

The value of local wisdom in children's song for character education

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ABSTRACT: Children's song has a value of local wisdom that can be integrated into character education. The values of local wisdom in *dolanan* or game songs, such as 'Padhang Bulan', 'Ilir-Ilir', 'Sluku-Sluku Bathok', 'Jaranan', 'Dhondhong Apa Salak', 'Menthok-Menthok' and 'Gundhul-Gundhul Pacul', are the values of life, as in the nine pillars and 18 characteristics of national identity defined by Indonesia's education ministry. This study aims to identify how far the value of Javanese *dolanan* songs for character education. The approach of this research semiotic. The result of the study is game songs for children as education means not only seeing the song as an expression of art but also understanding the rules and philosophical meanings contained in each song's lyrics.

1 INTRODUCTION

The Javanese community has a variety of cultural forms that contain local wisdom values. This local wisdom that is applied to education is meaningfully derived from the nature of knowledge and values of life. The values of local wisdom will be meaningful to social life if they can be reference material for the world of education. The value of local wisdom also has a strategic function to inculcate character. Exploring and reinvesting the value of local wisdom through education can be an effort to build the spirit of nationalism and can be a filter of the impact of globalisation.

One form of Javanese community culture that contains noble local wisdom values and can be implemented in education is the Javanese song. Javanese game songs or children's songs, such as 'Ilir-Ilir', 'Menthok-Menthok', 'Buto Galak', 'Cublak-Cublak Suweng', 'Gugur Gunung', 'Gambang Suling', 'Sluku-Sluku Bathok', 'Jaranan' and 'Kupu Kuwi', have local wisdom values that can be used in the world of education. A Javanese game song is a song for children that has a symbolic meaning that is suitable to give to children to instil character education. Education through art forms as a national identity is an effort to maintain the culture of Indonesian society.

A Javanese game song is a means of communication and socialisation for children with their environment. Through game songs, children can have fun, play and learn. Javanese game songs contain educational moral values, conveyed through simple language, so that they are easily memorised and digested according to the level of psychological maturity or development of the child's soul. This period is also an important period in cognitive, affective and psychomotor development. Children's physical and psychological growth should be used as a foothold in providing education, including instilling character education. Children need good guidance to support success in their growth and development. According to Montessori (in Riyanto, 2009), when educating children what must be considered is that they are unique individuals and will develop according to their own abilities. The value of local wisdom in game songs is conveyed through parables and analogies that are packaged in simple and beautiful language so that they are easily understood by children in learning.

Learning that is in accordance with the child's development stage will affect and determine the personality of the child in adulthood. Success in educating children is also influenced by

how well and appropriately parents and educators behave and their attitude toward children. Environmental factors also influence the success of child development. Child development is fast; this is a period that parents and educators must not ignore. In the learning process it is the role of educators to really pay attention to children's development and carry out learning through well-planned activities, so that they can support the physical growth and development of the children's cognitive, affective and psychomotor abilities. This understanding implies that education for early childhood is stated to be successful if it considers the level of development of children in achieving educational goals.

In instilling character education, there are two elements that must be considered, which are learning methods and media. Learning media is a component of learning resources or physical vehicles that contain instructional material in the student environment that can stimulate students to learn (Arsyad, 2007). These two aspects are much related; the selection of one particular teaching method will affect the type of media that will be used during the learning process. However, there are still various aspects that must be considered in choosing media, including learning objectives, types of assignments and responses that children are expected to master after learning takes place, and the learning context includes the characteristics of children. The use of media in the learning process can arouse new desires and interests, generate motivation and stimulation during learning activities and even bring psychological influences to students and teachers (Arsyad, 2007). It means that the main function of learning media is as a teaching aid that is also influenced by the climate, conditions and learning environment that is organised and created by the teacher or educator.

As described by Asmani (2009), in children's education, the use of music is an important part of the educational material. The music includes playing musical instruments and singing songs such as children's songs. Game songs in children's education have two fundamental roles. First, music and songs are used in children's education to optimise children's physical, cognitive and psychomotor development. Second, music and songs are used in children's education to stimulate the development of children's musical intelligence (Asmani, 2009). Javanese game songs are used as a learning media to instil character education for children because the lyrics contained in game songs are more easily understood by children.

Character education aims to instil values in children, so that students are able to develop their characters in full, ensuing that they are integrated and balanced. Students who have ethical values will use all their knowledge, skills and emotions in solving problems they face (Asmani, 2011). Through character education, children are expected to be able to independently improve and use their knowledge, study and apply a noble character so that it manifests in their behaviour.

2 RESEARCH METHODOLOGY

2.1 *Data*

In qualitative research, the research instrument is the researcher herself/himself. The researcher is the key to the validity of the data obtained in the field. Data is collected from various settings, methods and sources (Sugiyono, 2014). In this study data was obtained using observation, interview, documentation and combined techniques (triangulation).

