Preservation of Lullabies Songs in Forming Character Based on Local Wisdom

Nurhayati Harahap a
Irawaty A. Kahar b
Laila Hadri Nasution c

Abstract

The lullabies songs is an oral tradition performed by the mother in ancient times in Indonesia. Text in the songs is loaded with local wisdom. But the 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 of the traditional media of lullabies from oral to digital and is a way of saving and sharing the information contained in the lullabies. Aside from 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 singing a child of North Sumatra ethnic’s culture for the preservation of local culture, (2). The packing of digital of lullaby songs (CD/DVD) is spread through social media/website to revive the tradition of children's singing songs, (3) Identify the types of local cultural values to be utilized in the generation of children of the present generation.
1. Introduction

The 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 (nonverbal) 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 & Noor Efti Salam, 2016). The most valuable benefit of is the value 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 Andika, 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 future generations (Sudarmin, 2013; Rahmawati et al., 2018). 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 extends the concept of digital preservation from one that is focused on sending the records (metadata) into the future to one that can also enter into the future description of the environment (Paul Watry, 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 (Sitobkana, 2016). 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. 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. Materials and Methods

The research used the 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 the oral or cultural tracer. The theory is to reveal the meaning, cultural values, and local wisdom as the 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 information from various types of media can be done by using a variety of tape recorder (Garjito, 2002).

3. Results and Discussions

3.1 Inventorization of Lullabies EthnicMandailing, 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 TanjungBalaiAsahan (Malayness), and (4) Perbesi Village Tigabinanga (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 will put the child in a swing to sleep. Singing 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 Harahap, N., Kahar, I. A., & Nasution, L. H. (2018). Preservation of lullabies songs in forming character based on local wisdom. International Journal of Linguistics, Literature and Culture, 5(1), 32–42. https://doi.org/10.21744/ijllc.v5n1.479
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 Adeham, 2014). From the results of the inventory obtained as many as 14 pieces of children lullabies singing, 2 Malay ethnic singing, 9 Mandailing ethnic lullabies, 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.

| Texts of the lyrics of the lullabies in the Malay language | English Version | The Value of Local Wisdom |
|-----------------------------------------------------------|-----------------|--------------------------|
| Judul: Dodoi si Dodoi                                     | Title: Dodoi siDodoi      | The immersion of the love of the mothers for a child |
| Buah hatiku junjungan jiwa                                 | The precious child of my heart sleep   |                                 |
| Buah hatiku junjungan jiwa                                 |                             |                                 |
| Dodoi si dodoi                                             | Dodoisidodoi              |                                 |
| Janganlah anak suka menangis                               | please don’t cry my dear child please don’t cry |                                 |
| Janganlah anak suka menangis                               |                             |                                 |
| Ayahmu jauh ya anak dirantau orang ya sayang               | Your father is far away in foreign please dear child |                                 |
| Ayahmu jauh ya sayang dirantau orang ya sayang             |                             |                                 |
| Ayahmu jauh ya sayang dirantau orang ya sayang             | Your father is far away in foreign please dear child |                                 |
| Ayahmu jauh ya anak dirantau orang ya sayang               | Your father is far away in foreign please dear child |                                 |
| Dodoi si dodoi                                             | Dodoisidodoi              |                                 |

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
Harahap, N., Kahar, I. A., & Nasution, L. H. (2018). Preservation of lullabies songs in forming character based on local wisdom. International Journal of Linguistics, Literature and Culture, 5(1), 32-42. https://doi.org/10.21744/ijllc.v5n1.479

| 2 | Timang anakku sayang  
Timang-timang anakku sayang  
buah hati ayahanda seorang  
jangan marah dan jangan merajuk sayang  
tenanglah, tenang dalam bualan  
Betapakah hati takkan riang  
bila kau bergurau dan tertawa  
mogalah jauh dari mara bahaya  
yang gembira sampai akhir masa  
[Reff:]  
Setiap waktuku berdoa  
pada Tuhan Yang Maha Kuasa  
Jika kau sudah dewasa  
hidupmu bahagia  
Timang-timang anakku sayang  
kasih hati permata ayahanda  
Tidurlah, tidur pejamkan mata sayang  
Esok hari bermain kembali | Title: timang-timang anakku sayang  
I hug you, hug you my dear dearest  
of fathers heart Don’t be  
angryDon't grumble 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 minute of day pray to the almighty God when you have grown up someday you will have a happy life. Cuddle my dearest child The love and gem of your father’s heart. Sleep and close your eyes my dearest. Tomorrow we will play again | Prays of parents hoping the child be full of happiness... |

