

Preservation of Lullabies Songs in Forming Character based on Local Wisdom

Nurhayati Harahap¹, Irawaty A. Kahar¹ and Laila Hadri Nasution¹

¹ Department of Languages and Literature Science, Faculty of Cultural Science, Universitas Sumatera Utara, Medan, Indonesia

¹ Department of Library and Information Science, Faculty of Cultural Science, Universitas Sumatera Utara, Medan, Indonesia

Keywords: Preservation, Oral Tradition, Character Based on Local Wisdom.

Abstract: The lullabies song is an oral tradition performed by the mother in ancient times in Indonesia. Text/lirycs in the songs is loaded with local wisdom. But negative value of globalization has had an impact on the erosion of local cultural values, and the wonder of lullabies of several ethnics in North Sumatra is almost extinct. Inventorization, and preservation the traditional media of lullabies from oral to digital and is a way of saving and sharing the information contained in the lullabies. Aside that it analyzes and identifies local wisdom values contained in lullabies that can be used in character formation. The method used is qualitative with content analysis approach based on the theory of hermeneutics. The results of the research are (1) the 14 lullabies while swinging a child of North Sumatra ethnic culture for the preservation of local culture, (2). The packing of digital of lullaby songs (CD / DVD) is spreaded through social media / website to revive the tradition of children's swinging songs, (3) Identify the types of local cultural values to be utilized in the generation of children of the present generation.

1 INTRODUCTION

Oral tradition of swinging children while singing is usually done by most ethnic mothers in Indonesia. Oral tradition is a traditional cultural activity of a community passed down from generation to generation with oral media from one generation to another, both oral (verbal) and oral (non verbal) oral spoken words, Sibarani (2012) a mother (matrilineal) is instrumental in delivering the singing (while swinging) children based on local wisdom to shape the personality and character of the child as early as possible (Harahap, 2015). Local wisdom is historical, and positive, values taken by the ancestors are then passed on orally to the next generation (Ataupah, 2004). In addition, the values of local wisdom from the songs while swinging an infant (child) is very thick with moral messages for children, so that moral messages can be used as a means to form a character (Neno, Lestari and Noor Efni Salam, 2016). The most valuable benefit of local wisdom that contains the noble values of the nation's ancestors can be used as capital to build a nation with a good and strong character (Dina, 2016). It is undeniable that local

wisdom is a culture that belongs to a certain society that is considered able to survive the current of globalization (Yunus, 2014). Expected to enrich the scientific knowledge based on local wisdom that includes the soft skills of conservation for the future generations (Sudarmin, 2013). But in today's reality, the negative effects of globalization have an impact on the erosion of local cultural values. The oral tradition of singing is almost extinct and is no longer known by the present generation. To fight against the extinction, one way is to re-preserve the media of the lullaby songs of the orally recorded to digital (in the form of CD/DVD), to be easily disseminated. The process of media transfer uses the theory of conservation. A theory of preservation expands the concept of digital preservation from one that is focused on sending the records (metadata) into the future to one that can also enter the future description of the environment (Paul, 2007). One expert defines the digitalization of culture as a concept of utilizing Information and Communication Technology (ICT) to improve utility in the field of culture, especially in management (Sitokdana, 2015). In addition Information and Communication Technology (ICT)

is not only important for the welfare of the community, but also is more important to establish a tie between different generations (Mahyuddin K.M, Tengku Erry Nuradi, and Rahmad Syah). In connection with that the formation of children's characters based on local culture on the current and the coming generations can be done through singing while swinging children which have been provided by conservation.

