

The Implementation of Kalijaga Sunan Dolanan Village on Character Education in Children

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Abstrak: Implementasi Tembang Dolanan Sunan Kalijaga terhadap Pendidikan Karakter Anak. Tulisan ini bertujuan untuk menguji hubungan antara makna lagu Ilir ilir dan sluku-sluku bathok dengan penanaman karakter anak-anak. Lagu dolanan adalah ciptaan Sunan Kalijaga sebagai salah satu metode dakwahnya. Metode yang digunakan dalam tulisan ini adalah metode kualitatif dengan pendekatan hermeneutik terhadap sastra, yaitu teori Hermeneutic Schleiermacher. Teknik analisis data berupa studi literatur dari berbagai sumber. Hasil dan diskusi Sunan Kalijaga adalah salah satu walisingo yang berpengaruh dalam proses islamisasi di Jawa. Orang Jawa yang semula masih menganut kepercayaan nenek moyang mereka yaitu kepercayaan Hindu-Budha tidak hanya mau masuk Islam, tetapi dengan metode yang dilakukan oleh Sunan Kalijaga yaitu pendekatan budaya dan pendidikan dapat menarik perhatian orang Jawa sedikit demi sedikit. Salah satu metode propaganda sunan kalijaga adalah penciptaan lagu-lagu dolanan yang mengandung nilai-nilai moral yang dapat digunakan dalam pembinaan karakter pada anak-anak. Karakter manusia tidak harus diperoleh sejak lahir tetapi bisa dibentuk oleh lingkungan.

Kata kunci: Anak-anak; Bathok sluku; Lir Ilir; Pembentukan karakter; Sunan Kalijaga.

Abstact: The Implementation of Kalijaga Sunan Dolanan Village on Character Education in Children. This study aims to examine the relationship between the meaning of the song dolirlirilir and sluku-slukubathok with the planting of children's characters. The dolanan song is a creation of SunanKalijaga as one of his da'wah methods. The method used in this study is a qualitative method with a hermeneutic approach to literature, namely the Hermeneutic Schleiermacher theory. The data analysis technique is in the form of literature study from various sources. Results and discussion Sunan Kalijaga was one of the walisingo who was influential in the process of islamizationin Java. Javanese people who originally still adhered to the beliefs of their ancestors namely Hindu-Buddhist beliefs were not merely willing to convert to Islam, but with the method carried out by Sunan Kalijaga namely cultural and educational approaches can attract the attention of the Javanese people little by little. One method of propaganda sunankalijaga is the creation of dolanan songs which contain moral values that can be used in the cultivation of character in children. Human character is not necessarily obtained from birth but can be shaped by theenvironment.

Keywords: Bathoksluku; Character building; Children; SunanKalijaga; Waking up vaguely.

Introduction

The spread of Islam in Java cannot be separated from the influence of cultural acculturation, especially the local culture of Jaawa which is still developing rapidly and giving a strong influence. This accul-

turation is a manifestation of the influence of civilization and culture that so dominates society. Javanese society has a variety of cultures that even flourished before the arrival of Islam. After Islam entered, local culture did not necessarily just be displaced.

The teachings of Islam taught at that time were instilled through cultural tools that left ancestral religious heritage and existing beliefs to be preserved and then cleansed from the element of shirk. This purification aims to strengthen monotheism in Islamic teachings.

Walisongo is the most influential leader and priest or Kyai in the history of the spread of Islam in Java. They produce cultural works as a medium for the spread of Islam. Walisongo introduced the culture of Islamic acculturation with Javanese culture persuasively. Sunan Kalijaga is one of the Walisongo who exerted a strong influence on Islamic da'wah in Java. He was seen as intelligent in combining Islamic values with Javanese culture, so that the Javanese people were enthusiastic about the propaganda approach undertaken by Sunan Kalijaga.

