folk songs actually invite listeners to get to know the potential of the region. However, the lack of interest in local folk songs along with societal conditions reduce the sense of belonging while at the same time maintaining folk songs become on the wane.

In building students' spirit of love for country, the act of revitalizing Lubuklinggau folk songs is the right decision to make. Through learning Lubuklinggau folk songs proper conditions will be created for students to know their own folk songs, understand the meanings of the lyrics and know the potential of their own region. Thus, the effort to engraft the spirit of love for country, or patriotism, can consistently be a part of the students.

## 2 RELATED WORKS

The work of Desyandri (2016) titled, *Revitalization of Educative Values of Minang Songs to Build Students' Character* revealed and described educative values in Minangkabau songs and their implementation in the scope of basic education in Padang, Sumatra, Indonesia. Desyandri's work aimed to build student character and was an effort to revitalize Minangkabau songs. Both the previous research by Desyandri and the present research use folk songs as the object of analysis, aiming to reveal the educative values of the spirit of love for country. In the present research, the folk songs of Lubuklinggau were implemented as part of the process of learning folk songs at the Lubuklinggau Junior High School 1. This research brings novelty in terms of using quantitative methods to evaluate the implementation of folk songs to engraft the spirit of love for country.

Another previous publication was made possible through the research conducted by Abi Karoma Batubara (2017) titled, *Revitalizing Educational Values of Rejang Cultural Character through Rejang Folk Song and Its Implementation in Senior High School 4 Curup, Rejang Lebong Regency, Bengkulu Province*. The research aimed at the preservation of the arts using the tools of observing, interpreting and reflecting the results of the analysis of cultural values of Rejang folk songs toward character building. The study revealed that a folk song contains strong moral values to be implemented in the world of education. Both the previous



research and the present research use the same object of study, namely, folk songs in order to reveal the values of character building. The difference in analytical method is that the present research used the mix method to provide more detailed results.

### 3 MATERIAL & METHODOLOGY

#### 3.1 Data

Obtaining the data for this research was carried out in two stages. The first stage was the qualitative stage where data was derived from the main informants and documents. The data was collected through documentation and interviews with the artists and teachers with interview topics related to the problems of sustaining Lubuklinggau folk songs. The second stage was a quantitative stage where the data was obtained by distributing a questionnaire to students at Lubuklinggau Junior High School 1 with questions about the learning of Lubuklinggau folk songs and the aim to engraft the spirit love for country. This research also used a school guidebook about the development of education in national cultural and character (Manullang, 2013), and that uses indicators for the spirit of love for country. These indicators were then used to develop sub-indicators based on the analysis of the values of spirit love to country in Lubuklinggau folk songs.

#### 3.2 Method

This research was conducted in Lubuklinggau city, at the Lubuklinggau Junior High School 1 in South Sumatra Province, Indonesia. This junior high school was chosen because it was the first school that implemented the 2013 curriculum at grade levels VII - VIII in 2015. The first research (qualitative) focused on identifying Lubuklinggau folk songs based on interviews for selecting songs as the object of this research and that were analysed with the artists and teachers. The songs were analysed and used as a sub-indicator of the spirit of love for country and in reference to the 2010 character-building school guidelines. While two stages were necessary, the second stage (quantitative) results of song analysis is used as the basis for making the questionnaire items. The questionnaire was used as a tool to measure engrafting the spirit of love for country through learning Lubuklinggau folk songs.

Mixed method means that qualitative and quantitative data were merged at one end of continuum while kept separated at the other end of the continuum, or combined in several other ways. These two data can be written separately, but both remain implicitly connected to each other (Creswell & Plano Clark, 2010, p. 311). In this research, the exploratory sequential combination became the focus of the method which was used as the reference as it was in line with the stages of the steps used (Creswell, 2014, p. 301). An exploratory partial mixed method is a design by which researchers started by exploring qualitative data to make an analysis and then used findings in the second, quantitative phase (Creswell, 2016).

### 4 RESULTS AND DISCUSSION

#### 4.1 Identification and song analysis of the Lubuklinggau region

The results of the interviews with teachers from the Lubuklinggau Junior High School 1 were obtained via the identification of six Lubuklinggau folk songs: "Jengan Harak", "Mangun Linggau", "Bumi Silampari", "Ragam Beregam", "Ayo Ngelong ke Lubuklinggau" and "Kesenian Lame".

Of the six songs identified, the songs that were chosen as the object of this research were "Ayo Ngelong Ke Lubuklinggau", "Kesenian Lame" and "Mangun Linggau". To analyse these three folk songs, an in-person interview with each songwriter was conducted. "Kesenian Lame" and "Mangun Linggau" were created by Azman Bainuri, an active artist in Lubuklinggau since the 1980s until the present who began creating songs starting in 1993 into the 2000s.



The interview results related to the “Mangun Linggau” folk song revealed that the song is the result of a tone adaptation of the “Mangun Dusun” folk song. “Mangun Dusun” is an unknown song and the name of the composer is not known but the song was very popular in the 1990s and used Lubuklinggau local language. “Mangun Linggau” or “Mangun Dusun” both have the same meaning and values inviting members of all ages in Lubuklinggau society to jointly build and love the potential of their own region.

