

Lyrics of the Album *Kawih Asuh Barudak Cita-Cita* A Study of Ethno-pedagogy

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ABSTRACT

This study aims to describe the structure, narrative content, the process of creation, function and meaning, and the ethnopedagogic aspects conceived in the lyrics of the *Album Kawih Asuh Barudak Cita-Cita*. The methodology of this study followed a descriptive qualitative approach. The result this research is that the lyrics of *Album Kawih Asuh Barudak Cita-Cita* are filled with images, namely auditive images, visual images, and tactile images. Musicality as a whole is dominated by vowels *a* and consonants /n/ and /ng/. So, the lyrics are included in the euphony type, resulting in beautiful tones. In addition, there are also several words that are included in cacophony. The themes in each *Kawih Asuh* lyrics are very diverse, ranging from religious, patriotic, social, cultural tones. All of the lyrics identify the language styles commonly used in Sundanese language. In the creative process, *Kawih Asuh Barudak* is the collaboration of poetry and music with characteristics of education values. *Kawih Asuh Barudak* contains a simple structure and language easily understood by children.

Keywords: *Ethno-pedagogy, structure, narrative content, function and meaning.*

1. INTRODUCTION

In Sunda, an ethnic group in Indonesia, there are many kinds of arts, one of which is *kawih*. *Kawih* is part of the Sundanese people life. This can be seen in the daily life of the Sundanese people in many activities (Hendrayana, 2017). *Kawih* has already existed and has been known by the Sundanese people before the XVI century. This can be seen from historical records, such as those contained in the ancient Sundanese manuscripts *Sanghyang Siksa Kanda ng Karesian* in 1518 AD (16th century) or during the Pajajaran kingdom (Hendrayana, Dienaputra, Muhtadin, & Nugrahanto, 2020). Hendrayana, Dienaputra, Muhtadin, and Nugrahanto (2020) said that if it is deepened, *Kawih* may lead to musical matters, not literature in the sense that the word *Kawih* is the same as singing in Indonesian language. However, although *Kawih* has been known by the Sundanese people for a long time, it cannot be denied that the existence of *Kawih* itself has begun to diminish. This can be seen in some of the *Kawih* mentioned in the text above, that is, no longer known. Especially in this era, *Kawih* is starting to be forgotten by some people, especially against young people or teenagers. In fact, if examined more deeply, the arts and culture in Sundanese ethnicity contain educational values.

The function of education in the context of culture is very important, one of which is to pass on human values originating from the culture in the environment, which is now known as local wisdom. One of the cultural products that still exist today is *Kawih*. One of the *Kawih* that contains various educational values is the *Kawih Asuh Barudak* which was created by Ubun R. Kubarsah, one of the leading artists in the Sundanese region. *Kawih Asuh Barudak* is very important to learn because every lyric contains very positive values, especially for children. Then *Kawih Asuh Barudak* has to be disseminated because this *Kawih* was specially created for children, both in terms of language, atmosphere, and character. So that today's children can get to know songs that are appropriate for their age and character. In addition, children love their culture more.

This study attempts to address the problem, namely, how the structure and ethnopedagogic aspects contained in the lyrics of the album *Kawih Asuh Barudak Cita-Cita* are formulated. This study also addresses the context of the narrative, the process of creation, and the function and meaning in the lyrics of the *Kawih Asuh Barudak*. Other studies related to *Kawih* lyrics have been conducted before, including Pramanik's (2013) *Rumpaka Kawih Wanda Pop Sunda Karya Doel Sumbang: Ulikan Struktural Sémiotik jeung Ajén Moral*. In this study,

Niknik examined the study of semiotic structures and moral values contained in the lyrics. Another study is Gusnira's (2018) *Rumpaka Album Kawih Deudeuh jeung Geugeut*. In this research, Gusnira is more focused on structural and aesthetic studies. In addition, Kustinawati (2018) focused on her structural and semiotic studies of *Kawih*.

