

The Concept of Mother in Songs:

A comparative study

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Abstract—The study of the lyrics of this song is motivated by the many songs with the theme of mothers, in various languages. However, it appears that no research has been conducted on the phenomenon. This research was conducted with the aim of describing the speech style of the songs, describing their contents, and describing the values contained in them, especially from the viewpoint of education. The method used is descriptive in that the findings or conclusions of the study are drawn based on existing data in the field, not from the results of treatment or experimental data. In accordance with the purpose of the study, sampling was carried out using a purposive type of sample. Only mothers-themed songs were used as data sources in this study. The results of the study found three types of poetry and a number of moral and ethical values contained in them.

Keywords—value; song poetry; mother' theme

I. INTRODUCTION

Mother is a woman who is always related to humans. Even with all living things. Mother certainly loves her child wholeheartedly, but the child's love for her mother is not necessarily as big as the mother's love for her child. Discussions about mothers will never be completed because they can be reviewed from various angles. Religion, language, culture, art, even psychology.

Various song poems (texts) generally accompany songs that are played, although there are also songs that are only presented through instruments (waditra). Choosing one of the two methods is certainly not arbitrary. Artists who present complete performances of song lyrics with accompaniment of songs (music) - or vice versa -, such as wanting the beauty of auditive accompanied by the impression of emotions through meaningful lyrics. Conversely, the presentation of songs (instrumental) without the possibility of poetry with the aim that the auditive pleasure is received in full by the listener, without being disturbed by the meaning of the verses of the poem.

As in literary works, song poetry can be grouped according to the genre, successively epic (narrating, telling), lyrics (outpouring of the heart, expression), and dramatic (dialogue with oneself). Likewise with the theme, various groupings can be done. Based on the theme, among others, it will be called the existence of children's songs, love songs, religious songs, heroic songs. The grouping is clearly based on the theme of the

song, which is concluded based on the contents of the poem or song text.

In Indonesia, songs are categorized into dangdut songs, pop songs or popular songs, keroncong songs, kasidah songs, nasyid, and classical songs. Pop songs are those that are known and liked by many people. Dangdut songs are rhythmic songs of Malay pop songs, rhythms of dangdut orchestras. Keroncong songs are music rhythmic songs that are characteristic of keroncong musical instruments, namely rugs, selos, and melody guitars that are played in a row. Kasidah is a form of poetry originating from Arabic literature, idolatry (satire, religious), usually sung (dubbed). Classic songs, are like classical art, namely simple, harmonious, and not excessive. In the above definitions there is no direct connection between the type of song and the verse or the text. In reality the grouping of songs will be directly related to the poetic themes.

The theme songs of mothers studied in this paper are songs whose contents are about poetry. This group of songs about mothers is considered important to study or do research, with several kinds of considerations. First, songs about mothers are fairly productive. Second, long and continue to be created. Third, a comparative study needs to be done because poetry of mother-themed songs is not only in Indonesian, but also in regional languages (including Ambonese, Batak, Javanese, Minang, Sundanese), and foreign languages (among others in Arabic, English, Japanese, Korean).

Based on the search results, which were carried out in this series of studies, there were no publications on the results of previous studies on poetry of songs or texts of these mother-themed songs. This emptiness is one of the incentives to do this research. Another more important impetus is the result of pre-research which illustrates the existence of educational values in the texts or poems of the songs. The discovery of these values through assessment is assumed to be beneficial for actual life, especially in the field of education, both formal and informal. As it should be admitted that songs, song poems, or song texts, as works of art will not only give aesthetic satisfaction (Dulce), but also will provide life benefits (utile) as a branch of culture, as stated by Wellek and Warren [1].

The purpose of this study is closely related to the exposure of the last section. This study was conducted with the aim of (1) describing the values contained in the text or poetry of mother-themed songs, (2) describing the grouping of texts

based on the content or value of the text, (3) presenting the idea of value utilization based on the results of the study.

II. LITERATURE REVIEW

Discussion of the figure of the mother can be viewed from various aspects, both text, figure, character, and function. The field of religion (all religions and beliefs), biology, ethics, literature, all areas of life can be associated with people called mothers. So is the study.

As a poetry text, mother songs can be analyzed in terms of fabula and suzet, as written by Linghong Shu [2]. The role of mother in the family is also certainly felt by all family members or people in the house. His research includes written by Lorien C. Abrams and Frances K. Goldscheider [3].

