



Character education on *Dendang saluang* (Traditional song Minangkabau) in Nagari Saribu Rumah Gadang, West Sumatera, Indonesia

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Abstract

The purpose of this study is to see *dendang saluang* which is used as one of character education media for early childhood. This research is qualitative with ethnography approach. Based on research concluded that the *Dendang Saluang* can be used to be one of the character education media conducted by parents at home when the child will sleep and silence the crying child. *Dendang Saluang* consists of a song with standardized lyrics and free lyrics by parents in accordance with the condition of the parents at that time. The values that exist in *Dendang Saluang* is a moral value that has been living in society for a long time. *Dendang Saluang* is one of the beautiful vocal artwork and children love it, because accordance with the principle of early childhood learning is learning with fun things.

Keywords: character, early childhood, minang

Introduction

Each tribe in Indonesia has a diverse culture that becomes a typical reflection of the tribe. Culture is the whole produced by humans because of the thoughts and works that will also be passed on to their children. One of the tribes in Indonesia is famous for its distinctive culture is the Minang tribe originating from West Sumatra. In addition Minang people are also known as hardworking people with high levels of resilience. Strong character values are always maintained and taught to their offspring through examples and daily habits. In addition, the character values are also developed in schools and cultural activities in the community of children.

Soedarsono explains that character is education to form a system of fighting power (power thrust) that uses moral values that are imprinted within the self that is a fusion of potential inner contention and internalization of the moral values of the underlying attitude, attitude and behavior^[1]. So the character is shaped effort in education that form the fighting power of learners. This education is not only education that comes from school but also education conducted by family and society in early childhood environment. Meanwhile, Directorate of Early Childhood Education in Indonesia gives explanation about character education in early childhood:

The values of character education that can be implanted in early childhood (0-6 years), includes four aspects, namely: (1) Spiritual Aspect, (2) Aspect Personal / personality, (3) Social Aspect, and (4) Aspect environment. Character education is an education that involves the cultivation of knowledge, love and cultivation of good behavior that becomes a pattern / habit. Character education can not be separated from the basic values that are considered good. In early childhood education the values that are considered very important to be introduced

and internalized into their behavior include: 1) Love of God, 2) Honesty, 3) Discipline, 4) Tolerance and love of peace, 5) Confidence, 6) Mandiri, 7) Help, help, cooperation and mutual cooperation 8) Respect and courtesy 9) Responsibility 10) Hard work 11) Leadership and justice, 12) Creative, 13) Humble, 14) Caring for the environment, 15 Love the nation and the homeland^[2].

As we know that when an adult child not only requires a good academic but also a good character so accepted in the environment. In line with the UK Department for Education said "As well as mastering the fundamentals of literacy and numeracy and studying an academic core, all young people have the necessary skills and character to succeed academically, have a fulfilling career, and make a positive contribution to the British society"^[3]. There is a strong correlation between characters such as self-control and social skills, and a variety of positive life outcomes so the need to develop character.

Marhayani through her research in Tengahan indigenous communities explained that the local wisdom of a society can also be used in building the character of the child. The values contained in the local wisdom of Tengahan indigenous peoples such as religious, environmental, social awareness, tolerance, and traditional preservation responsibilities can be implemented in learning. Lessons are drawn from local wisdom values that are environmentally appropriate and experienced by students. Thus, students will be more motivated to learn and learning becomes more meaningful. Therefore character education can be through the activities of students in schools using local wisdom for example by

² Pedoman Pendidikan Karakter Pada Anak Usia Dini, (Jakarta: Direktorat Pembinaan PAUD, 2012), h. 5.

³ https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/508421/DfE-strategy-narrative.pdf (dikases 17 oktober 2017)

¹Soemarni Soedarso, *Karakter Mengantar Bangsa dari Gelap Menuju Terang* (Jakarta:PT Elex Media Komputindo, 2009), h. 13

organizing in extracurricular forms, such as dance and singing area^[4]. So cultural activities can be used as one of the media for the development of the character of early childhood.

Like the peasants of Tengahan and Bantul above, the Minang tribe also introduces characters in families, formal schools and also learns through local art activities. One of the Minang area that uses art activities as a medium to introducing the character from early childhood is Nagari Saribu Rumah Gadang, this area is in Koto Baru district of South Solok, West Sumatera. Art activities used are through *Dendang Saluang*. According Kasmi dendang interpreted as a song, which means to voice conscience or convey what feels in the heart to someone by singing. It can be happy, disappointed, funny, loving, sad or thankful to the God^[5]. So *Dendang* means singing with the intention to convey certain intentions, such as a happy *Dendang* having a purpose to entertain a sad heart, *Dendang* a compliment to a Creator who is listened to a child when going to bed aims to teach the child to always be grateful.