2. LITERATURE REVIEW

To explore the positive values contained in the *Kawih Asuh Barudak Cita-Cita*, we need a theory that can be used as a basis for researching it. The lyrics are studied more deeply in terms of forms and contents related to the important elements in the poetry

2.1. Structure of Poetry

Poetry is a literary work with certain expressions and thoughts. Poetry is delivered in beautiful language (Anggraini & Aulia, 2020). A poetry certainly has a structure that builds it so that it can become a complete literary work. The structure of poetry according to Iskandarwassid (1996) is the arrangement of the components of the composition to produce a literary work. Waluyo (1987) stated that literary works of poetry have two structures, namely the outer and inner structures. The physical structure consists of (1) visuals, (2) diction, (3) images, (4) concrete words, (5) basic style, and (6) diversification. Meanwhile, the inner structure consists of (1) theme, (2) tone, (3) taste, and (4) message.

In addition, according to Mustappa (2014) there are three important elements in poetry, namely images, symbols/symbols, and musicality. Usually, these three elements are called ISIM. However, ISIM is not enough to fulfill the existence of a good rhyme because the three elements mentioned above are only the main points. Thus, the atmosphere, theme, and basic style are added as a spice, or commonly abbreviated as STG.

In this study, the theory used to dissect the structure of the *Kawih* lyrics was the ISIM STG theory by Abdullah Mustappa, which includes *imagi* (images), *simbul* (symbols), *musikalitas* (musicality), *suasana* (atmosphere), *téma* (themes), and *gaya basa* (language style).

2.2. Ethno-pedagogy

The term ethno-pedagogy consists of two words, namely ethno and pedagogy. Ethno comes from the Greek ethnos which means ethnicity and pedagogy (Sudaryat, 2015). That is, ethno-pedagogy is education oriented to local wisdom. Ningsih (2018) stated that the role of education in the context of culture is important because one of the functions of education in culture itself

is to pass on human values derived from the nation's culture.

The basis for examining the values in this study consists of 18 values of character education set by the Ministry of National Education, namely, religious character education, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, respect for achievement, friendliness, love for homeland, peace, love for reading, care for the environment, caring, and responsibility.

3. METHOD

The method used in this research is descriptive analysis method with a qualitative approach. Descriptive analysis method is a method that describes an ongoing situation when research is carried out based on existing facts (Arikunto, 2019). While the qualitative approach is research that originates from data sources in the form of spoken and written words (Arikunto, 2002; Wirawan, 2016). The source of the data used in this research is the album of *Kawih Asuh Barudak Cita-Cita*. Data collection techniques were carried out by means of literature review and interviews. Then the data were processed by using the analytical techniques as shown in the Figure 1.

4. FINDINGS AND DISCUSSION

4.1. Structural Analysis

In this study, each lyric of *Kawih Asuh Barudak* contains different themes, such as, religiousness, love for the homeland, social and cultural values. The *Kawih* writer shows the state of the story in the lyrics by providing images, including auditive images, visual images, and tactile images, making every word in the *Kawih* lyrics more meaningful. In the lyrics of *Kawih Asuh Barudak* there are no symbols. This is in accordance with the goal that the lyrics of *Kawih Asuh Barudak* are written for children, so that the words are simpler and have a direct meaning. Then children quickly understand the content of the lyrics.

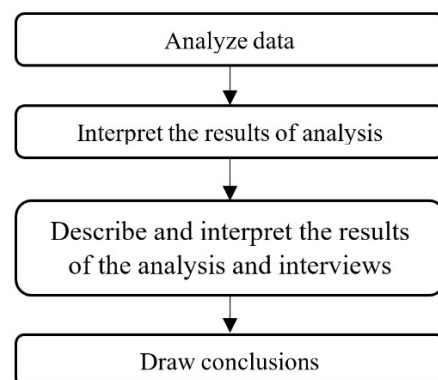


Figure 1 Data analysis techniques.