In Islam, it is stated that his mother was carrying it hard. Therefore, it is obligatory to thank God and his mother's father (Luqman (31): 14). In addition, Allah ordered to be kind to your mothers. If one of them or both of them are senile, don't say "Ah!" Or yell at them. Talk to them in respectful language. Be humble to them with love. And pray with "O God my Lord! May Allah give mercy to my mother and my father, as they took care of me when I was a child (Letter to the Children of Israel 17: 23-24) [4].

In Sundanese society there is an expression "Munjung ulah kaja ulah kaah sagara, munjung kudu ka indung, you should go to father". It means worshiping and respecting it, don't go to the mountains and to the sea, but to the mother and father.

Humans are not only reminded of the existence of these commands, but also are equipped with human instincts (humanity), the love that grows instinctively, between mother and child, or child to mother or parent. The emergence of compassion is decreasing, almost never ending. Affection for a mother will not break up because her child is adult or married. On the contrary, the older the child's love for his mother (his parents) increases.

In the archipelago community there are stories about the rebellious child to his mother, the purpose of which is to uphold the doctrine of having to love parents, not to demean or insult them. For example Dalem Boncel (Sunda), Malin Kundang (Minang), Nini Kudampai. The comparison has been made by Yogi Permadi [5].

The comparative literary concept consists of (1) a comparative study of literature with other literary works outside the borders of one country, (2) a comparative study of literary works with other arts, such as painting, sculpture, architecture, and musical arts, and (3) comparative studies with fields of science, such as philosophy, history, politics, economics, anthropology, and sociology.

Such comparative studies belong to the American school. While the Continental or French schools only follow the first method, namely comparing literary works with literary works again.

Hutomo compares comparable literature with world literature as illustrated in table 1 [6].

TABLE I. COMPARATIVE LITERATURE

Point of View	Comparative Literature	World Literature
Space	A relation between two literary works (authors) from two countries	A relation with all the world (usually, the Western world)
Time	A comparison between old and new literature	The character of the work is related to the time of birth. Recent literature does is not included in such studies
Quality	The work chosen to be compared is not tied to its greatness (quality)	Only limited to masterpieces
Intensity	Unknown literary works can be elevated to world literature	Waiting for results from comparative literature

Comparative literature can also be done with literary works outside the borders of one country and beyond the borders of the nation, because a process of mutual influence exists between one another. Linguistic differences occur and are reflected in comparative literature between countries. However, in Indonesia there are many languages so that comparisons between languages in the country also allow for the emergence of comparative studies. Likewise, it applies in writing literature. This opinion was expressed by Endraswara [7] and Sumiyadi [8]. Therefore, the comparative studies of songs about mothers are being carried out without being restricted to languages and nations. A comparison of fairy tale texts by Jacob Grimm was already carried out by Ruhaliah [9].

III. METHOD

In line with the above objectives, this research was carried out using descriptive methods. The data needed is not the result of treatment or results of intervention, but as it is. Or rather it is called a qualitative descriptive method because the data needed is not numbers, but in the form of words or text lines. The text of the song or song lyrics collected in this study amounted to 69 pieces. Everything is collected from various sources, namely in the form of books (collection of songs), tapes of songs, videos, MP3s (the latter two from YouTube). Based on the language, the distribution of detailed song texts is as follows: Indonesian: 34 songs; Ambonese: 1 song, Batak: 15 songs in one album, Minangese: 2 songs, Sundanese: 4 songs, Arabic: 3 songs, English: 7 songs, Japanese: 1 song, and Korean: 1 song. Actually, Batak songs have two albums, but only one album was selected. Thus, the data collection technique was documentation. All data needed was contained in the texts of the songs. The instrument used was in the form of documentation study guidelines, which contained instructions about what words or lines that contain educational values.

Briefly, the procedure for collecting data can be summarized as follows: attempts to find sources of song lyrics or song texts, in any language; copy or transcribe songs; translate song texts from regional languages and from foreign languages into Indonesian; collecting data; group data based on the content or meaning; interpret, classify values, and compare meanings. Data analysis is based on the meaning of the word or meaning of the array in the song text.

The texts that were obtained were songs that circulated in the form of a collection of dangdut songs [10] and popular songs [11], cassettes, compact discs, compact disk videos, and there are songs among singers and the titles are unknown. Of the various technologies for storing songs, the last four types are now stored and can be uploaded on YouTube.

IV. FINDINGS AND DISCUSSION

The role of mothers in the family is certainly very important, giving rise to the idea of the emergence of song texts about mothers. The text circulates on various media and opportunities.

From a comparison of 67 song texts obtained, it appears that the writers and song singers come from various backgrounds, from John Lennon, a famous singer to singers who don't know the name of the singer and the title of the song he sang.