2 RESEARCH METHODS

The research used qualitative method with content analysis approach based on hermeneutic theory (meaning comprehension). This approach can be exploited if it wishes to disclose certain value content in literary works, which include: (a) moral message, (b) educational value, (c) philological value, (d) religious value, (e) welfare value and so forth (Endraswara, 2008). Each of the elements of meaning reveals the text, the context, and the context pertaining to oral or cultural tracer. The theory is to reveal the meaning, cultural values and local wisdom as foundation of formation of children. Methods of data collection through Focus Group Discussion with community / adat leaders, interviews with informants (6 people: mother/ grandmother), recording of songs, and documentation of lyrics of the lullabies songs. Informants amounted to 6 people (mother/ grandmother) who is currently still doing the tradition of swinging children while singing. The unit of analysis is an oral tradition of the singing of an ethnic Mandailing child. Malay and Karo in North Sumatra Province. For the preservation of media transfer, the approach of utilizing Information Technology from oral to digital form, because digitalization is the

activity of switching media that can be done by using a variety of tape recorder (Garjito, 2002).

3 RESULTS AND DISCUSSION

3.1 Inventorization of Lullabies Ethnic Mandailing, Malay, and Karo

The singing while swinging a child was performed in four villages: (1) Pagarutan Village (Tapanuli Selatan), (2) Gunung Tua Village (Mandailingness), (3) town of Tanjung Balai Asahan (Malayness), and (4) Perbesi Village Tiga binanga (Karonese). These three ethnic groups are located in North Sumatra Province of Indonesia. The perpetrators are the mother or grandmother. The tradition of singing while swinging children is a tradition that can be done at any time when parents put the child in a swing to sleep. Swinging the child is accompanied by a song containing advice, advice and prayer, which is a parent's habit when a child is crying and wanting to sleep (Neno, Lestari dan Noor Efni Salam, 2016). The lyrics of the song lull the child rhythmically, calmly and repeatedly. Her words are affectionate, compelled the child to want to close his/her eyes (Noor, 2014). From the results of the inventory obtained as many as 14 pieces of children's lullabies singing, 2 Malay ethnic singing, 9 Mandailing ethnic lullabes, and 3 Karo ethnic lullabies. Basically the moral message presented in the entire singing is almost the same, but the difference lies in the rhythm of delivery, there is a melodious, seductive, so as to make the child fall asleep. The results of the content of Malay, Mandailing, and Karo ethnics and the values of local wisdom contained, in the songs can be seen in Table 1, Table 2, and Table 3.



Figure 1: Malay ethnics way to swing a child



Figure 2: Mandailings ethnics way to swing a child



Figure 3: Mandailings ethnics way to swing a child



Figure 4: Karo ethnics way to swing a child

Table 1: Inventorization of Lullabies while Swinging a Child of the Ethnic Malay and the Value of Local Wisdom

	Texts of the lyrics of the lullabies in Malay language	English Version	The Value of Local Wisdom
1	<p>Judul: Dodoi si Dodoi Buah hatiku junjungan jiwa Buah hatiku junjungan jiwa</p> <p>Dodoi si dodoi Janganlah anak suka menangis Janganlah anak suka menangis Ayahmu jauh ya anak dirantau orang ya sayang Ayahmu jauh ya sayang dirantau orang ya sayang</p> <p>Ayahmu jauh ya anak dirantau orang ya sayang Ayahmu jauh ya sayang dirantau orang ya sayang Dodoi si dodoi</p>	<p>Title: Dodoi si Dodoi My precious child of my heart sleep child sleep</p> <p>Dodoi si dodoi please don't cry my dear child please don't cry Your father is far away in foreingn please dear child Your father is far away in foreingn please dear child</p> <p>Your father is far away in foreingn please dear child Your father is far away in foreign place my dear child Dodoi si dodoi</p>	<p>The immersun of love of the mothers for a child</p>
	<p>Judul: Timang anakku sayang Timang-timbang anakku sayang buah hati ayahanda seorang jangan marah dan jangan merajuk sayang tenanglah, tenang dalam buaian Betapakah hati takkan riang bila kau bergurau dan tertawa mogalah jauh dari mara bahaya yang gembira sampai akhir masa Setiap waktuku berdoa pada Tuhan Yang Maha Kuasa Jika kau sudah dewasa hidupmu bahagia sentausa Timang-timbang anakku sayang kasih hati permata ayahanda Tidurlah, tidur pejamkan mata sayang</p> <p>Esok hari bermain kembali</p>	<p>Title: timang timang anakku sayang I hugs you, hug you my dear The dearest of fathers heart Don't be angry Don't grumble Stay calm, stay calm in the swing How my heart will not be glowing when you are playful and laughing Hopefully far from danger. And cheerful until the end of time. Every minutes of day pray to the almighty god when you grown up someday you will have a happy life. Cuddle cuddle my dearest child The love and gem of your fathers heart. Sleep sleep and close your eyes my dearest. Tomorrow we will play again</p>	<p>Prays of parents hoping the child be full of happines</p>

