

Character Values in Sundanese Children Song Lyrics of Sekar Galuh Album by Djuwita Djati

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ABSTRACT

Children's songs in the local language tended to be unfamiliar for children now. However, it contained important values to grow the character of children which proper to their mental development. In the scarcity of children's song creation in the local language, Djuwita Djati launched Sekar Galuh's album in 2016. It contained ten Sundanese children songs with the pop music style. The study of this album would give new insight into the development of Sundanese song children content. This study aimed to reveal character values in Sundanese children's song lyrics of Sekar Galuh album by Djuwita Djati. Descriptive qualitative method and content analysis were applied by analyzing words, phrases, and clauses in the song lyrics of Sekar Galuh's album by Djuwita Djati. The result showed that the character values contained in the song lyrics reflected the manifestation of human beings' relations to God, self, others, nature, and nationality.

Keywords: *Character, Values, Sundanese, Children, Song lyrics, Sekar Galuh, Djuwita Djati*

1. INTRODUCTION

The ease of information access in this digital technology brings not only a good impact but also a bad impact. On one side, many young people can create innovation to develop creative content but, on the other side, we witness hate speech, cyberbullying, and hoaxes which spread massively. The bad phenomena are considered as the decline of our national character which is supposed to uphold politeness. That is why strengthening character is an important aspect to develop continuously in facing this problem.

The character refers to aspects of behavior, attitude, manner, and the quality following which differentiate one person from another or specific elements which may lead somebody to be more outstanding than others [1]. The good character can be reflected in the good work for God, self, others, environment, nation, and international world based on our potential knowledge [2]

Building a good character needs systematic effort. According to Muljono [3], character education is not a course but it emphasizes the process of internalization value on self-study reflected in attitude and behavior. Similarly, Rohkman et al [1] argue that character is not taught but it is habitual formation in the form of internalizing values, choosing the good choice, doing them as habits, and providing examples. Therefore, the manifestation of character education is shaped in the

holistic domain; family, school, and society as the civilizing process [4]. When the three domains can synergize well, it will result from the good citizen and high culture.

Childhood is a good period to transfer character values. It is often called a golden age because in this period children become sensitive to many things [5]. This is also the critical the period where the basic values of humanity are given/ being learned [6]. Children grow rapidly so they need attention and proper stimulation by the stage of child development in aspects of values, cognitive, language, socio-emotional, psychomotor, and art [5]. Therefore, it needs an effective method to build and internalize values to children.

Some previous studies have reported that song is a media used in character education for children [6], [3], [7],[8], [9], [10]. The activity of singing a song makes children happy so the purpose of transferring character values can be easy to achieve[11]. Moreover, Dewantara in Desyandri [12] argues "song and music can train the fineness of hearing which brings the smoothness of feels and mind and the practice becomes the balance of language practice."

The song is performed with music and lyrics. Children's song lyrics are written in short and simple words, easy to understand and touch the children's soul as the melody and harmony with the lyrics so the lyrics are not only beautiful but also meaningful to the children's soul [13]. Then, Rosmiati [10] reported that children

respond through music by singing the song lyrics so to build a good character, it needs educational song lyrics.

Sundanese as one of the ethnic societies in Indonesia has children's songs in the form of *kakawihan* and *pupuh*. They richly contain educational lyrics. However, now children rarely sing *kakawihan* when they play. *Kakawihan* lyrics comprise many symbolical meanings that are difficult to understand. In terms of *pupuh*, Kubarsah as cited in *Pikiran Rakyat* newspaper [14] said "Children are hardly interested in *pupuh*. They are more familiar with pop music."

Until the decade of the 1980s, Sundanese was familiar with Mang Koko's Sundanese children's songs, like *Ulin di Buruan*, *Gumbira*, *Balap Lumpat*, *Pa Tani*, etc. However, those songs are no longer suitable for the children in this era [15]. In the crisis of Sundanese children songs composer, Djuwita Djati launched ten Sundanese children songs in Sekar Galuh Album in 2016 with the pop music style. The songs are sung by children of Taman Atikan Paseban Tri Panca Tunggal. In the preface of the album, it is written that all songs are dedicated to children of the Sundanese generation to understand the greatness of Sundanese values which are getting wiped from the awareness and reality of life. Therefore, this paper will discuss and values contained in all song lyrics of the Sekar Galuh's album.