The contents of the song consist of a picture of a mother who protects her child from the womb, a child who longs for, desires, prays, asks questions, and questions her mother's whereabouts. In terms of age there are songs for children, adolescents, and adults. Male and female singers. His mother was described as still alive and someone died. There is a good character of the mother to her child, but there are also those who leave their children. In terms of the genre of songs there are those included in pop songs, dangdut, kasidah. His tone is happy, sad, happy. In terms of time, songs with mother themes developed throughout the ages. Some are included in classical songs (nostalgia, 1970s), there are also songs that are included today.

In fact, there is a universal feature about song texts related to mothers. Therefore, the question is whether the text influences or appears on its own. Mother and child instincts become ideas in the process of creating songs. The source can be from the Qur'an, hadith, to expressions in the community. Because the number of songs studied is very large, the comparison of elements of poetry and song is not done thoroughly.

The comparison results can be classified as follows.

A. External Structure

1) *Titles and images*: Song titles about the mother figure were identified as mentioning the word mother or its synonym namely, *ibu*, *bunda*, *ibunda*, *mama*, *ema*, *bundo*, *inang*, *mother*, *umi*. All these address terms were contained in 62 texts, whereas the rest have titles of "Keramat", "Cinta Istimewa", "Jangan Menangis", "Number One for Me", "Kiroro", "Lughat Al'alam", and "Tafakur".

In terms of images in the collection of songs, only four of them represent the figure of the mother. Those images represent mothers who care for small children and some are old.;

2) *Languages*: The texts about mothers were found in various languages, namely Sundanese, Indonesian, Minang, Batak, English, Korean, and Japanese. Because the mother figure exists among all humans, it is certain that songs about

mothers are found in all languages. The choice of words varies, from the subtle to the rough vocabulary. Generally, they use the medium of language because it is a universal expression

3) *Tones*: Based on the existing song texts, songs about mothers are generally sad. The texts did not have a happy tone. This tones were is in line with the contents, namely deep desire and sadness because of the loss of his mother, both left behind and because his mother died. This willingness is also complemented by the melodious rhythms of the songs.

B. Deep Structure

In terms of structure in poetry, compared to text is a description of the physical, existence, and content of the song.

1) *The physical characteristics of the mother*: In the texts of the songs obtained there is no text that states whether the mother is old or young. But it depicts memories with their mother in the past, so it can be concluded that the mother figure depicted in this song is an old mother.

2) *The mother's existence*: The existence of a mother on the song obtained can be grouped into five categories, namely: (1) still alive and gathering with the main characters, (2) still alive but divorced, (3) died, (4) wandering to make a living, and (5) leave without being known.

A description that his mother died was found in this song, which was sung by a street musician: *...bagaikan disambar petir, setelah mendengar kabar ibuku meninggal dunia, ...*

3) *The mother character*: There are two large groups of characters depicted in the mother-themed songs, namely the loving and pious mother, and who are not responsible.

a) *The loving mother*: A mother is generally described as very caring to her child. This is reflected in almost all songs, including (a) "A prayer for the mother as in an Ungu song: *Kau memberikanku hidup Kau memberikanku kasih sayang Tulusnya cintamu, putihnya kasihmu, ...*; (b) "Ibu" (Nasida Ria): *... lautan kasih sayang, pada setiap insan, ...*

b) *The pious mother*: The concept of piety is expressed in *Ibuku Tercinta: Air wudhu slalu membasahimu, Ayat suci slalu dikumandangkan, Suara lembut penuh keluh dan kesah, Berdoa untuk putra putrinya*

c) *The irresponsible mother*: If it is associated with the duties and obligations of a mother, this group is not good, but in the song it turns out there are, for example, expressions indicating a sense of longing as in (a) "Ibuku Sayang": *... ibuku sayang di manakah dirimu, ayah tercinta tak tahu di mana, ...*; (b) "Duh Indung": *Duh indung duh indung, naha anjeun teh di mana, abdi keueung duh indung, na kunaon anjeun teh, ngantunkeun abdi, milari nu janten indung, lamina mangtaun-taun, saupami aya keneh, na di mana atuh ayana*

4) *The role of the mother*: In various texts relating to mothers, the mother's role is clearly illustrated, including the following.

a) *Mother as the protector*: The image of the mother as a protector is found in the text "Kiroro" as shown in the following quote: Fuan ni naru to te wo nigiri issho ni ayunde kita (when I feel anxious, she holds my hand and walks with me)

b) *Mother as a source of happiness*: Mother is a necessary person and a source of happiness. For example in the song "Ummi" (Hadad Alwi & Sulis), for example: ... yaa bahjata nafsi wamunaati (giver of happiness and hope), unsi filhadhiri wal-ati (now in the future)

c) *Mother's suffering and struggle*: The misery of a mother is reflected in the text including in "Mother" (Iwan Fals): thousands of kilos of the road you take, past obstacles for me your child, my dear mother still continues to walk, even though the foot is full of pus-filled blood.