Table 2: Inventorization of Lullabies while Swinging a Child of Mandailing Ethnic in Pargarutan and Gunung Tua Villages

	Texts of the lyrics of the lullabies in Mandailing language	Indonesian and English Version	The Values of Local Wisdom
	<p>Bue-bue da amang bue... bue-bue da amang bue... campong ale campong on dope hami ro mangalap ko da bujing-bujing</p>	<p>Indonesian: ayun-ayun anak laki-lakiku ayun... ayun ayun anak laki-lakiku ayun lampu teplok lampu dinding baru ini kami datang menjemputmu wahai anak gadis</p> <p>English: Swing swing my dear boy Swing swing my dear boy The kerosene lamp on the wall We just come to fetch you my dear girl</p>	<p>The values of love and affection</p>
	<p>Magodang aek godang dainang Namarmayuban ambasang dainang Tibu maho magodang da inang Anso marbakti tu nusa dohot bangsa dinang</p>	<p>Indonesian: Air bah sungai, anak perempuanku Berhanyutan mangga bacang, anak perempuanku Cepatlah besar, anak perempuanku Supaya berbakti pada nusa dan bangsa, anak perempuanku</p> <p>English: The fludded river my little girl, the mango bacang My little girl Grow up fast my little girl To be able to devote your self to the country and nation my little girl</p>	<p>The values of serving the country and nation</p>
	<p>Bue bue dainang bue Bue bue dainang bue Jambatan ni aek godang da borukku Pamolusan ni Sampagul lima da orukku Anso tarsampehon rukunna lima</p>	<p>Indonesian: Ayun-ayunlah anak perempuanku <i>ayun</i> Ayun-ayunlah anak perempuanku ayun Jembatan sebuah sungai lah anak Perlintasan Bus Sampagul nomor limalah anak perempuanku Supaya tersampaikan rukun yang lima anak perempuanku</p> <p>English: Swing swing my little girl Swing swing my little girl Be a bridge my little girl For the bus sampagul five to cross over my little girl. So that be able to complete the five commandments of Islam my little girl</p>	<p>The values of religion</p>
	<p>Indu sada hoju na godang do inang Pangitean nisi matua dainang Simbur maho magodang dainang Anso marbakti tu orang tua dainang</p>	<p>Indonesian: Itu satu kayu yang besar oh anak rempuanku Titian orangtua anak oh perempuanku Cepat besarlah oh anak perempuanku Supaya berbakti pada orangtua Oh anak Perempuanku.</p> <p>English: There is a big tree my little girl To be a bridge for the old people my little girl So that you can serve your parents my little girl</p>	<p>The values of serving the parents</p>