Sunan Kalijaga is one of the most influential figures in the Islamization of the Land of Java. At that time the community was still thick with Hindu, Buddhist and Javanese traditions, so it was not surprising that the methods used adjusted the existing culture. The da'wah method used by Sunan Kalijaga is a cultural and educational approach. Examples of the application of the Sunan Kalijaga missionary method are the creation of songs and wayang stories.

In the development of Islam, Sunan Kalijaga is identical to creating Javanese songs as a means of cultural propaganda. Song is known as the variety of sounds received. The term Java often calls it a song. Song as a literature that is quite interesting to study because it contains meaning that needs to be interpreted more deeply and broadly, when viewed from the way people use it, song has a role to play for the community. As an example, Javanese songs created by Sunan Kalijaga include *lir-ilir* and *lukucurves*.

Next song is used by children to play

because it has a role as a tool to educate morals. Dolanan song is not only a song that is usually sung by children when playing, more than that, dolanan song is a very interesting art because inside contained implied meaning, containing important moral messages as forming good character for the nation's children.

Besides *lir-ilir*, another Dolanan song created by Sunan Kalijaga is *Sluku-slukubathok*. *Slokbathok* is a work of art from Sunan Kalijaga that is used to preach the spread of Islam in the Land of Java, which in its poems contains the meaning of the teachings of monotheism in Islamic religion. When examined this song uses Javanese language, but when viewed in historical terms this song comes from Arabic language which was changed to Javanese by Sunan Kalijaga. Actually the embodiment of the song in the form of writing and speech influences the formation of the child's character if we know the interpretation of the song.

Each individual basically has a character that is brought from birth, but that does not mean that the characteristics possessed cannot change. Changes in *karatek* in a person are influenced by internal factors in the environment, family and external factors outside the family environment. Planting characters is a shared responsibility between families and teachers at school,

In this study, the writer is interested in studying more deeply about the meaning in the lyrics of the song *Dolananlir-ilir* and *slukubathok*. From these meanings we can look for the values of religious education for children's character education.

METHODS

Research using qualitative methods with a hermeneutic approach. Hermeneutics is often interpreted as a theory that studies about meaning, despite changes or modifi-

cations to the hermeneutic theory, hermeneutics is still rooted in the art of understanding texts.¹

Therefore the author uses a qualitative method with a hermeneutic approach to literature, namely the Hermeneutic Schleiermacher theory. The data analysis technique used literature study, namely collecting books, newspapers, documentary films and journal articles about the Islamization process applied by Sunan Kalijaga in Java. The research steps consist of reading and understanding the meaning of the lyrics of the song Sunan Kalijaga, then describing and interpreting it based on comparison of meanings from various sources and making conclusions.

RESULT AND DISCUSSION

The world of education is one of the media for the cultivation of the character of the nation's children. Educational conditions in Indonesia currently tend to experience changes in the dynamics of the goals of education itself. One of them is the application of competency-based curriculum. The curriculum did succeed in improving the quality of science and technology, but on the other hand competence in the field of morals and character was ignored. In fact, character is a very important foundation and needs to be instilled early on in the nation's children. This is due to the community's judgment that tends to be rational in nature to capitalism in education. Community thinking is only oriented to the results of the education process and assesses the work that matches competencies in science with technology according to market needs in the world of work.

According to Irma Saraswati (2018) in her thesis stated that Indonesian education loses the noble values of humanity, whereas education should provide enlightenment

to students, as well as enlightenment to the world of work oriented to character values as well as human and human aspects. As has been widely understood, character is a very important aspect of the quality of human resources. There are various cases that are not in line with ethics, morality, manners, or behavior that shows the low character of many occur in society. This proves that education in Indonesia has been less successful in shaping the character of a good society.²

To overcome these problems, education in Indonesia must be directed at character education. Character education can begin in children as the nation's successors. The next generation of the nation must have a sense of pride and a spirit of heroism. This attitude can be started with a sense of pride, belonging, and love of art and culture.

