

Functions of *Tembang Dolanan* as Educational Media

Kartika Ngesti Handono Warih¹, Sugeng Nugroho², Edy Tri Sulisty³

^{1,2,3} Art Education, Sebelas Maret University, Surakarta

Email: ¹ kartikangesti139@gmail.com, ² sgngnugraha@gmail.com, ³ edytrisulistyo9@gmail.com

Abstract: This study discusses the functions of *Tembang Dolanan* as educational media. *Tembang Dolanan* contains various values with both explicit and implied meanings covering moral values to develop children's noble characters. Pannen mentioned that art rooted in local tradition and culture is a crucial factor in developing the nation's characters and developing innovative and creative individuals. Based on this statement, *Tembang Dolanan* is likely appropriate to be inserted in education as it is one of the local traditions. *Tembang Dolanan* does not only function as common children songs played by the children during playing with their peers, or just for entertainment, but it affected children's attitudes and mindsets. The effects were found in its lyrics. The educational values contained in the song lyrics are expected to stimulate children to develop their good attitude and personality, to be diligent, humble, respecting each other, respecting older people, polite, and praise togetherness and conformity in social life. Therefore, *Tembang Dolanan* has crucial functions in education.

Keywords: *Tembang Dolanan*, *Education*

Introduction

Humans are cultural creatures, meaning humans live in a cultural environment full of symbols of the conditions of meaning, where the meaning can be understood and lived by the people. As explained Herusatoto that human culture is full of symbolism, namely understanding that follows patterns that base themselves on symbols (1984: 29). As cultural beings, humans can create symbols and use them as a means of communication. This means that humans can make, use, and understand or grasp the meaning of a symbol. Culture is so important to humans so that culture is always sought to be known to the nation's next-generation through education.

One form of culture is art. Art as an educational medium can be interpreted that art becomes a form or system that is used as a tool or means to achieve an educational goal. In other words, art education is education through art. Education through art can develop the ability to think and taste harmoniously and can stimulate children's overall mental growth (Triyanto, 2014: 35-37).

Art as an educational medium has various branches, one of which is literary art. Literature developed in Indonesia (both traditional and modern contexts) is the result of the thought and processing of the people so that it can be said that literary art is a product of human culture. Rokhmansyah mentioned that literature as a product of human culture contains values of life and applies in society (2014: 2). The values contained in the literature are a reflection of the outlook on life or the teachings of life in the community itself. Literature is produced from the processing of the soul of its author through a long process of reflection. So that literature is considered capable of conveying knowledge to readers or interested persons regarding good and bad moral knowledge in society.

Tembang includes literary art in the form of Javanese poetry which is transformed into beautiful musical rhythms. Nurgiyantoro (2005: 103) explains that poetry or song poetry is the same as poetry. So the song can also be called poetry that contains the element of beauty, which is achieved through the form of language. *Dolanan* song is a form of folklore that consists of words and songs that are circulated orally among traditional people. Folklore itself is a collective tradition of a nation that is spread in the form of verbal and gesture, so that it continues to be continuous from generation to generation (Dananjaja, 1986: 1).

It was stated in the Higher Education Long Term Strategy 2003-2010 that art which is rooted in local traditions and culture, is a critical factor in the development of national character, as well as the development of creative and innovative individuals (Pannen, 2004: 2). With that statement, the *Dolanan* song is very likely to be applied as an educational medium, because the *Dolanan* song is also a form of local traditional culture. Then how can *Dolanan* song be one of the media in education?

In the journal, Kejawen explained that song *Dolanan* contains a moral message to the community. The intended moral message is like a positive education about politeness, heroism, religion, and other moral messages. At a glance, the *Dolanan* song appears only to be sung while playing, but if examined deeper, the *Dolanan* song contains a good moral message for the formation of children's character. Many children's songs are believed to be able to deliver the growth of the soul and mind of the child after adulthood.

Discussion

Dolanan song is a branch of art that lives and develops in the scope of Javanese culture (Widodo, 2013: 1). *Dolanan* song is also called Javanese poetry or *geguritan* because of the nature of the song to be read, experienced, and lived together. *Dolanan* song is also one type of Javanese traditional song that does not have *gatra* rules (number of lines per stanza), *guru lagu* (rhymes/vowels at the end of each line), and *guru wilangan* (number of syllables in each line). As for the rules in *Dolanan* song that is as stated by Sarwono, et al (1995: 19), that the rules for *Dolanan* song are simple language, simple crooked, has unlimited lines, and contains things that are following the situation of children.