	<p>Bue-bue.....modom magodang maroa-roa.....amang modom... Naso uparmuda sayang on alee modom Magodang ma ambasang Na magodang di roha-roha Magodang ale amang pematang Anso uanko marsipada</p>	<p>Indonesian: Duhai tidurlah anakku sayang Buah hatiku tersayang tidurlah Besar-besar buah embacang Tumbuh besar di rawa-rawa. Lekaslah besar badanmu anakku Agar lekas engkau sekolah.</p> <p>English: Oh sleep my dearest child The love of my heart sleep please The embacang fruits are so big Grown big your body my little girl So you can go to school soon</p>	<p>The values that te child later go to shool</p>
	<p>Bue, modom amang modom Mutik ni parpidoanku ale amang Muda langka diamang tu roha Manjalai buluh asa parupuk Mudalangka ho amang marsipada Manjalai ilmudohot bisuk</p>	<p>Indonesian: Duhai tidurlah anakku tidur Bunga impian anakku sayang jika engkau pergi ke belantara Mencari buluh dan parupuk Pergilah nak kesekolah. Mencari ilmu kelak esok.</p> <p>English: Sleep oh sleep my little girl The flower of my dream my dear child If you go to the wood Finding bamboo and parupuk Go to school oh dearst child To pursue knowledge in the future</p>	<p>The values hoping the child persue learning.</p>
7	<p>Campong ale campong Urat ni galinggang laut on Haru lomlom pe daboru kon Tolu kabupaten manyapai on</p>	<p>Indonesian: Campong ale campong Akar galingging di laut Biar hitam pun anak perempuanku ini tiga Kabupaten melamarnya</p> <p>English: Campong ale campong The galingging roots at sea Even though your skin is dark my little girl Three regions come to ask for your hand</p>	<p>The values of love and affection of parents toward their child</p>
8	<p>Poken amang di Sidimpuan Torang ari bayBaga-bagaa di Siboga Mangido pe au amang tu Tuhan Saut tulus da baga-baga</p>	<p>Indonesian: Hari pekan di sidempuan Besok harinya di Siboga Aku memohon kepada Tuhan Tercapa cita-cita yang kau impikan</p> <p>English: The market day in Sidempuan The next day in Sibolga I pray to the almighty god Hopefully you obtain all your dreams and wishes</p>	<p>The educational values to obtain all wishes of a child in the future</p>

9	<p>Adong dope ubege na godang umpukmu Ulang ko mabiar Anggo didokon debata Tola do ho ro to Tuhanmu Anggo dokon ni debata, inang Danak ma na lobi sonang</p>	<p>Indonesian: Kutahu banyak tantangan menghadangmu Kau jangan gentar Allah berfirman Silakan kau memohon pada Nya. Sesuai firman Allah ananda Agar anak lebih senang.</p> <p>English: I know there are many challenges Do not be afraid Allah commands Please pray to Him According to Allah Commandments my dear child That you will be happy</p>	The religional values
---	---	---	-----------------------

Table 3: Inventorization of Lullabies while Swinging a Child of the Karo ethnic and the Values of Local Wisdom in the Perbesi Tigabinanga Village

	Texts of the lyrics of the lullabies in Karo language	Indonesian and English Version.	The Values of Local Wisdom
	<p>Didong doah anakku..... Lampas mbekin...ula ngindet, ula tangis...anakku Didong...doah anakku... ula gutul ula melinges anakkuMaka pagi banci man temanku arih, inganu metua anakku.</p>	<p>Indonesian: Timang-timang anakku Cepatlah besar, janganlah sakit, janganlah menangis Tmang-timang anakku..sayang.jangan bandel agar kamu dapat menjadi temanku jangan cengeng Agar kamu dapat menjadi temanku dihari tua.</p> <p>English: Cudle..cudle mylitle child Grow up fast , don't get sick, don't cry Cudle..cudle my be litle child don't be stubborn ,so you can be my friend . Don't be sissy so that you can be my friend in my old days.</p>	The values of serving the parents.
	<p>Didong..didong doah ..anakku... Lampas gedang ...nande berpandu...gelah pergitutus sekolah anakku.. Bengikendulah ..min ajar nande berpandu anakku..gelah pagi banci jadi rudang-rudang kami anakku</p>	<p>Indonesian: Timang-hoolan rajin sekolah Agar kamu menjadi kebanggaan kami.</p> <p>English: Cudle..cudle mylitle child Grow up fast and be diligent at school So you can be our pride</p>	The value of education
3	<p>Tunduh anggiku tunduh Tunduh...lepas kam mbelin Bapanta Pa laws erdahin Ula kali kam ngadung ...oh agi kakana Tuduh..tuduh anggiku</p>	<p>Indonesian: Tidur tidurlah adikku Tidurlah biar cepat besar Bapak kita pergi bekerja Janganlah menangis adikku Tidur..tidurlah adikku</p> <p>English: Sleep-sleep my little sister Sleep so you can grow faster Our father is going to work Don't cry my little sister Sleep sleep my little sister</p>	Love and affection for Sister/brother