In addition, the overall musicality contained in the lyrics of *Kawih asuh Barudak*, from the first to the twelfth lyrics, is dominated by the vowel *a* and the consonants *n* and *ng*. However, even though the lyrics are dominated by euphonic types, in these lyrics there are also types of cacophonies that can make the lyrics uncomfortable and poorly typed. However, this does not affect the beauty of the lyrics contained in the *Kawih Asuh Barudak Cita-Cita* album. The atmosphere in each *Kawih* is dominated by a pleasant atmosphere.

4.2. Context of Speech and Creation Process

Kawih Asuh Barudak is expressed by using the three-step method which is a new concept and distinguishes *Kawih Asuh Barudak* from other *Kawih*. The three steps are *galindeng maca*, *galindeng natur*, and *galindeng bisa*.

Galindeng Maca

In this step, children or students are invited to understand the contents of the lyrics. In addition, students are expected to be able to master the linguistic aspects read in the lyrics. If during this step there is something that is not understood by the students, then the teacher has an obligation to explain in accordance with the applicable rules.

Galindeng Nurur

The second is *galindeng natur*. This step is done after students understand and master the linguistic aspects through reading the lyrics that have been done in the *Gantang Maca* step. In this step, students then listen and pay attention to the song based on the lyrics that have been discussed through the *Kawih Asuh Barudak* recording. Here, students intuitively and naturally follow the song they are listening to. In this process, the teacher can play the song several times, until the students can follow the song.

Galindeng Bisa

After students understand the lyrics and can follow the song, the next step is for students to sing *Kawih* together. Then, the students will be able to independently sing their own songs naturally. After taking the three-step method, to express the new *Kawih Asuh*, students can participate in a musical theater. Creativity in *Kawih Asuh* is found in how to combine or collaborate between lyrics of poetry, songs or music, with the character education value as proposed by the Ministry of National Education which amounts to 18 character education values. This is in accordance with its purpose, that *Kawih* is presented for student character development.

Table 1. Analysis of functions and meaning

No	Function of education	Information
1	Educate to have high ideals	Found in the lyrics of <i>Kawih Cita-Cita</i>
2	Educate each other to respect each other's family members, teachers, and friends	Found in the lyrics of <i>Kawih Basa Sunda</i>
3	Educate to be driving in accordance with applicable rules	Found in the lyrics of <i>Kawih Jalan Layang</i>
4	Educate to know and love arts and cultures	Found in the lyrics of <i>Kawih Basa Sunda, Ciayumajakuning, Waditra, and Wisata Budaya</i>
5	Educate to have a sense of caring for nature and environment	Found in the lyrics of <i>Kawih Hujan Turun</i>
6	Educate to be a responsible person	Found in the lyrics of <i>Kawih Cita-Cita</i>
7	Educate to be close to the Almighty God	Found in the lyrics of <i>Kawih Katumbiri, and Du'a Indung Bapa</i>
8	Educate to love both parents	Found in the lyrics of <i>Kawih Du'a Indung Bapa</i>
9	Educate to be wise in using technology	Found in the lyrics of <i>Kawih Internétan</i>

4.3. Analysis of Functions and Meaning

The functions contained in the lyrics of *Kawih Asuh Barudak* are analyzed based on the opinion of Taum's (2011) opinions which argues that the function of culture consists of: (1) a projection system, (2) cultural validation, (3) an educational tool, and (4) a tool to enforce social norms. The analysis shows that that all the lyrics have a function as an educational tool. The function as an educational tool in the lyrics of *Kawih Asuh Barudak Cita-Cita* can be seen in the Table 1.

4.4. Ethnopedology Analysis

After analyzing the 18 values of characters as stated in the document of Ministry of National Education, *Kawih* lyrics in the *Barudak Cita-Cita* are filled with these 18 values, which are distributed in each lyric. The 18 values of character education consist of religious values, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, respect for achievement, friendliness/communicativeness, national spirit, love for the homeland, love of peace, love of reading, caring for environment, caring for society, and responsibility. These values are spread in every lyric.