In "Nyanyian Bundo" (Zalmon), for example: ... sometimes *sansaro bundo mato, in dao bansaik indak bapunyo ...* In "Heaven in the Foot of Mother's Foot": Day and night suffer until it is not felt, Really great love dear one mother

d) *Mother's patience*: An illustration of a mother's patience, for example, is reflected in the song "Bunda" (Melly G): a naughty cry from my lips, it won't be a pain.

- Sincerity, the concept of sincerity is depicted in the song "A Song for Mam", "Bunda" (Melly G): *"jiwa raga dan seluruh hidup, rela dia berikan.*

A mother's sincerity is illustrated as the clarity of morning dew as in the song "Ibuku Tercinta" (Shaka): *Sebening tetesan embun pagi, secerah sinarnya mentari.*

- Description, a description of a Mother's love is unlimited as conveyed in the song "Kasih Ibu": *Kasih ibu kepada beta, tak terhingga sepanjang masa, ... bagai sang surya menyinari dunia.*
- Memory, texts that contain children's memories of their mothers include "Ibu" (Iwan Fals), "Bunda" (Melly G), "Doa untuk Ibu" (Ungu). Some of those memories are remembered by others, according to others. For example on the song "Bunda": ... they said I was always spoiled, they said I was always cuddled. In "Ibu" (Arif): ... You are spoiled, even though you feel tired ...
- Desire, the child's desire to meet with his mother, for example, is found in the song "Mama": ... come back to me ...
- Longing, a longing tone is also found in the song "Air Mataku": I miss Mother being beside me. In "Padamu Ibu": ... A longing hum for you, Mother.
- Praying, the number of songs that contains a child's prayer for his mother is relatively large, including "Prayer for Mother" (Ungu): Oh Mother, God, give peace in my life, the love of white is eternal, in my life. "For you Mother": God Almighty, forgive mother's sins, place them, among your beloved lovers. On the song "Ummi" (Hadad Alwi & Sulis): *wadua'i yahfazhuki robbiy* (and my prayers are always, may Allah always

take care of you). As well as on the song "Nyanyian Bundo": ... God, God is quasi, the fate of Mande please bring it to bear Besides that, there are also songs that are all in the form of

On my beloved mother's song: My door to you, God, put her in your heaven, I send you a prayer what I can, so she sleeps in her sleep

To you Mother: I prostrate in the middle of the night, I pray hopefully

- Gratitude, the concept of gratitude is expressed in "Doa untuk Ibu" (Ungu): Oh ibu terima kasih, untuk kasih sayang yang tak pernah sai, tulus cintamu, takkan mampu untuk terbalaskan.

My beloved Mother: *Oh ibuku engkaulah wanita, Yang kucinta selama hidupku*

- Questions, This is about a child who is curious after seeing her sad mother as reflected in "Air Mata Ibu" (Siti Nurhaliza): *apakah sebenarnya, terbuka di kalbumu, apakah erti linang air mata di pipimu ... dugaan badai yang melanda, duhai ibu.*

- Love Expression, A child's expression of love is shown in the song "Cinta untuk Mama" (Kenny): ... *hanya sebuah lagu sedergana, lagu cintaku untuk mama ... namun dengarlah hatiku berkata, sungguh kusayang padamu mama, which translates as "A Song for Mama": you always will be the girl, in my life for all times, Mama, mama you know I love you, ... mama you're the queen of my heart, your love is like tears from the stars, ... loving you is like food to my soul*

- Apology, A child's expression of apology to his mother is depicted in the song "Untukmu Ibu" (Exist): *...untukmu ibu, ampunilah dosaku, sejak kudilahirkan, hingga akhir hayatmu.*

"Ema" (Kustian): *Ema, hampura abdi hampura, If I am not forgiven my love is meaningless ...upami ceuk emateu ngahampura, niscaya hirup teu guna.*

Placed in heaven: ... *Maafkan aku bila masa kecilku, slalu mengganggu lelap tidurnu*

In the song "Jaso Bundo"

- Letter Style, There are also songs that are similar to a child's letter to his mother such as "Mother, How are you today? I found the girl of my dream, ... this song also tells that he already has a girlfriend that he will introduce later.
- Dependence, A child is of course very dependent on his parents. For example, in the song "Mother" (Sammi Yusuf).
- Complaint, A Child's complaints are reflected in the song "Duh Ema", which is sad because he is poor. *Duh ema, geuning kieu karasana, jadi jalma teu boga, jadi jalma sangsara...".* This song is in accordance with the environmental context of this song, which is among the street singers.