3.2 The Values of Local Wisdom in the Singing Texts of Malay, Mandailing, and Karo Ethnic Children Lullabies Can Be Used in Character Formation of Children

To analyze the study of oral tradition and local wisdom, research method of oral tradition is used. Each oral tradition has a form and content. The form is divided into text, co-text and context. Text has Structure, co-text has elements, and context has condition (Sibarani, 2015). The contents of oral tradition in the form of values or norms are crystallized from meaning, purpose, role and function. Values and norms can be used to organize a social life called local wisdom.

The types of local wisdom are divided into two, namely the first, for peace consisting of compassion, honesty, social loyalty, harmony, and conflict resolution. Commitment, positive thinking, and gratitude. The second type of local wisdom is for the welfare of hard work, discipline, education, health, mutual assistance, gender management, cultural preservation and creativity, and environmental care (Sibarani, 2015). Based on the meaning and function of the singing lullabies of the ethnic Malays, three functions of information are found in the form of messages containing local cultural values, namely (1) the value of compassion, (2) honesty and loyalty and (3) parents' prayers fo a child. In Mandailing ethnic there are 5 functions of information containing the values of local wisdom (1) affection, (2) devotion to country and nation, (3) religious, (4) devotion to

parents, (5) education. In ethnic Karo there are 2 functions of information values of local wisdom that is (1) devotion to parents and (2) affection. In ethnic Karo there are 2 functions of information values of local wisdom that is (1) devotion to parents, and (2) affection.

3.3 Reviving the Tradition of Lullabies While Swinging a Child of Malay, Mandailing, and Karo Ethnic

The oral lullabies while swinging a child in North Sumatra is no longer heard and less desirable for today's generation. This condition may be due to the less attractive way of delivery. To overcome those facts, efforts should be done so that the tradition of lullabies while swinging a child in the original media in the past, be revived with different appearances and versions. One way is through the re-preservation of the lullabies while swinging a child in the original media i.e informant. Then record the songs in the recorder, change the arrangement of the music that accompany the singer. And finally the creation of the video clip (in the form of CD/DVD), as to be accepted by now generation. And then ready to be disseminated through social media such as youtube, istagram etc. In order the lullabies while swinging a child can be accessed more broadly a North Sumatra ethnics website should be created. The ways in reviving the traditional lulabies while swinging a child of Malay, Mandailing and Karo ethnic children can be seen in Table 4.

Table 4: Reviving the Tradition of Lulabies While swinging a child of Malay, Mandailing, and Karo Ethnic

Activities		Instruments	Output
1	To record childrens lullabies of Malay, Mandailing, and Karo ethnics.	Recorder	Recording of childrens lullabies and informants of each ethnic.
2	Re-arrangement of the music of lullabies songs while swinging a child.	Music	Lullabies songs in the new style
3	Choosing the Singer.	The singger	Reviving songs while swinging a Child by professional Singer.
4	Video shooting of the singer.	Camera video	CD/DVD of lullabies songs while swinging a child of ethnics Malay, Mandailing, and Karo in the places in North Sumatera Province Indonesia.
5,	Dissemination of the lullabies songs while singing a child of Malay, Mandailing, and Karo ethnics.	Social Media, i.e. youtube , and website.	Reviving the lullabies songs while swinging a child of ethnics in North Sumatera Ut

4 CONCLUSIONS

The results of the analysis from the research data show that there are 14 songs of Malay, Mandailing and Karo ethnics lullabies in North Sumatra Province. North of Indonesia, that can be used to assist the government in preserving the tradition of lullabies that almost extinct. There are 12 functions of the information of local wisdom values contained in the text of children's lullabies, there are (1) love and affection, (2) devotion to both parents, the nation and country, (3) education for the children to study the future, (4) religion, (5) honesty, (6) prayers and expectations of parents. The values of local wisdom can be utilized for the character formation of children based on local wisdom. Aside that, preservation of media of children lullabies from oral to digital in the form of CD/DVD products should be done. It is expected that they can be widely disseminated and accessible via social media and website in the aim of reviving the several ethnic lullabies songs in North Sumatra.