If it is associated with the notion of culture or culture, then humans have two aspects / aspects of life, namely the material side contains works that produce objects or the like that are tangible material and the spiritual side of humans contains inventions that produce knowledge, initiatives that produce rules, beliefs, decency, legal courtesy and taste that produces beauty. It can also be said that culture encompasses two dimensions, namely physical and non-physical such as language, politics, religion, games, art, household appliances and so on. It is this cultural dimension that will affect a group's lifestyle. Muhammad Qasim Mathar argued that various opinions from a number of experts suggested that all forms of life in society were determined by the culture owned by the community itself. Culture is described as a product from generation to generation that encapsulates the elements and norms of society itself. Some even explain that culture is the behavior of localized community groups or commonly called local culture.

Local culture cannot be limited only by the cultural dimension, but it is also limited by the territorial boundaries occupied by certain groups of people, although it is possible that in different groups of people sometimes there are still several identical / identical behaviors. From cross-cultural marriages. This local culture will then create various ideas, which will eventually be realized in the form of various cultural products, both physical and non-physical. Acculturation forms are:

1. Substitution; the replacement of the old element is replaced by the new element by giving more value to its users.
2. Syncretism; The old cultural elements together with the new cultural elements form a new system. Such an integration occurs in the religious system.
3. Addition (Addition); old cultural elements added with new cultural elements so as to provide more value.
4. Replacement (Deculturation); The old cultural elements are replaced by new cultural elements³

Preservation of culture and traditional arts must be maintained because it is one of character education from ancient times. Dolanan song as ancestral inheritance actually contains moral values that can affect the character of children.

Poetry in Javanese literature is divided into two namely traditional and modern Javanese poetry. Traditional Javanese poetry is generally in the form of suluk or song. In its development, traditional poetry grows among children. This is what is called dolanan song.⁴

In Javanese society, song has existed since the beginning, even most of the cultural heritage of Javanese ancestors was packaged in the form of song. Tembang as literature is quite interesting to study because it contains meaning that needs to be interpreted more deeply and broadly. One song that has an important role in Javanese

society is the creation of Sunan Kalijaga including lir-ilir and song lukubathok.

Lir-ilir is one of the Javanese songs used by Sunan Kalijaga to do Islamic da'wah in Java. The following poetry

*"Lir-ilirilirilir (Wake up, wake up)
Tandurewussumilir (Plants have sprouted)
Takijoroyo-royo (so green)*

*Taksungguh pengantenanyar (like a newlywed)
Cahangon-cahangon (shepherd's son)*

Penekken blimbingkuwi (climb the starfruit tree)

*Lunyu-lunyu yapeneken (do it slippery and it's hard to keep climbing)
Kanggombasuh dodotiro (to wash your clothes)*

*Dodotiro dodotiro (your clothes your clothes)
Kumitir bedahing pingir (torn in the side)
Dondomanajlumutana (stitch it up, fix it)*

*Kanggoseb komengko sore (to face later this afternoon)
Mumpung padhang rembulanane (while the moon shines brightly)
Mumpung jembar circle (while there is plenty of free time)*

Yosurakosurakiyo (let's cheer with cheers yeah)"⁵

In this song, there are some highlighted things that are implied in this song: (Mukhlisin, 2019)

a. *Lir-ilirilirilir, Tandure wussumilir*

"Wake up, wake up" these two words describe people in living their lives must be with a strong and tough personality. "Plants have blossomed," a strong personality prepared to race against plants that blossom. It can be interpreted that the meaning of this first line shows someone must be ready and resilient in everything, not just lazing and just waiting for mercy.

b. *Takijoroyo-royo Tak sungguh pangan tenanyar*

"*Takijoroyo-royo*" meaning "so green". What is meant is that if we make zikr, we will get benefits that can bring to life the green. In this case what is meant is a tree. In science, trees have many benefits for us,

as illustrated by the passion of newlyweds. It can be interpreted that a person as not only can be useful for himself, but also has a beneficial impact for others.

c. *Cahangon-cahangon, Penekken blimbing kuwi, Lunyu-lunyuya peneken, Kanggo wash dodotiro*