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

| Text of the lyrics of the lullabies in Mandailing language | Indonesian and English Version | The Values of Local Wisdom |
|-----------------------------------------------------------|-------------------------------|---------------------------|
| 1  Bue-bue da amang bue...  
bue-bue da amang bue...  
campong ale campong  
on dope hamio mangelap ko da bujing-bujing | Indonesian:  
ayun-ayun anak laki-lakiku  
ayun...ayun ayun anak laki-lakiku ayun lampu teplok lampu dinding  
baru ini kami datang menjemputmu waih anak gados  
English:  
Swing swing my dear boy  
Swing swing my dear boy  
The kerosenelamp on the wall  
We just come to fetch you my dear girl | The values of love and affection. |
| 2  Magodang aek godang dainang  
Namarmayauban ambasang dainang  
Tibu maho magodang da inang  
Anso marbakti tu nusa dohot bangsadinang | Indonesian:  
Air bahsungai, anak perempuanku  
Berhanyutan manga bacang, anak perempuanku  
Cepatlah besar, anak perempuanku  
Supaya berbakti pada nusa dan bangsa, anak perempuanku | The values of serving the country and nation |
To be able to devote yourself to the country and nation my little girl

3  Bue bue dainang bue
   Bue buedainang bue
   Jambatan ni aek godang da
   borukku
   Pamolusan ni Sampagul lima da
   orukku
   Anso tarsampehon rukanna lima

   Indonesian:
   Ayun-ayunlah anak perempuanku ayun
   Ayun-ayunlah anak perempuanku ayun
   Jembatan sebuah sungailah anak
   Perlintasan Bus Sampagulnomor limalah
   anak perempuanku
   Supaya tersampaikan rukun yang lima
   anak perempuanku

   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

   The values of religion

4  Indu sada hoju na godang do inang
   Pangitean nisi matua dainang
   Simbur maho magodang dainang
   Anso marbakti tu orang tua
   dainang

   Indonesian:
   Itusatukayu yang besar oh anakrempuanku
   Titian orangtuanakan oh perempuanku
   Cepathesarlahoh anakrempuanku
   SupayaberbaktipadaorangtuaOh anak
   Perempuanku.

   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

   The values of serving
   the parents.

5  Bue-
   bue.....modommagodangmaroa-
   roa....amangmodom...
   Nasouparmudasayang on alee
   modom
   Magodang ma ambasang
   Na magodang di roha-roha
   Magodang ale amangpamamang
   Ansouankomarsipada

   Indonesian:
   Duhai tidurlah anakku sayang
   Buah hatika tersayang tidurrlah
   Besar-besar buah embacang
   Tumbuh besar di rawa-rawa.
   Lekaslah besar hadammu anakku
   Agar lekas engkau sekolah.

   English:
   Oh sleep my dearest child
   The love of my heart sleep, please
   The embracing fruits are so big
   Grown big your body my little girl
   So you can go to school soon

   The values that child
   later go to school

6  Bue .modomamangmodom
   Mutkniiparidoanku ale amang
   Mudalangkadiamangturoha
   Manjalaibulhusasaparupuk
   Mudalangka ho amangmarsipada
   Manjalailtimuhotbisuk

   Indonesian:
   Duhai tidurlah anakku tidur
   Bunga impian anakku sayang
   Jika engkau pergi ke belantara
   Mencari buluh dan parupuk
   Pergilah nak ke sekolah.
   Mencari ilmu kelak esok.

   The values hoping the
   child pursue learning.
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 dearest child
To pursue knowledge in the future

7 Campong ale campong
Urat ni galinggang laut on
Haru lomlom pe daboru kon
Tolu kabupaten manyapai on

Indonesian:
Campong ale campong
Akar galingging di laut
Biar hitam pun anak perempuanku ini
tiga Kabupaten melamarnya

English:
Campong ale campong
The galingging roots at sea
Even though your skin is dark my little girl
Three regions cometo ask for your hand

The values of love and
affection of parents
toward their child.