ACKNOWLEDGEMENTS

The research was financially supported by Universitas Sumatera Utara in accordance to TALENTA Universitas Sumatera Utara Research Contact for the year 2018 Number 2590/UN5.1.R/PPM/2017 dated March 16th, 2018.

REFERENCES

- Ataupah. (2004). *Peluang Pemberdayaan Kearifan Lokal dalam Pembangunan Kehutanan*. Kupang: Ayatrohaedi, (Ed). 1986. *Kepribadian Budaya Bangsa (Lokal Genius)*. Jakarta: Pustaka Jaya.
- Dina, Andika. Development of Character Education Based on Local Wisdom in Indigenous People Tangahan Sedangagung (Journal of Education, Teaching and Learning Volume 1 Number 2 September 2016. Page 66-70 p-ISSN: 2477-5924 e-ISSN: 2477-4878).
- Endraswara, Suwardi. (2008). *Metode Penelitian Sastra: Epistemologi, Model, Teori, dan Aplikasi*. Yogyakarta: FBS Universitas Negeri Yogyakarta.
- Garjito. (2002). *Pengantar Pelestarian Bahan Pustaka dan Arsip*. Jakarta: Perpustakaan Nasional RI.
- Harahap, Rosmawati. (2015). Tradisi Membutai Anak Bayi pada Masyarakat Angkola Mandailing (AM). Proceeding Tradisi Lisan dalam Sistem Matrilineal 2015 Fakultas Ilmu Budaya Universitas Andalas.
- Mahyuddin K.M, Nasution, Tengku Erry Nuradi, and Rahmad Syah. *Sumut Siana: A Framework for Applying ICT to Preserve the Culture heritage of Sumatera Utara Indonesia*.
- Neno, Lestari, and Noor Efni Salam. *Etnografi Komunikasi Tradisi Ayun Budak pada Adat Melayu Siak di Kota Dumai Provinsi Riau*. (Jom FISIP UR Volume 3 No. 2 – Oktober 2016).
- Noor, Adeham. (2014). Lagu Menidurkan Anak pada Masyarakat Banjar: Kajian Bentuk, Makna, dan fungsi. *Jurnal AL-BANJARI*, hlm. 265-284 Vol. 13, No. 2, Juli-Desember 2014.
- Paul Watry, *Digital Preservation Theory and Application: Transcontinental Persistent Archives Testbed Activity (The International Journal of Digital Curation Issue 2, Volume 2 | (2007)*.
- Sibarani, Robert. (2012). *Kearifan Lokal: Hakekat, Peran, dan Metode Tradisi Lisan*. Jakarta: Asosiasi Tradisi Lisan (ATL) pp.112-113.
- Sibarani, Robert. (2015). *Pembentukan Karakter: Langkah-langkah Berbasis Kearifan Lokal*. Jakarta: ATL.
- Sitokdana, Melkior N.N, *Digitalisasi Kebudayaan di Indonesia, Seminar Nasional Teknologi Informasi dan Komunikasi (SENTIKA) Yogyakarta, 28 Maret 2015 (Jurnal Teknik Informatika dan Sistem Informasi Volume 2 Nomor 2 Agustus 2016)*.
- Sudarmin, Sri Endang Pujiastuti. (2013). Scientific Knowledge Based Culture and Local Wisdom in Karimunjawa for Growing Soft Skills Conservation. (*International Journal of Science and Research (IJSR) ISSN (Online): 2319-7064 Index Copernicus Value (2013): 6.14*).
- Yunus, Rasyid. (2014). *Nilai-nilai Kearifan Lokal (Local Genius) sebagai Penguat Karakter Bangsa*. Yogyakarta: Dipublish Publisher.