2. METHOD

The descriptive qualitative research method was applied in this research. The data took from the ten-song lyrics in Sekar Galuh Album by Djuwita Djati such as *Sampurasun*, *Taman Atikan*, *Cara-Ciri Manusa/Bangsa*, *Olah Rasa*, *Bentang*, *Taman Sari*, *Pok Pek Prak*, *Nataan Indra Raga*, *Sumujud* and *Cacarakan*. They were taken from the CD of Sekar Galuh's album. Then, content analysis was used to identify the meaning of words, phrases, and the clause in the lyrics. From the analysis of meaning, character values contained in the lyrics can be inferred. An interview with the songwriter was conducted to find out the purpose and process of songwriting and to confirm the meaning of the song lyrics.

3. RESULT AND DISCUSSION

The result of analyzing song lyrics of album Sekar Galuh draws five kinds of relations; relation to God, self, others, nature, and nationality as in the table below:

Table 1. Character Values Interrelation in Sekar Galuh Album

No	Song Title	Character Values Interrelation				
		God	Self	Others	Nature	Nationality
1	Sampurasun	✓		✓	✓	
2	Taman Atikan	✓	✓	✓		✓
3	Cara Ciri Manusa/Bangsa	✓	✓	✓		
4	Olah Rasa	✓				
5	Bentang	✓		✓	✓	
6	Taman Sari	✓		✓	✓	

7	Pok Pek Prak	✓	✓		
8	Nataan Indra Raga	✓	✓		
9	Sumujud	✓		✓	
10	Cacarakan			✓	✓

As shown in the table, one song can reflect more than one relation. *Sampurasun*, *Bentang*, and *Taman Sari* show relation to God, others, and nature. *Taman Atikan* shows the relation to God, Self, others, and nationality. *Olah rasa* shows the relation to God. *Pok Pek Prak* shows the relation to God and self. *Nataan Indra raga* show relation to God and self. *Sumujud* shows the relation to God and others. *Cacarakan* shows the relation to others and nationality. The embodiment of character values in each relationship will be illustrated with some sample of stanzas.

3.1. Character Values to God

Human beings have an awareness of the existence of God. Almost all song lyrics in Sekar Galuh's album show the character values of God such as in *Sampurasun*, *Olah Rasa*, *Taman Sari*, *Nataan Indra Raga*, and *Taman Atikan*. They show the character of gratitude, praise on God's creation, and consciousness to obey God's law. There are some examples of lyrics taken from a stanza from some songs as follows.

SG/TS/Reff:

Kaagungan Gusti di mana-mana
(The greatness of God is everywhere)
Ciptaan nu endah jadi genah ati
(The beautiful creation makes the heart feel happy)
Taya papadana kamulyanana
(inimitable of his glory)
Puji rahayu kanggo berkahna
(praise to God for His blessings)

The lyrics above are taken from the refrain of *Taman Sari* song. It describes the greatness of God. His creation which makes human happy, so we have to praise on His blessing. From the meaning of the lyrics, it shows some characters which admiring and praising the majesty of God as well as feeling grateful for God's creation and His blessings.

SG/OR/S-1:

Gusti nu Maha Tunggal
(God the One)
Gusti nu Maha Agung
(God the Greatness)
Gusti Nu Maha Asih
(God the Merciful)
Nu nyipta waruga jagat
(Who creates the universe?)
Rahayu rahayu kersaning Gusti
(Be safe in God's will)
Rahayu rahayu sagung dumadi
(Be safe for all God's creation)

The lyrics above are taken from the first stanza in *Olah Rasa*'s song. In the lyrics, it is stated the name of God, The One, The Greatness, The Merciful. It implies praise to

God. The verses *Rahayu kersaning Gusti* and *Rahayu sagung dumadi* mean hope and surrender to God.

SG/CCMB/S-2

Manusa ciptaan Maha Kawasa
(Human beings are the creation of The Almighty)
Gusti anu ngayuga
(God who brings us to life)
Urang sadaya kedah mituhu
(We must obey)
Kana sagala kersana
(His will)

The lyrics above are taken from the second stanza of Cara Ciri Manusa/Bangsa. '*Manusa ciptaan maha Kawasa*' means human beings are God's creation. Therefore, the character value contained in this song is the consciousness to obey God's law.