Ratna mentioned that literature, art and culture actually have an important role in character education. The reason is that in the work there are various narratives containing examples, wisdom and advice, rewards or punishments related to character education. Utilizing Literature, art and culture in order to sustain character education means respecting, preserving the heritage of the ancestors while limiting the influence of foreign culture because it is contained in the cultural treasures^[6]. The real quality of character education is values derived through collective consciousness, past memories that have been embedded for hundreds or even thousands of years. *Dendang Saluang* is one of the Minangkabau art works should be re-functioned as a means of character education.

Artwork such as *Dendang Saluang* give a positive impact on the development of the child's personality. When a mother contains who at all times listens to a certain *Dendang* the baby is born will have the character as he often *Dendang* it. Moreover, *Dendang* is also sung continuously when the child was born until the child was preschool. As the study conducted by Helmizar states that children who have the same information and can be used to develop skills and motor. The children who do better development are the children who get psychosocial stimulation treatment from their parents^[7]. Such psychosocial stimulation is the dendang for their child.

Research on the Yogyakarta area songs performed by Sugiyo and Purwastuti mentions that in traditional songs such as Cublek-cublek Suweng and Gundhul-ghundul Pacul have the character value to be conveyed in it. Values are like the value of love, honesty, responsibility, decency, prudence and

cooperation^[8]. Same thing with Saluang also has a certain meaning of each lyric sung so it can be one of character education media.

Research methods

This research uses qualitative method with ethnography approach, Researcher focusing on a society on cultural value and art in this character education through Saluang dendang. This study aims to explore the values of character education contained in Saluang dendang sung orang old so that the local community make it one of the educational media in early childhood.

The research was conducted in Minang society in Nagari Saribu Rumah Gadang area with some things as follows: 1) Minang people here still hold tightly Minang culture and customs even though this area is used as a tourist place visited by many tourists, 2) this area still doing Dendang Saluang activities.

The data source in this study is the subject from which the data were obtained^[9]. This research is a qualitative research therefore the primary data source is the data obtained from the field. Therefore, the informants in this study include: children in Nagari Saribu Rumah Gadang, parents of these children, teachers in early childhood, traditional leaders in Nagari Saribu Rumah Gadang and experts who understand about dendang Saluang. Primary data obtained through data collection conducted directly by researchers in the field through the method (1) interviews, interview techniques conducted are unstructured wawancara, researchers do not use guidelines interviews are arranged systematically, but only the outline of the problems to be asked, (2) documentation, with techniques of recording images and collecting archives, and (3) direct field observation,

While the secondary data are literature studies related to theoretical and reference studies related to Saluang dendang, characters, early childhood, and traditions of Minangkabau Nagari Saribu Rumah Gadang community.

The process of collecting research data using a model of "advanced research sequence" (the development research sequence) which refers to the data collection procedure proposed by Spradley. According to Spradley there are 12 steps that must be passed in the collection and recording of data on qualitative research^[10]. The steps can be described as follows:

⁴ Dina Anika Marhayani "Development of Character Education Based on Local Wisdom in Indigenous People Tengahan Sedangagung" *Journal of Education, Teaching and Learning* Volume 1 Number 2 2016, h. 1.

⁵ Waldisen Manrites Kasmi, "Dendang Mengasuh Anak di Kanagarian Maek", scholar.unand.ac.id/, 2017, h. 3.

⁶ Nyoman Kutha Ratna, Peranan Karya Satra, Seni, dan Budaya dalam Pendidikan Karakter, (Yogyakarta: Pustaka Pelajar, 2014), h. 232.

⁷ Helmizar dkk, "Local Food Supplementation and Psychosocial Stimulation Improve Linear Growth and Cognitive Development Among Indonesian Infants Aged 6 to 9 Months", *Asia Pacific Journal of Clinical Nutrition* 26(1):97-103, h. 97.

⁸ Rukiyati Sugiyo, L. Andriani Purwastuti, "Local Wisdom-Based Character Education Model in Elementary School in Bantul Yogyakarta Indonesia" *Journal of Sino-US English Teaching*, Vol. 14, No. 5, 2017, h. 299

⁹ Suharsimi arikunto, prosedur penelitian suatu pendekatan praktik (edisi revisi VI) (Jakarta: Rineka Cipta, 2006), h. 102.

¹⁰ James. P. Spradley: participant observation. (New York: holt, Rinehart, and Wisnton, 1980), h. 103.