Dolanan song in its application or practice has the impression of freedom. The musical taste that arises tends to be rhythmic. Rhythm as a rhythm-forming song adjusts the level of the rhythm of the song being sung. Also, the rhythm aspect is more prominent than the song melody aspect, because the melody of the song sung matches the memories and desires of each child. One of the causes is due to the inheritance of the song of *Dolanan* by word of mouth verbally, so that in its journey there are many changes from the melodic side of the song poetry. Because *Dolanan* song is a tradition of oral culture that is hereditary, most of the *Dolanan* song is the unknown creator or author (or commonly called anonymous).

In the past, *Dolanan* songs were sung by children when they were going to sleep, or sung by parents who wanted to convey a message to their children through song media. Besides, also to play and sing together. *Dolanan* song is identical to children, therefore the song is not difficult so it is easy to be understood and sung by every child. Although the function of the *Dolanan* song is identical as a means of entertainment and games, on the other hand the *Dolanan* song also contains social messages and moral messages that are useful for children's development.

According to Maruti, *Dolanan* song has several themes, for example:

- Family Theme: tell family members. As in the song "Tak Lela Lela Ledhung" and "Candrane Adhiku".
- Environmental Theme: description of the natural surroundings. Example song: "Lambung Desa" and "Ilir-Ilir".
- Animal Themes: tell or describe animals. Example song: "Kidang Talun" and "Menthog-Menthog".
- Plant Theme: tell or describe animals. Example song: "Turi Putih" and "Dhondhong opo salak".

- Game Theme: *Dolanan* songs related to children's play. Like the following game: "Cublak-Cublak Suweng", "Ndhog-Ndhogan", and Sluku-Sluku Bathok".
- Food Theme: description of the types of food at that time. Example song: "Lindri" and "Irisan Tela".
- Advice Theme: contains messages or advice, implicitly or explicitly. Example song: "Wajibbe Dadi Murid" and "Kuwi apa Kuwi".

Educational Aspect in Tembang Dolanan

Children's puppet song as a form of traditional art culture that comes from the people is believed to stimulate the development of the right and left brain in a balanced way, and also affects the refinement of character. *Dolanan* songs are sung in a relaxed, relaxed, and pleasant atmosphere and atmosphere so that the response of the subconscious brain can easily accept the words of a song sung. As Padminingsih explained the *Dolanan* song besides having harmonization of language or choice of words is very beautiful and illustrates the noble values of Javanese culture that can be reached by the minds of the listeners, including children (2012: 1). This is also reinforced by Mitchel's opinion that language games, for example, obtained through means of alliteration, assonance, rhyme, and rhythm, will make children happy, feel good, eliminate anxiety, and foster self-awareness for learning (Waryanti, 2017: 34).

According to Riyadi (in Djaka Lodang, 1989) *Dolanan* song has a didactic and social nature. Didactic means that the song *Dolanan* through its poetry contains elements of education, both implicit and explicit, as well as with various parables and analogies. Waryanti also explained that the song of *Dolanan* has many values that contain implied meaning, which contains important moral messages as forming a good character for the nation's children. The meaning and message meant among others are moral messages to children to have an attitude of togetherness and harmony in dealing with others. Not lazy or arrogant, getting along well with others, and happy to help others (2017: 34). Furthermore, *Dolanan* song is social, meaning that *Dolanan* song has the potential to establish social relationships and foster social traits. Social characteristics can be found in the song of *Dolanan* associated with children's games.

In the previous discussion, it was explained about the distribution of *Dolanan* songs based on themes, then in this discussion, the distribution was based on the contents of poetry or lyrics of *Dolanan* songs. Based on its contents, song *Dolanan* is grouped into three namely:

- *Dolanan* songs whose contents are loaded with knowledge. *Dolanan* song poetry contains insights and knowledge about animals, plants, life, and natural surroundings.
- *Dolanan* song containing contents of educational values (ethics, character, advice, honesty, sportsmanship, respect for others, etc.). The content of poetry is more about the cultivation of attitude because song poetry contains advice about goodness and things that should be done and not done. The advice contained in poetry includes teaching children to be polite to older people, honesty, mutual assistance, not lazing, discipline, etc.
- *Dolanan* songs are attached to the game. In this group, the song is played while playing the game *Dolanan*.

Here below are a few examples of song songs based on poetry containing knowledge, educational values, and games.