In this song the diction "CahAngon" is used, which means a shepherd's child. Why use the diction? This is because cahangon, is someone who is able to "shepherd". In a sense, he is able to be a protective leader. Then, the cork was asked to "penekkenblimbingkuwi" which means, climb the starfruit tree. The green color of the star fruit is depicted as a typical Islamic symbol, while the number of star fruit serrations depicts the pillars of Islam. Cah was also asked to ask for signs of signing, that is, asked to continue to survive whatever therisk.

d. *Dodotirododotiro, Kumitir bedahing pingir, Dondomana jlumutana, Kanggo sebamengko sore, Mumpung padhang rembulane, Mumpung jembar kalangane, Yosurako surakiyo*

In this stanza explains the function of the command to the shepherd to climb a slippery tree, which is to wash our clothes (Dodotiro). The clothing referred to in this case is taqwa. We as ordinary people must be torn apart by various holes (Kumitirbedahingpinggir), therefore we always to always improve ourselves (Dondomanajlumutana).

In general, the meaning contained in the song "Lirilir" has values that are so deep. In its implementation of children's character education, this song is enough to give and introduce the leadership values that must be possessed. as it is, being a person who is able to rise up and not be lazy, to be responsible for the benefits for others. Not only that, this song also teaches about attitudes that want to improve themselves, still holding fast to the faith.⁶

One Javanese song that has religious character values is *SlukuBathok*. This song is a work of art from SunanKalijaga which changed the cultural civilization of Javanese people. This is one of the media used by SunanKalijaga to propagate Islam in Java.⁷

Contributions in this context are related to the process of socialization and implementation of Sluku-SlukuBathok song lyrics in order to realize character education and instill religious values in early childhood. The process of introducing culture and art from the start can make children's thinking power develop, especially in improving the character of children from an early age.

At the kindergarten level most of the material is manifested in the form of play and singing. Sluku-SlukuBathok songs as a form of game and song are certainly very effective alternative materials. When teaching, the teacher can make use of this form of play to attract the child's interest. What needs to be stressed is the context of manners that must be observed in each lyric of Sluku-SlukuBathok.

Furthermore, the meaning of the Sluku-SlukuBathok songs to be implanted in the formation of a child's personality is very important in his character education. Various pillars of character are in line with local wisdom values that contain universal noble values, including: (1) love for the Lord and the universe and its contents, (2) responsibility, discipline, and independence, (3) honesty, (4) respect and courtesy, (5) love, (6) confidence, creative, hard work, and never give up, (7) justice and leadership, (8) kind and humble, (9) tolerance, love for peace, and unity (Megawangi, 2010 :). The values of local wisdom contained in this Javanese song, need to be developed in character education for the next generation of young people.

The following is conveyed some of the religious values and their role in life implicit in the Sluku-SlukuBathok song.

“Sluku Sluku Bathok, batokeelaelo (Swinging head, shaking his head) The Rama menyangSala, oleh-olehepayungmota (The father went to Sala, souvenirs umbrella Mutha)

Makjenthitlololobah, wong die oraobah (Suddenly moving, the dead do not move)

Nek obahmedenibocah, nekurip goleka dhuwit (If you move to frighten people if you are looking for money) “.

The function contained in the Sluku-SlukuBathok song is a religious function with the message that humans should cleanse their hearts and always remember the remembrance of Allah by (elaelo) shaking their heads saying the pronunciation (laaila ha illallah) in times of difficulty and pleasure, because of life and death in the hands of God Therefore, while still alive, do it all right. These songs have the overall meaning that humans are naturally born into the world to give thanks and remember His Lord. The form of expression of gratitude is manifested by worshiping and fearing Him. In addition, humans are naturally obliged to make a living for family and worship.