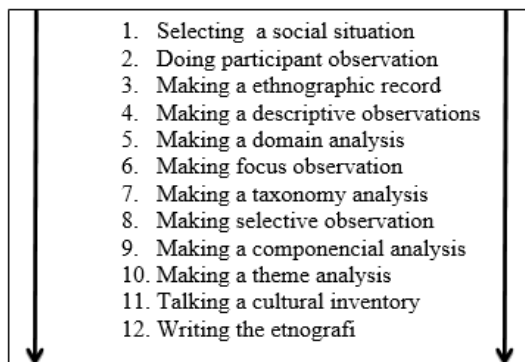


Fig 1.1: Ethnographic research procedures

The data analysis process begins by reviewing the field notes that have been made. Data analysis is done in advance and gradually in accordance with the focus of research after organizing the data. The type of data analysis used in this study is to make domain analysis, create taxonomic analysis, Make component analysis, create theme analysis.

Data obtained in the field is not necessarily tested for its accuracy therefore it is necessary to check the data through the techniques of examination of research data. According Sugiyono test data keabsan in kulaitatif research include test credibility (internal validity), transverability (external validity), dependability (reliability), and confirmability (objectivity) [11].

Results

For a long time, the Minang Society (the term for the tribe in West Sumatra) is known as a society that upholds the cultural values they have. besides Minang people are also known to have a good religious character, ketahananmalangan good and have a high entrepreneurial spirit. These characters are instilled from childhood to early childhood so that after adulthood they inherit the character of society Minang completely.

One of the character education media used by the Minang community in Nagari Saribu Rumah gadang is through traditional songs commonly called dendang saluang. Dendang saluang has a melodious rhythm and liting. Parents always sing it when the child will sleep and when the child is crying. Based on observations made by researchers, this saluang dendang is divided into two types based on the lyrics that are sung. The first type is a song that the lyrics have been standardized into a song. The second type is the free lyrics sung in accordance with the feelings of parents when singing the dendang.

The most *Dendang saluang* widely used by people in Nagari Saribu Rumah gadang is dendang with free lyrics. Selection of the song with this free lyrics because when singing parents are not tied to the existing raw lyrics. Parents present songs according to their current state and still contain the values of the characters they want to introduce to the child. The characteristic of the kick sung by the Minang society is that in each stanza there is a part in the form of sampiran and other parts of the content of the dendang itself. One of the songs

with free lyrics sung by parents when child lull is as follows:

1. *Hek lahu Laloklah nak*
Laloklah sayang
Laloklah bulia babuai
Babuailah anak sayang
(hek lahu sleep my son, sleep dear, sleep on a swing, swinging a baby dear)

In the first stanza is usually a drum opening that invites children to sleep immediately. Every beginning of the stanza begins with the word "hek lahu lahu alah" This word has no meaning, just a sign that the new stanza will soon be sung.

2. *Hek lahu*
Oi sibujang jan manangi juo
Urang panangi lambek gadang
Anak kanduang alah babuai juo
(hek lahu, oh my son do not cry, people who likes to cry late adult, my dear son on a swing)

In this second stanza the character that want to be implanted by the mother is the child do not easy to cry, because a child who cry easily a long time to mature. This is not the real meaning but the figurative language used as a prohibition.

3. *Hek lahu lahu alah*
Waktu ketek pinang saribu
Lah gadang pinang babuah
Anak kanduang alah babuai lah
(hek lahu lahu ala, when small pinang trees cost a thousand, the pinang tree will bear fruit, the baby is in the swingpinang tree)

This lyrics shows that parents are very fond of their children and when the child's sleep is always swung. It teaches the character to love each other fellow beings.

4. *Hek lahu lahu alah*
Dari ketek lah ditimang ibu
Lah gadang kanalah pasan nak
(hek lahu lahu alah, when a child has been cuddled mother, when adult remember mother's message)

The lyrics show that parents love their children when they are small. Then parents advise their children as adults to always remember the values taught since childhood.

5. *Hek lahu lahu alah*
Oi nak kanduang sayang amak
Babuai lah nak babuai bujang amak
Ko babuai piciangkan mato
Oi sayang ai babuai lalah
(Hek lahu lahu alah mother's favorite baby, swung by mother's favorite child, if diayun close eye)

In this lyrics parents gently swing their children and invite their children to sleep immediately.

6. *Hek lahu lahu alah*
Kok dapek jodoh sasuai suak nak
Amak jo ayah takana juo nak
Kok lah dapek jodoh sasuai
Amak jo ayah takana juo nak
(hek lahu lahu alah, if you get a mate, keep in mind both parents)

¹¹ Sugiyono, metode penelitian kombinasi (mix method) (Bandung:Alfabeta, 2011), h. 364

These lyrics teach children when it found her match not to forget the parents, because the parents are taking care of the small. Stay polite to parents even when you are an adult and find a life partner.