All manifestation of values to God implies that *urang sunda* 'the Sundanese' has a religious character. Some define that the religiosity of Sundanese people is Islamic, however, this opinion is not entirely true because not all Sundanese are moeslim. Even long before the religions from outside came to the Sunda Land, Sundanese people already had religious characters. Historical sites like Domas Domas in Kanekes, Lebak Banten Regency, Gunung Padang, Cianjur Regency, Sagara Hyang in Kuningan Regency are evidence that the Sundanese ancestors have had religious character since prehistoric times [16].

3.2. Character Values to Self

As an individual being, human acts with the connection of him/herself. Song lyrics which show character values to self are in *Pok Pek Prak* song as follows:

SG/P/S-1:

aya paribasa piwuruk ti ki Sunda
(there is a proverb from a Sundanese ancestor)
lamun keyeng pasti diparengan
(If we have intensely desire, it will be achieved)
ulah ngan semet ukur bisa nyarita
(don't be only talk)
kudu bukti bareng gawéna
(it must be proved with the action)

SG/P/Reff:

pok pék prak
pok pék prak
nyarita ulah ukur babasan
(not only speak as a proverb)
pok pék prak
pok pék prak

In the song lyrics of *Pok Pek Prak*, it is stated two old Sundanese proverbs *lamun keyeng tangtu pareng* dan *pok pek prak*. *Lamun keyeng tangtu pareng* means to keep in effort continuously, the goal will be achieved. *Pok Pek Prak* has three elements. *Pok* means talking a plan, *pek* means thinking over and preparing the way to actualize the plan and *prak* means implementing the plan. Those two proverbs imply the character of responsible, discipline, consistency, and persistence in achieving the goal.

3.3. Character Values concerning Others

As a social being, human beings have a relation with others. Character values to others in Sekar Galuh's album refer to the relation to parents and others.

SG/Sam/S-1

Sampurasun Ibu
(Sampurasun mother)
Sampurasun Bapa
(Sampurasun Father)
Sampurasun ka sadayana
(Sampurasun to all)

The lyrics above are taken from the first stanza of *Sampurasun*'s song. It is stated a Sundanese greeting, *Sampurasun*, to mother, father, and all. The use of greeting indicates a polite character. For the deeper meaning, *sampurasun* is derived from *hampura ingsum* which means I am asking for an apology. Based on the interview with the song composer, *sampurasun* is not an only Sundanese greeting but it is the reminder to us as a human who often makes mistakes. We have to dare to apologize especially to the mother who gave birth and take care of us, then to the father who raises and educate us, also to others who live together with us. It means that these song lyrics reveal the character of courteous and humble.

SG/Sum/Reff:

Nya munjung kudu ka Indung
(Praising is supposed to Mother)
Nya muja kudu ka Bapa
(Admiring is supposed to Father)
Indung mah tanggung rahayu
(The mother is the root of welfare)
Bapa mah tangkal darajat
(The father is the tree of honor)

The lyrics above are taken from the refrain of *Sumujud* song. *Munjung kudu ka Indung*, *Muja kudu ka Bapa*, and *Indung tanggung rahayu*, *Bapa tangkal darajat* are the old Sundanese proverb. The proverbs have deep meaning in how children are supposed to respect and devote their life to their parents. It is because welfare and honor achieved by children are the results of parents' pray and hard work. Therefore, this song contains the character of respect and devotion to parents.

SG/TA/S1:

Silih asih silih asuh
(Love and care for each other)
Silih deudeuh silih jeujeuh
(Love and support each other)

The lyrics above are taken from the first stanza of *Taman Atikan* song. It contains old Sundanese wise words showing compassion, respect, and supporting each other.

SG/CCMB/ S-3

Aya cara ciri bangsa
(There are ways and characteristics of the nation)
Kahiji rupa bangsa nu beda
(The first is the apparent difference of each nation)
Kadua adat istiadatna
(The second is the custom and tradition)
Katilu basana rupa rupa
(the third is the variety of language)

Kaopat aksara nu rineka
(The fourth is the script)
Kalima budaya nu Bhinneka
(the fifth the diverse of culture)

SG/CCMB/S-4

Manusa ciptaan Maha Kawasa
(Human is the Almighty creation)
Gusti anu ngayuga
(The God who brings us to the world)
Masing-masing tos gaduh cirina
(Every human being has his/her characteristics)
Ulah silih robeda
(don't disturb each other)

The lyrics above are taken from the third and fourth stanza of *Cara Ciri Manusa Bangsa* song. In the third stanza, it is stated that each nation has its way and characteristics such as appearance, custom, and tradition, language, script, and culture. Then, in the fourth stanza, it is explained that the diversity of the nation is God's law so human beings must respect it. It implies the value of pluralism. Thus, this song has the character of respect for pluralism or tolerance.