2.2 *Method*

This research is a qualitative research with a semiotic approach. Semiotics is the study of signs, how the function of a sign and the production of the meaning of signs that exist can convey information so that it communicates (Piliang, in Tinarbuka, 2008). A sign is something that represents or describes something else (in the mind of someone who thinks about it).

3 DISCUSSION

Music in Javanese society has been around for a long time. Most of the ancestral cultural heritage is packaged in the form of ballads or songs. One of the cultural heritages that has developed within the Javanese community is the game song. This song is not only functioning as a song sung by children while playing and socialising with their environment. More than that, a game song is a work of art that contains the value of local wisdom and moral messages that can be implemented in character education.

Endraswara (2005) explains that children's songs are sung while playing, or songs sung in certain games. Children's game songs are unique, with meanings different from other forms of Javanese songs. According to Danandjaya (1985), there is a children's game song in oral Javanese that is classified as a folk song. Folklore's important characteristics related to children's game songs are: (1) the language is simple; (2) it uses a simple *cengkok* or melodic style; (3) the number of lines is limited; (4) it contains things that are in harmony with the child's situation and things that are entertaining for a group (Endraswara, 2005). These characteristics are also found in praise verses, the difference being that game songs involve nuances for children, while the usual praise poetry is sung by adults although this does not rule out the involvement of children. The following is a children's song that in the lyrics implies the value of local wisdom:

1) *Jaranan*

*Jaranan-jaranan. . . jarane jaran teji
sing numpak ndara bei, sing ngiring para mantri
jeg jeg nong, jeg jeg gung, prok prok turut lurung
gedebug krincing gedebug krincing, prok prok gedebug jedher*

Riding the horse, riding the horse, the horse is *teji* (big and high)
The one who rose was Mr. Bei, who accompanied were the minister
*Jeg-jeg nong, jeg-jeg gung, prok prok menyusuri jalanan
Gedebug krincing gedebug krincing, prok prok gedebug jedher*

The game song 'Jaranan' contains values for respect and courtesy for superiors, older people or higher ranks. The song also teaches the nature of love, care and cooperation with other people. The lyrics in the song have a message about the importance of togetherness, because humans need each other. People who have a higher position need lower people and vice versa. *Ndara Bei* is a symbol of a high-ranking person and/or rich noble because it is symbolised by having a large, high horse to ride (*jaran teji*) so that the noble must be accompanied by his walking subordinates (ministers).

2) *Padhang Bulan*

*Yo prakanca dolanan ing njaba
Padhang mbulan padhangé kaya rina
Rembulané kang ngawé-awé
Ngélikaké aja turu soré-soré*

Let's play outside

Bright moonlight

Moon as if waving

Reminds us not to sleep late in the afternoon

The game song entitled 'Padang Bulan' contains the value that a human being must love God and nature and other creatures of God. The meaning contained in it also teaches the nature of compassion, care and togetherness toward fellow human beings. The lyrics in the game song contain messages teaching people to always thank God by enjoying the beauty of their natural creation. To show gratitude we are expected not to spend time only sleeping in the afternoon, but instead we should use the time to worship God.

3) *Ilir-Ilir*

*Lir ilir, lir ilir, tanduré wus sumilir
Tak ijo royo-royo tak sengguh temantèn anyar
Cah angon, cah angon, pènèkna blimbing kuwi
Lunyu lunyu yo pènèken kanggo mbasuh dodotiro
Dodotiro, dodotiro, kumitir bedhah ing pinggir
Dondomana j'rumatana kanggo séba mengko soré
Mumpung padhang rembulané, mumpung jembar kalangané.
Yo surako surak hiyo.*

Wake up, wake up! Plants have blossomed

So green like a new bride

Shepherd boy, shepherd boy climbs the star fruit tree!

Let it be slippery and difficult, still you climb to wash your clothes

Your clothes, your clothes are torn apart on the side

Sew it, correct it! To meet later in the afternoon

While the moon is shining brightly, while there is plenty of free time

Cheer with cheers Yes!

The game song titled 'Ilir-Ilir' contains religious values, responsibility, discipline, hard work and to never give up. The song has the message that as human beings they must be able to rise from adversity, by having faith and striving to get happiness. The star fruit picked by the shepherd with difficulty is like the command of Allah to carry out the five daily prayers. Even though it was heavy with many obstacles in carrying it out, it was likened to clothes until it was torn apart, but it had to be done. By always obeying God's commands, it open hopes for humanity to improve so that it will be ready when the time comes to face and fulfil the divine call.