- Search, The text communicates a form of a child's longing for his mother as depicted in the song "Duh Indung" (Regia): ... Duh indung, naha anjeun teh di mana ... "Mama": Mama, come back to me, just you ...
- Sincerity, The sincerity of a mother is found in the song "Ema" (Kustian): ... ema henteu ngarasula, ... teu leupas ti jasa Ema, nu pinuh kaiklasan.
- Hope, The absence of the mother caused the hope that her mother would be back on the song "Untukmu Ibu": ... For the longest time you left, until now my mother has not returned
- Feeling sad, it is expressed in the song "Padamu Ibu: Pada hamba yang malang ini, Yang jauh dari kasih sayangmu ibu.

Aside from the description of the mother and her child, songs about mothers are also in the form of orders to respect mother. For example, in the song "Keramat" by Rhoma Irama, namely: Hi people respect your mother, who gave birth and raised you, ... This song contains all the instructions to respect the mother and the position of a mother in the eyes of her child.

C. Hypograms

In comparative literature hypogram search is certainly important because it traces the genealogy or kinship of a text. Hypograms drawn from mother songs include the Qur'an, the phrase (*babasan* and *paribasa*), and letters from Al-Qur'an *surah* Bani Israil (17:23) and *surah* Luqman (31:14) [4].

The texts of the mother's songs whose hypogram from the Qur'an includes (a) Sacred (Rhoma Irama) ... if you are obedient to your king, be more obedient to your mother,... Hadith: Heaven on the mother's feet. The songs of this group include (a) Mother (Qasidah Nasida Ria), namely: ... don't try lawlessness, your god's paradise, under his feet the pleasure of your mother, Lord Rido, too ...; (b) Mother (Arif): The song whose hypogram is from this expression is the song "Mother" (Arif): Your prayer is a connection to heaven, ... your anger is like the wrath of the creator, even heaven is on your feet; (c) In addition there is a special song entitled "Heaven in the Foot of Mother's Foot": ... heaven is on the mother's foot.

The Expression in Sundanese of "visit the mountain of the mouth of the mountain, to the ocean. Worshipping should be done to the father and father. "

(Respectfully, facing not to worship the mountain not to the sea, respecting the mother should adore the father). The songs of this group include Keramat song (Rhoma Irama): ... not the mountain where you ask, not the sea where you worship ...; (b) "Kanyaah Indung" (Iin Bimbo): bro, the cage for visiting, the mother is still visiting, the mountain is a mountain, a visit to a village is open.

Folklore, The introduction of the community about the story of the lawless child to his mother is illustrated in the song "Mother Mother Mother" (The Panasdalam band): ... you are the one who does not curse me to become a rock, ...

V. CONCLUSION

Songs with mother themes continue to develop from time to time, in various languages, and in line with the concept of society towards a mother. Therefore the data on the songs on mothers will not remain in number because it continues to grow. Based on the texts obtained, the songs circulating among the street singers generally tell of the suffering of children both because of their longing to meet their mothers and complaints to their mothers because of their poor conditions.

First, the songs tell or describe the glory of a mother. In this group, the song "Keramat" which was sung by Rhoma Irama reminded everyone to respect their mothers. She is the one who loves us without limits, her prayers for us are granted, love and obey the mother, the mother whom we adore, the most sacred prayer of the mother. This style of narrative is also shown by the poem (text) of the song "Ibu" sung by Nasida Ria. After telling the mother's virtues, the song's poem ends with a warning not to be a rebellious child, as well as an invitation to worship the mother.

Second, the songs tell news about me lyrics (a woman) to her mother. The style of narrative poetry like this is found in English-language songs titled "Mother How Are You Today". I made an appointment to see her mother and asked not to worry about him. She said she was in happiness because she had found a man who had been her dream, which she would later get to know.

Third, songs that contain expressions of my feelings are lyrics, memories, outpouring of love, longing, calling for mother. There are a large number of data included in this group. Many kinds of expressions about mothers were found in the lyrics of these songs.

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