3.4. Character Values to Nature

Living on the earth means human beings are connected to nature. Three songs show the character's values to nature namely, *Bentang*, *Taman Sari*, and *Sampurasun*. The findings samples are described below:
SG/B/S-1:

Tuh itu bintang di langit
(Look there stars in the sky)
Endah baranang ngagenclang
(They are shining brightly)
Najan teu sarua caang
(Although not all are bright)
Tapi luyu sauyunan
(But they are in harmony)

The lyrics above are taken from the first stanza of *bentang* song. This song invites children to observe stars in the sky, how the stars are bright. Although the starlight is not the same they look in harmony. Thus, this song describes the character of curiosity in nature. From nature, children can learn. Besides, Djuwita Djati in the interview said that nature has unlimited knowledge so we not only introduce the physical form of nature but also values from nature that we can get to be applied in life.

SG/Sam/Reff:

Mugi urang sadaya
(May we all)
tiasa mulasarana
(can preserve)
Alam nu endah ieu
(This beautiful nature)
Titipan Maha Cipta
(is entrusted by God)

The lyrics above are taken from the refrain of *Sampurasun* song. This song invites children to preserve

nature because beautiful nature is entrusted to humans by God. Therefore, these songs show the character of a loving nature. Moreover, Indrawardana [17] argues that Sundanese has faith and awareness to live in balance with nature in terms of human beings as microcosm and nature as macrocosm. It is a manifestation of the religiosity of Sundanese as shown by Kanekes people, in Lebak Banten.

3.5. Character Values to Nationality

Human beings are born and became a member of a nation. Character values of Sekar Galuh's Album to nationality show in *Cacarakan* song as follows:

SG/C/S-2:

Yu batur batur urang karumpul
(Let's get together, friends)
Diajar cacarakan aksara sunda
(learn Sundanese script)

SG/C/Reff:

Urang mumule basa jeung aksara
(Let's maintain language and script)
Bukti nu nyata kaluhuran budaya
(the real fact of the culture greatness)
Urang mumule warisan karuhun
(Let's maintain ancestors' heritage)
Aksara jeung basana loba hartina
(The script and language are meaningful)

The lyrics above are taken from the second stanza and refrain of *Cacarakan* song. The first stanza encourages children to learn Sundanese script and the refrain invites children to maintain Sundanese language and script as the real fact of cultural greatness and the cultural heritage of Sundanese ancestors. Sundanese language, script, and culture are part of the richness of Indonesian culture. Loving Sundanese culture means loving Indonesia as a nation.

Character values in song lyrics of Sekar Galuh's album which reflect the five relations; to God, self, others, nature, and nationality are connected to the background of the Djuwita Djati as the song composer. She comes from a Sundanese traditional community named Adat Karuhun Urang Sunda Wiwitan. The community still holds the spiritual teachings of Sundanese ancestors. In the interview, Djuwita Djati emphasizes that the character values contained in the song lyrics she composed are expected to bring the consciousness of life duty as human beings who are created by God, connect to him/herself, live together with others and nature in the earth and become a member of the nation. The use of Sundanese as the language of the lyrics is the educational media to teach Sundanese to children and guide them to find their genuine character as Sundanese.

4. CONCLUSION

Song lyrics of Sekar Galuh's Album by Djuwita Djati reflect a deep meaning and describe the character values of the Sundanese who can maintain balance relations to God, self, others, nature, and nationality. No matter how good the song lyrics are, if the character values contained

are not internalized in life practice, it will be just a medium for memorizing. Therefore it needs more effort and synergy among parents, teachers, and members of the community to guide children in interpreting the meaning of song lyrics and implementing the character values in their mindset and attitude.

ACKNOWLEDGMENT

I would like to express my gratitude to Ibu Djuwita Djati, the song composer of Sekar Galuh's Album, for her willingness to be interviewed and the committee of ICOFLEX for the acceptance of this article.

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