The discussion about the value of character education contained in the lyrics of *Kawih Asuh Barudak Cita-Cita* can be seen in the Table 2.

Table 2. Ethnopedology analysis

No	Values of characters	Kawih titles
1	Religious	<i>Basa Sunda, Katumbiri, dan Du'a Indung Bapa</i>
2	Honest	<i>Cita-Cita</i>
3	Tolerant	<i>Basa Sunda</i>
4	Disciplined	<i>Jalan Layang, dan Internétan</i>
5	Hard working	<i>Cita-Cita, dan Hujan Turun</i>
6	Creative	<i>Hujan Turun</i>
7	Independent	<i>Hujan Turun, dan Internétan</i>
8	Democratic	<i>Cita-Cita, dan Hujan Turun</i>
9	Curious	<i>Katumbiri</i>
10	Respectful for Achievements	<i>Basa Sunda</i>
11	Friendly/ Communicative	<i>Pelesiran, CIAYUMAJAKUNING, Waditra, dan Internétan</i>
12	Possessing spirit for nationalism	<i>Cita-Cita</i>
13	Loving for Motherland	<i>Cita-Cita, Basa Sunda, CIAYUMAJAKUNING, Waditra, Wisata Budaya, dan JABODETABEK</i>
14	Loving for peace	<i>Pelesiran, dan Waditra</i>
15	Having interest in reading	<i>Basa Sunda, dan Hujan Turun</i>
16	Caring for environments	<i>Hujan Turun</i>
17	Caring for social matters	<i>Cita-Cita, dan Internétan</i>
18	Responsible	<i>Cita-Cita, dan Hujan Turun</i>

As seen from Table 2, the ethnopedology aspects contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita*, will be described as below.

Religious character education contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive character value. The first educational value is to have mutual respect for family members: parents, teachers, and fellow friends. This value is found in the *Kawih* lyrics *Basa Sunda*. Another value of religious character education is admiration for the power of God Almighty who has created this universe. This value is found in the *Kawih* lyrics *Katumbiri*. The value of religious character education is also found in the lyrics of the *Kawih Du'a Indung Ayah*. The lyrics talk about a child who is praying for his parents.

The value of honest character education contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive character value. This value is contained in the *kawih* lyrics entitled *Cita-Cita*. In this *kawih*, he tells when he grows up to be elected as a leader, he must be a leader who is honest and trustworthy about his responsibilities to lead the people.

The educational value of the tolerance character contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive educational value. This value is

contained in the *Kawih* entitled *Basa Sunda*. The value of tolerance in this lyric is to have mutual respect for fellow family members, especially parents. In addition, another value of tolerance education that is told in the *Kawih* is to respect for each other teachers and friends in the school environment.

The value of discipline character education contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive educational value. The first value of discipline character education is contained in the *Kawih* lyrics entitled *Jalan Layang*. This *Kawih* tells that if we are obedient to traffic rules when driving, how far the journey must be smooth until we reach our destination. The point in this *Kawih* is taught to obey the rules. In addition, the value of other disciplined characters is found in the *Kawih* lyrics entitled *Internetan*. This *Kawih* tells that in using the internet it should not be careless, meaning that we must use it wisely.

The educational value of hard work is the value of positive character education. The first is contained in the *Kawih* entitled *Cita-Cita*, which is to be diligent and serious in learning so that what you aspire can be achieved. Another value of hard work character education is contained in the *Kawih* entitled *Hujan Turun*, which is an attempt to change the state of nature and the environment that has been damaged by human behavior who does not care about the consequences.

The value of creative character education contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive character education value. This can be seen in the foster care program entitled *Hujan Turun*, in which there is an initiative to maintain the environment and nature that surrounds us.