The results of the “Kesenian Lame” song interview revealed that the song contains meanings inviting members of local society to jointly play Lubuklinggau *berejung* original artistry, *bepantun* and also recognize *kaen* dance as one of Lubuklinggau’s original dances. “Ayo Nge-long” in Lubuklinggau has the same meaning as the two previous songs that also invite members of Lubuklinggau society to come on a tour and to know Lubuklinggau city. The song invites listeners to get to know the folklore of *Dayang Torek* and *Bujang Kurap*. Also, the songs mention Lubuklinggau potential tourism locations such as Bukit Sulap, Taman Kurma As Salam, Bendungan Watervang, Temam Waterfall, Sando Waterfall, Takli Waterfall, and the Subkos Garuda Museum.

The Ministry of National Education Guidelines for Character Building (2010) mention that the spirit love for country is a way of thinking, behaving, and acting that shows loyalty, caring, and high appreciation for the language and physical, social, cultural, economic and political environment of the nation (p. 43). The results of the three Lubuklinggau folk songs analysis show that the songs contain educational value for the purposes of character building and loving the nation. This educational value is reflected in the songs’ meanings as described previously, that Lubuklinggau folk songs appeal to ideas of bringing society together and to know Lubuklinggau city through the potential of its local wisdom.

Hash believes that teaching the values of morality and citizenship will make it possible for people to be able to live their best lives regardless of their social class (Hash, 2006). As Lubuklinggau folk songs contain values that encourage the spirit of love for country, if the songs are implemented early in the schools, the song will have a good impact on the preservation of local and national culture.

Table 1. Result indicator and sub-indicator.

Aspect	Indicator	Sub-Indicator	The sum of the items	
			No Item	The sum
The spirit of love for country	Love for the geographical wealth and prosperity of the Indonesian’s land	Knowing the geographical area of Lubuklinggau city	22,28	2
		Knowing the tourist attraction places in Lubuklinggau	23,27,30	3
		The prosperity of Lubuklinggau city.	24,25	2
	Love for the diversity of culture and arts in Indonesia	Knowing the original culture of Lubuklinggau	15,16,17,26	4
		Knowing Lubuklinggau folk songs	18,19,20	3
		Knowing Lubuklinggau folklore	21,29	2
	Love for the diversity of tribes and local languages in Indonesia	Using Lubuklinggau local language	4,5,6,14	4
		Love for Lubuklinggau local language		
	Adoration and love for the industrial and technological products of the nation	Love for Lubuklinggau folk songs	2,3,9,10,12	5
		Singing Lubuklinggau folk songs	1,7,8,11,13	5
Total				30



Table 2. Independent samples test.

		t-test for Equality of Means		
		T	df	Sig. (2-tailed)
Score	Equal variances assumed	2.131	67	.037
	Equal variances not assumed	2.138	66.998	.036

The following table shows the analysis results for Lubuklinggau songs related to indicators of the spirit of love for country that is in the Ministry of National Education Guidelines for Character Building (2010, p. 43).

#### 4.2 Implementation

To answer the research questions, class samples from the student population at Lubuklinggau Junior High School 1 were randomly taken. Class VIII was chosen as the research sample because the class learning materials were in accordance with the object of the research- Indonesian folk songs. The continuation process involved treatment in the experimental class as class A and the control class as Class B.

Treatment in the experimental class obtained significant results. The significance shows that  $0.03 < 0.05$ , meaning that there is a difference between the value of students receiving treatment in the form of Lubuklinggau folk songs compared to the value of students who were not given the same treatment, who were not given Lubuklinggau folk songs.

HO: There is no difference between the experimental class and the control class

HA: There is a difference between the experimental class and the control class

The significance value is  $0.03 < 0.05$  meaning that HO is rejected, and it also means that there is a difference between Class A and Class B. The results of this research show that delivering Lubuklinggau folk songs can engraft students into understanding more deeply about their own region.

## 5 CONCLUSION

Based on the results of the research and the discussion, the following conclusions can be drawn. Lubuklinggau folk songs have educative values that promote character building and the spirit of love for country, also known as patriotism. The indicators and the sub-indicators that were adopted from the meaning of Lubuklinggau folk songs include: knowing the geographical area of Lubuklinggau city, knowing the tourist attraction places in Lubuklinggau, appreciating the prosperity of Lubuklinggau city, knowing the original culture of Lubuklinggau, knowing Lubuklinggau folk songs, knowing Lubuklinggau folklore, using Lubuklinggau local language, love for Lubuklinggau local language, love for Lubuklinggau folk songs and singing Lubuklinggau folk songs. Learning in the simplest way by introducing folk songs can engraft the spirit of love for country. Thus, appropriate ways of learning folk songs can result in character building values that will shape students' spirit of love, whole-heartedly caring about and loving the culture.

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