7. *Hek lahu lahu alah*
Elok-elok manarang palak
Nak tarang lalu ka palak
Anak sayang lah babuai lah anak
(Hek lahu lahu alah, be careful when cleaning the fields, to clean the way to the fields, sleeping children swung)

These lyrics teach children to be diligent and work hard at work in order to get a lot of results.

8. *Hek lahu lahu alah*
Hek lahu lahu alah
Nak bujang gadanglah capek
(hek lahu lahu alah, children will soon grow up)

The lyrics contain the hope that children will soon grow up and work diligently.

9. *Hek lahu lahu alah*
Elok-elok ubahlah laku
Nak sayang urang ka awak nak.
(hek lahu lahu alah, change the behavior to be good, so that others love us)

This lyrics teach children to behave in accordance with the rules that exist in the community so that others love us.

10. *Hek lahu o bujang amak*
Ayah waang nak pai mamotong nak
Sadang mamotong hujanlah tibo ma nak
Anak kanduang tingga babuai nak
Yo laloklah lai laloklah sayang
Hek lahu lahu alah
(hek lahu my beloved children, your father goes to pick up a rubber tree, is working on a rainy day, while the mother's child is only swung, so sleep it dear, hek lahu alah)

This lyrics teach children to always appreciate the hard work of a father who earns a living.

11. *Hek lahu lahu alah*
Dari ketek lah ditimang ibu
Lah gadang kanalah pasan nak
Hek lahu lahu alah
Dari ketek lah ditimang ibu
Lah gadang kanalah pasan nak
Hek lahu lahu alah
Dari ketek lah ditimang ibu
Lah gadang kanalah pasan nak
(hek lahu lahu alah, when a child is taken care of mother, adult remember the message of mother, hek lahu lahu alah, when a child is taken care of mother, remember the mother's message).

This lyrics teach children to always remember the messages of their parents and the values of the characters that parents instilled from child.

Based on the above description, the character values contained in saluang kick is not easy to grieve and surrender, love each

others, gentle in attitude, courtesy, diligent, hard work, and appreciate others. Many more character values that exist in dendang saluang sung by Minangkabau society. However, in writing this article researchers only focus on one of the dendang only.

Discussion

Dendang Saluang which is one of local wisdom can be one of the educational media of early childhood character. Because character is basically the values derived through collective consciousness, past memories that have been embedded for hundreds or even thousands of years. Utilizing artistic and cultural results such as sendang dendang means sustaining character education, respecting, preserving ancestral heritage while limiting the influence of foreign cultures that belong to certain groups of people. Because as Ratna explained that literature, art and culture actually have an important role in character education. The reason is that in the work there are various narratives containing examples and examples, wisdom and advice, rewards or punishments related to character education [12].

Early childhood character education through *Dendang Saluang* is in accordance with the learning style of children is like learning with fun things. Dendang saluang which is one of the works of art sung by his mother when sleeping will become a habit that will always be done so that children are accustomed to hear the values that exist in the dendang. This is in line with Collins's research which states that "the study found that the exposure to the broader benefits of music education to the brain development of heightened levels of confidence, commitment and responsibility" [13]. Music stimulates the brain in developing and enhancing self-confidence, commitment and high responsibility. Music will be one of the media that can develop the character of the child when done with the routine and the same as listening to saluang dendang that has a positive value in children. Dandang saluang that has a beautiful rhythm will be liked by the child and become an activity that will always want the child before sleep.

Then *Dendang Saluang* also has a certain meaning of each lyrics are sung so that it can be one of the character education media. Because character education in early childhood begins by introducing values that are closest to the child's environment, the values that exist in artworks that are often heard by children. As the research on Yogyakarta local songs performed by Sugiyo and Purwastuti mention that in traditional songs such as Cublek-cublek Suweng and Gundhul-ghundul Pacul have the character value to be conveyed in it. Values are like the value of love, honesty, responsibility, decency, prudence and cooperation [14].

Conclusions and suggestions

Based on the description and analysis of the data, it is concluded that the *Dendang Saluang* can be used as one of

¹² Nyoman Kutha Ratna, opcit.

¹³ Anita Collins, "Neuroscience, Music Education and the Pre-service Primary (Elementary)", *International Journal of Education & the Arts* Volume 5, 2015, h. 2

¹⁴ Rukiyati Sugiyo, L. Andriani Purwastuti, opcit.

character education media by the parents at home when the child will sleep and silence the crying child. *Dendang saluang* consists of a song with standardized lyrics and free lyrics sung parents in accordance with the condition of the parents at that time. The values that exist in *Dendang Saluang* is a moral value that has been living in society for a long time. Because *Dendang Saluang* is one of the beautiful vocal art of course children love it, because in accordance with the principle of early childhood learning is like learning with fun things.

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