4) *Menthok-Menthok*

*Menthok-menthok tak kandhani, mung solahmu angisin-isini
Bokya aja ndheprok, ana kandhang wae
Enak-enak ngorok, ora nyambut gawe
Methok-menthok, mung lakumu megal- megal gawe guyu*

Menthok-menthok I advised you, your behaviour was shameful

Don't just sit and sit, just in the cage

Good sleep doesn't work

Menthok-menthok, your way to shake your butt makes people laugh

The 'Menthok-Menthok' song implies that humans must have a humble attitude and want to be introspective. As humans, we should not be arrogant and must respect others, because all of God's creations have their own advantages and disadvantages. Like 'menthok' (wild duck), an animal whose appearance is ugly, unattractive, likes to sleep and is lazy is still useful for others, because it is able to make others laugh at the humour of their behaviour. Therefore, you should not be reluctant to see your own shortcomings and not easily demean others. This song also means that you should not be lazy because it is not a good trait.

5) *Gundhul-Gundhul Pacul*

*Gundhul gundhul pacul cul, gemblèlengan
nyunggi nyunggi wakul kul, gemblèlengan
wakul ngglimbang, segané dadi sak ratan
wakul ngglimbang, segané dadi sak ratan*

Bald head without hair like a hoe, big head (arrogant, haughty)

Bring baskets, with a big head style (arrogant, haughty)

The basket fell, the rice spilled messy on the road

The basket fell, the rice spilled messy on the road

The 'Gundhul-Gundhul Pacul' play song illustrates the character of an ugly, arrogant child that behaves badly. Bad behaviour and attitude make it unable to work properly, and do things that are not useful. The message in the song is to be a person who should not feel themselves the smartest, the most powerful, arrogant or careless. Such a nature will only cause failure, because people who are arrogant and careless will not be able to carry out their responsibilities properly.

6) *Sluku-Sluku Bathok*

*Sluku-sluku bathok
Bathoke ela-elo
Si Rama menyang Solo
Oleh-olehe payung motha
Mak jenthit lolo lobah
Wong mati ora obah Nek obah medeni bocah
Nek urip goleka dhuwit.*

Swing head

His head was shaking

The father went to Solo

Therefore, the mutha umbrella

Suddenly it moved

Dead people do not move

If it moves it scares people

If life is looking for money

The 'Sluku-Sluku Bathok' song contains the value of love for God and a sense of responsibility for the life lived, discipline responsibility and independence in living life. The implicit meaning in the song is that humans always cleanse their minds by praying (*dhikr*), by shaking their heads (*elo*), by saying "*Laa illa ha illallah*" (there is no god but Allah) both in joy and sadness and when getting pleasure and calamity. When still alive, be diligent in worship, because life and death no one knows.

7) *Dhondhong Apa Salak*

Dhondhong apa salak, dhuku cilik-cilik
Andhong apa mbecak, mlaku dimik-dimik

Dhondhong or *salak*, *dhuku* is small

By carriage or by pedicab, walk slowly

The game song 'Dhondhong Apa Salak' has the meaning to always do good, and not hurt others. It also teaches to have the nature of independence and not be happy to depend on the help of others with all the advantages and disadvantages that are owned.

4 CONCLUSION

Character education is an effort to instil and develop good values based on the virtues that apply in society. The value of virtue that applies in community life in general has been agreed both in writing and unwritten. Character education is an effort to educate children to have a good understanding so that they are able to behave in accordance with the prevailing norms in society. Character education produces individuals who have intact intelligence personality in terms of cognitive, affective and psychomotor, and are able to find solutions to any problems faced.

In realising child character education, a strategy is needed and involves various elements within the community. Formal education institutions and the role of parents are the most effective places to instil character education for children. Character values developed in formal education include the values of honesty, responsibility, healthy living, discipline, hard work, confidence, entrepreneurial spirit, creative thinking, logical, innovative, independent, curious, knowledgeable, polite, tolerant, democratic and nationalist (Asmani, 2011). It has been described that children's songs as education have meaning and are used to instil character for children. Education through children's songs contains moral messages and good behaviour in accordance with the rules of society. Children's songs are implemented in character education in which character values are appreciated, understood and expressed.

Game songs for children as education means not only seeing the song as an expression of art but also understanding the rules and philosophical meanings contained in each song's lyrics. Through this understanding, children will have a direction from the point of view of children's songs as a work of art and song. Children are taught values for life and moral teachings to strengthen character, which is called character education. The values of local wisdom contained in children's songs can be integrated into character education so that the child has a strong identity.

It is necessary to realise that implanting character education through children's songs is not as easy as imagined by the practice of art. The practice of art through children's songs must be designed according to the character of the child and the environmental conditions of the

education. Character education through children's songs can be packaged through appreciation, expression and understanding the meaning contained in children's songs.

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