The messages conveyed in the Bath Sluku songs are described above, it can be conveyed that the Javanese song in general has characteristics (1) simple discussion, (2) contains aesthetic values, (3) the number of lines is limited, (4) contains things in harmony with the child's situation, (5) the lyrics in TemabangSluku-SlukuBathok imply religious meaning, togetherness, courage, sportsmanship, affection, responsibility and humility.⁸

This is reinforced by the observation of khafidho and millah in the Yogyakarta community that there are six conceptual intelligences in the songs of bathok, namely (1) intelligent language, language

intelligence is the ability to use words effectively orally and in writing. The sensitive period of children starts from the age of 0-6 years. So it is at this age that intelligence develops faster than adults. One of the characters that is developed in the songs of BathokSluku is speech or verbal. Talk is there when children sing the songtheir tongues are actively using Javanese, which can develop language intelligence. Through their tongues, they sing and say words, they learn to move their tongues, learn to spell songs, and learn

Javanese. (2) visual special intelligence, visual spatial intelligence is the ability to form landscape images in mind space. In addition, this intelligence is able to memorize what is seen and is able to describe it. There are many ways to develop children's visual spatial intelligence, one of which is through the traditional play of slukubathok. This can be seen from the activities in the Cultural Corner Community when the facilitator guides the children to sit in a circle and stretch their legs, as Mr. Wahyudi explained that instructions for children to sit in a circle before playing muduklukubathok, and stretch their legs are a way to help children understand different types of shapes. Mr. Wahyudi tries his best that all kinds of intelligence introduced by Howard Gardner can be practiced through traditional games. Therefore, when giving instructions to children to shape circles, our hands also make a circle figure. From here, we expect visual spatial intelligence they will develop. (3) musical intelligence, through the traditional sluku-slukubathok game Corner Culture Community which is done by singing while playing, it will develop children's musical intelligence consciously. This is as stated by Arumi “through the sluku-sluku songs that are sung during the match, children will learn to understand the tone, they also learn

to sing a song. Ideally, through this song the train children to have a sensitivity to the tones different. From here, children of musical intelligence are being sharpened "(4) intelligence intelligence. Therefore, kinesthetic intelligence is the ability to carry out physical exercises in expressing ideas and emotions through body movements. For that reason, traditional games of curse-sticks that contain exercises, can be used as a medium to develop children's kinesthetic intelligence. (5) intelligence interpersonal. Interpersonal intelligence is the ability of children to understand and interact effectively with others. Bathokslukusluku is considered as a traditional game played by a number of children together or in groups. Every child who plays this game is required to sit in a circle and stretch their legs until the soles of their feet meet each other. Then, the children sing together. This togetherness will automatically hone the children's interpersonal intelligence. As Rindy said in the interview "through interaction, children give

feedback to each other. That is what children get from playing mudokusluku"(6) intrapersonal intelligence. Intrapersonal intelligence is the ability to understand things related to one's feelings, such as happiness and sadness, what to do, how he / she reacts to certain things, what should be avoided, and what should be approached, playing mudokusluku together with their friends, children will assume about their help to build a positive self-image, have a feeling of confidence because they feel they have certain competencies . Children learn how to behave and have attitudes so they can collaborate with their friends

Conclusion

Planting characters must be done as early as possible because of the nature or character of children who are still easily formed and directed. Through dolanan

songs, SunanKalijaga slipped moral values that could be used as a medium for character formation in children. As in the song "LirIlir" where there are leadership values that can actually be formed early. Be a strong person, responsible for the benefits of others, and always improve themselves while there is time. Whereas in the song "Sluku-SlukuBathok" which contains religious values, and it should be applied and taught to children as early as possible.

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Final Note

¹PutriOctaviani, hermeneutic approach, 324-332.

²IrmaSaraswati, education in Indonesia.

³QurrotulAiniyyah, local culture, 231-248.

⁴Muh. Budi santoso, Javanese literature

⁵Pujiharti, Endangsih. *Lir-ilirlir ilir*, 173-183

⁶AhmadMukhlisin, children's character education, 41-49

⁷Saraswati Irma, *SlukuBathok*.

⁸SutjiHartinngsih, characteristicsslu kubathok song