Example of Tembang Dolanan containing educational aspect:

"GAJAH"

Gajah, gajah

*Kowe tak kandhani, Jah
Mripat kaya laron siyung loro, kuping gedhe
Kathik nagnggo tlale,
Buntut cilik, tansah kopat kapit
Sikil kaya bumbung
Tur lakune migak-miguk*

Indonesian Translation:

*Gajah, Gajah, Saya beritahu kamu, Jah
Mata seperti laron, gading dua, telinga lebar
Juga punya hidung yang panjang
Ekor kecil, selalu bergerak kekanan dan kekiri
Kaki seperti bambu, Apalagi jalannya migak-miguk*

English Translation:

Elephants, Elephants, I tell you
Eyes like flying termite, double ivory, wide ears
It also has a long nose
The tail is small, always moving right and left
Feet is like bamboo, let alone the way migak-miguk

Analysis of the song:

Song poetry of elephants contains knowledge about the physical form of elephant animals, from the shape of the eyes, ivory, ears, proboscis, tail, legs, and how to walk. This knowledge is good for children in animal recognition. The choice of language used is also very easy to understand, it does not use ancient Javanese or figurative language, so this song can be learned from an early age.

"MENTHOG-MENTHOG"

*Menthog-menthog,
tak kandhani, mung lakumu angisin-isini
lha mbok ojo ndeprok ono kandhang wae
enak-enak ngorok, ora nyambut gawe
menthog-menthog
mung lakumu megal megol gawe guyu*

Indonesian Translation:

*Itik-itik
Saya beri nasihat, bahwa tindakanmu memalukan
Jangan selalu hanya di dalam kandang saja
Enak-enak tiduran dan tidak bekerja
Itik-itik
Tindakan yang seperti itu hanya membuat orang menertawakanmu*

English Translation:

Duckling
I give advice, that your actions are shameful
Don't always just in the cage
It's easy to lie down and not work
Duckling
Actions like that only make people laugh at you

Analysis of the song:

Explicitly, the Menthog-Menthog song tells about the behavior of a duck, but actually, this song is advice for humans. The moral message of this song is that humans not only live lazily. The example of *Tembang Dolanan* related to children catch and play:

"WAJIBE DADI MURID"

*Wajibe dadi murid
Ora kena pijer pamit
Kejaba yen lara, lara tenan
Ra keno ethok-ethokan
Yen wis mari bali neng pamulangan
Jo nganti mbolos-bolosan
Mundhak dadi bodho
Plonga-plongo kaya kebo*

Indonesian Translation:

*Pagi-pagi matahari sudah terbit, Ibu
Minta restu (doa) anaknya mau belajar, Ibu
Membawa tas berisi buku dan sabak (sejenis buku tulis kuno), Bapak
Alat tulis tersedia di dalam kotak (tempat pensil), Bapak
Siang-siang matahari ada di tengah, simbah (nenek)
Hati senang ketika pulang sekolah, simbah (nenek)*

English Translation:

Early in the morning, the sun has risen, Mother
Ask for the blessing (prayer) of the child to study, Mother
Bring a bag of books and slates (a type of ancient notebooks), Father
Stationery is available in a box (pencil case), Father
At noon the sun is in the middle, *simbah* (grandma)
Happy when you go home from school, *simbah* (grandma)

Analysis of the song:

The choice of language in this song is easy enough to directly understand its meaning and meaning. This song contains the values of a student's spirit of enthusiasm. Studying diligently and accompanied by parental prayer will result in good achievement later.

"WAJIBE DADI MURID"

*Wajibe dadi murid
Ora kena pijer pamit
Kejaba yen lara, lara tenan
Ra keno ethok-ethokan
Yen wis mari bali neng pamulangan
Jo nganti mbolos-bolosan
Mundhak dadi bodho
Plonga-plongo kaya kebo*

Indonesian Translation:

*Kewajiban sebagai murid.
Tidak boleh sering ijin
Kecuali kalau sakit, benar-benar sakit
Tidak boleh berpura-pura.
Kalau sudah sembuh kembali ke sekolah
Jangan sampai membolos.*

*Menjadi tambah bodoh
Tidak tahu apa-apa seperti kerbau*

English Translation:

Duty as students. Permission may not be frequent
Unless it is unwell, it unwell
No pretense. When you get better, go back to school
Don't skip class. Become more stupid
Do not know anything, like a buffalo

Analysis of the song:

Message from poetry is the obligation of students or students to become children who are diligent in school, do not like to play truant or leave the lesson, unless you are sick. If you often play truant they will miss the lesson so that makes him stupid. Explicitly, the author wants to convey that a student must be diligent and study hard. The language used in the song-poem "Wajib Dadi Murid" is a language that is used every day so that the meaning is easy to understand directly.