The value of independent character education contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive educational value. The first value seen in the *Kawih Hujan Turun* is the thought of one step ahead to make changes, especially in this *Kawih* is about the state of nature. The second is seen in the *Internetan Kawih*, which states that we must be wise in using time, for example, in this *Kawih* reminding others about time when using internet technology.

The value of democratic character education contained in the lyrics of *Kawih Asuh Barudak Cita-Cita* is a positive character value. The value of democratic character education is related to rights and obligations. In the *Kawih* lyrics *Cita-Cita* talks about the obligation to defend the country, as well as helping others selflessly. Another value of democratic character is in the *Kawih* lyrics *Hujan Turun*. This lyric tells our obligation as humans to protect nature and the environment, so that disasters caused by the destruction of nature can be prevented.

The value of curiosity character education contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a

positive character value. This can be seen in the *Kawih* entitled *Katumbiri*. It tells the story of a child's curiosity about what he sees, namely *Katumbiri* or in Indonesian it is a rainbow.

The value of character education of appreciating achievement contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive character value. The value of character education respecting for achievement can be seen in this is contained in the *Basa Sunda kawih*, which tells the existence of an invitation to use Sundanese and sing the *Kawih* to other children.

The value of friendly/communicative character contained in the lyrics of *Kawih Asuh Barudak Cita-Cita* is a positive character value. This value is found in the *Kawih* entitled *Pelesiran, Ciayumajakuning, Waditra, jeung Internetan*. It tells about the attitude of mutual cooperation and friendship with fellow friends.

The value of character education of the National Spirit contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive character value. This can be seen in the *Kawih Cita-Cita* in which it describes the spirit of nationalism in achieving goals and defending the country. While the educational value of having interest in reading is contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive value. The first is contained in the lyrics of the *Kawih Basa Sunda* which tells about an invitation to keep Sundanese as the mother tongue through reading texts written in Sundanese.

Furthermore, the value of caring for the environment character contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive value, which is to tell the consequences that occur if we do not take care of nature and environment. The positive value is contained in the *Kawih* lyrics entitled *Hujan Turun*. While the educational value of the Social Care character contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive educational value. This value is contained in the *Kawih* lyrics entitled *Cita-Cita* and *Internetan*. In the *Kawih Cita-Cita*, it is stated that in life we must be able to help each other. The second is in the lyrics of the *Kawih Internetan*, the value of which is a reminder not to misuse internet technology as well as a reminder to be careful in choosing the information.

The value of responsibility character contained in the lyrics of the *Kawih Asuh Barudak Cita-Cita* is a positive educational value. This value is contained in the *Kawih lyrics* entitled *Cita-Cita* and *Hujan Turun*. The *Kawih* tells us to be responsible for the duties we assume. For example, the next generation of the nation has the obligation to defend the country, responsibility for duties, and responsibility for office. Meanwhile, the *Kawih lyrics Hujan Turun* talks about our responsibility to preserve the natural environment.

5. CONCLUSION

Lyrics of the *Kawih Asuh Barudak Cita-Cita* have a simple structure and use words that are easily understood by children. The lyrics in this album are filled with images, namely auditive images, visual images, and tactile images. Musicality as a whole is dominated by vowels *a* and consonants *n* and *ng*. So, the lyrics are included in the euphony type, which affects the beauty of the tones. In addition, there are also several words that are included in cacophony. The themes in each *Kawih Asuh* lyrics are very diverse, they are ranging from religious, patriotism, social, cultural themes. Moreover, in the creative process, *Kawih Asuh Barudak* is the collaboration between poetry and music with 18 characteristics of education values as stated by Ministry of Education and Culture. Hence, the function of *Kawih Asuh Barudak's* album is part of an educational tool. Thus, lyrics of the album *Kawih Asuh Barudak Cita-Cita* have a simple structure and language that are easy to understand by children, in everyday life. So that, *Kawih Asuh Barudak* is very effective for children character education.

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