The educational values
to obtain all wishes of a
child in the future.

The religion values

8 Pokenamang di Sidimpuan
TorangaribayBaga-bagaa di
Siboga
Mangidope au amangtuTuhan
Sauttulus da baga-baga

Indonesian:
Hari pekan di sidempuan
Besok harinya di Siboga
Aku memohon kepada Tuhan
Tercapai cita-cita yang kauimpikan

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

9 Adong dope
ubegenagodangumpukmu
Ulangkomabiar
Anggodidokondebata
Tola do ho ro to Tuhanmu
Anggodokonnidebata, inang
Danak ma nalobisonang

Indonesian:
Kutahu banyak tantangan menghadangmu
Kau jangan gentar
Allah berfirman
Silakan kau memohon padaNya.
Sesuai firman Allah ananda
Agar anak lebih senang.

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

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### Table 3
Inventorization of Lullabies while swinging a child of the Karo ethnic and the values of local wisdom in the Perbesi Tigabinanga Village

| The text of the lyrics of the lullabies in Karo language | Indonesian and English Version | The Values of Local Wisdom |
|---------------------------------------------------------|--------------------------------|----------------------------|
| 1 Didongdoah anakku ……. Lampas mbekin...ulangindet, ulatangis….anakku Didong...doah anakku... ulagutululamelingesanakkuMakapa gibanci man temankuarihi, inganutuwaanakku. | Indonesian: Timang-timang anakku Cepatlah besar, janganlah sakit, janganlah menangis Timang-timang anakku…sayang jangan bandel agar kamu dapat menjadi temanku jangan cengeng Agar kamu dapat menjadi temanku di hari tua. English: Cuddle..cuddle my little child Grow up fast, don’t get sick, don’t carry Cuddle..cuddle my little 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. | The values of serving the parents. |
| 2 Didong..didongdoah ..anakku… Lampas gedang …nandeberpandu...gelahperginiutus sekolah anakku. Bengikendulah ..min ajar nandeberpanduanakku..gelahpagib ancjadirudang-rudang kami anakku | Indonesian: Timang-hoolan rajin sekolah Agar kamu menjadi kebanggaan kami. English: Cuddle..cuddle my little child Grow up fast and be diligent at school So you can be our pride | The value of education |
| 3 Tunduhangg ikut unduh Tunduh…lapas kambelin Bapanta Pa laws erdahin Ula kali kamngadung …oh agikakana Tuduh..tuduhanngiku | Indonesian: Tidur tidurlah adikku Tidurlah biar cepat besar Bapak kita pergi bekerja Janganlah menangis adikku Tudur..tidurlah adikku 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 | Love and affection for Sister/brother |

3.2 The values of local wisdom in the Singing Texts of Malay, Mandailing, and Karo ethnic children can be used in the 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. The text has Structure, co-text has elements, and context has condition. 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, and 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. 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 for a child. In Mandailing ethnic there is 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 accompanies 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, Instagram etc. In order, the lullabies while swinging a child can be accessed more broadly a North Sumatera ethnic’s website should be created. The ways in reviving the traditional lullabies while swinging a child of Malay, Mandailing and Karo ethnic’s children can be seen in Table 4.

| Activities                                         | Instruments     | Output                                      |
|----------------------------------------------------|-----------------|---------------------------------------------|
| 1. To record children’s lullabies of Malay, Mandailing, and Karo ethnics. | Recorder        | Recording of children’s 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 singer      | 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 singing a child of ethnics in North Sumatera Ut |

4. Conclusion

The results of the analysis from the research data show that there are 14 songs of Malay, Mandailiing 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 from 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.

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Statement of authorship
The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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Biography of Authors

Nurhayati Harahap
The lecturer of Languages and Literature Science, Faculty of Cultural Science, University of North Sumatera, Medan-Indonesia
Email: harahapaty@gmail.com

Irawaty A. Kahar
The lecturer of Library and Information Science, Faculty of Cultural Science, University of North Sumatera, Indonesia
Email: ir_kahar@yahoo.com

Laila Hadri Nasution
The lecturer of Library and Information Science, Faculty of Cultural Science, University of North Sumatera, Indonesia
Email: nasutionlailahadri@gmail.com