The example of *Tembang Dolanan* related to children catch and play:

"CUBLAK-CUBLAK SUWENG"

*Cublak-cublak suweng
Suweng e bak gulenter
Mambu ketundung gudel
Pak empong lera lera
Sapa guyu ndelikake
Sir sir pong dele kopong
Sir sir pong dele kopong*

Indonesian Translation:

*Tempat suatu harta berharga berupa anting/subang
Subangnya berserakan
Baunya dituju anak kerbau
Bapak ompong menengok ke kanan kiri
Siapa yang tertawa, dialah yang menyembunyikan*

English Translation:

Place a valuable asset in the form of earrings/eardrop
The sprinkles are scattered
The smell is aimed, buffalo child
Mr. toothless looking left and right
Whoever laughs, he hides

Analysis of the song:

Cublak-Cublak Suweng games are performed by more than 3 people (minimum 3 people). One child bends and closes his eyes, while the other child sits around the bent child. Their hands are clenched holding a small object, placed on the back of a bent child. Then the small object rotates from hand to hand while singing the song Cublak-Cublak Suweng. At the end of the song, the child who bends must guess in whose hand the small object was. If the guess is correct then the holder of the small object will then bend over.

The choice of language in the Cublak-Cublak Suweng song uses figurative language. This means that in finding meaning or message contained in the poem must peel one by one from each verse of the poem. The message contained in this song is in the form of advice that property is not something that can then make humans happy, but is in the conscience of each of us.

Conclusion

Based on the description in the previous discussion, it can be concluded that apart from being a medium of entertainment and games, the song of *Dolanan* can also be used as a medium to deliver lessons through song poetry, as an effective medium of social communication, play a role in personal formation or mental attitude of the child in harmony, and can develop children's creative and innovative potential. *Dolanan* song poetry contains knowledge (animals, plants, the natural environment) and the value of moral education (ethics, manners, honesty, discipline, sportsmanship, and other moral values). And basically, every *Dolanan* song poetry contains advice either implicitly or explicitly.

Dolanan songs can be learned in the family environment, depending on parents' awareness and knowledge of *Dolanan* songs. But it will be more effective if *Dolanan* song can be taught in formal education institutions. The teaching of *Dolanan* as an educational medium should be more intensified in teaching since the level of Early Childhood Education and Kindergarten.

References

- Dananjaja, J. (1986). *Folklor Indonesia*. Jakarta: Pustaka Grafity Press.
- Djaka Lodang, 5 Agustus 1989, GBHN 1993. Surakarta PT. Pabelan.
- Herusatoto, Budiono. (1984). *Simbolisme dalam Budaya Jawa*. Yogyakarta: PT. Hanindita.
- Waryanti, Endang. (2017). "Simbolisme Hasta-Sila dalam *Tembang Dolanan*". *Kembara Journal* Volume 3, No. 1, hlm 33-40.
- Maruti, Sri Endang. "Pemetaan *Tembang Dolanan* sebagai Karya Sastra Lisan Siswa Sekolah Dasar di Karesidenan Madiun". *Articel in Kongres Bahasa Indonesia*.
- Nurgiyantoro, B. (2005). *Sastra Anak, Pengantar Pemahaman Dunia Anak*. Yokyakarta: Gadjah Mada University Press.
- Padmaningsih, Dyah, Supardjo, Raheni Suhita. (2012). "Kearifan Lokal *Tembang* Tradisional Jawa untuk Membentuk Karakter Anak" dalam *Lapopran Penelitian Fundamental*. Dipa Universitas Sebelas Maret.
- Pannen, Paulina. (2004). "Seni dan Budaya dalam Pembelajaran Berbasis Budaya". *Jurnal Pengetahuan dan Penciptaan Seni*, X/01, BP ISI Yogyakarta.
- Rokhmansyah, A. (2014). *Studi dan Pengkajian Sastra: Perkenalan Awal terhadap Ilmu Sastra*. Yokyakarta: Graha Ilmu.
- Triyanto. (2014) "Pendidikan Seni Berbasis Budaya" *UNNES Journal* Vol. VIII
- Widodo, Sahid Teguh. (2013). *Tembang Dolanan Anak* (Syair, Notasi dan Peragaannya). Surakarta: Program Buku Teks Lembaga Pengembangan Pendidikan.