

Exploring Local Life in *Pupuh Bibi Anu*: a Medium for Developing the Character of Early Years' Children

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ABSTRACT

The purpose of this research is to explore and revive local wisdom, especially in Bali which can rebuild character education that is instilled by parents in their children from an early age. Character building can be done in various ways. This includes presenting literary works that are loaded with norms and character values. The literary work *Bibi Anu* is one of the songs that has strong norms and character values. For these reasons, the writers analyzes the messages contained in this song that could be used as a medium for character education of early years' children. This research is a qualitative descriptive study. Data collection uses the documentation method. Data analysis techniques use data reduction techniques, data analysis, and data presentation. The results of this study show that the song *Bibi Anu* tells a story of a journey to seek goodness by strengthening round determination, without being influenced by negative influences, and always holding on to wisdom. The messages and character values contained in the song are: self-awareness, honesty, discipline, humility, preparedness, independence, hard work, and wise.

Keywords: *Education, character, poem Bibi Anu*

1. INTRODUCTION

One of the primary objectives of education is to create people who can see more than themselves. Education should be able to produce human beings who can see from a variety of perspectives: observe various problems only from various own viewpoints; understand all kinds of situations with a selfless attitude; live in diversity and see beyond the limits of similarity; see the differences that coexist with one another; accept diversity as a beauty created by God, and respond to differences in religious beliefs, ethnicity, race, and character. In this respect, humans should embrace differences.

The development of education in Indonesia has undergone various challenges and difficulties. Various kinds of cases occur in both school or campus settings. There are many disputes between teachers and students, students and students, and teachers. Recently, parents have taken part in making the situation even more complicated than before. This obviously changes the conditions of today's education in the country.

Reflecting on the various problems that have occurred in Indonesia, character education is highly necessary, and needs to be re-activated. It is not enough for a student to be equipped with cognitive or intellectual abilities. A student must also be equipped with moral and spiritual education. This is to prevent them from experiencing or contributing to promiscuity, child and teen violence, crime, teen abduction, drug abuse, and pornography. To maintain the consistency of character education, Lickona (1998) formulates three aspects of character values: moral

concepts, moral attitudes, and moral behaviors. Based on these three components, it is explained that good character must be supported by knowledge of goodness, the desire and sense of doing good, and doing good deeds. Schools or education institutions have actually implemented character education in the curriculum, but the implementation is weak.

In practice, character development should begin with a habituation. Forming a habit requires an environment that contributes positively. This can be achieved by maximizing existing locality values. The values of locality or local genius are very influential on a person's perspective. In Bali, these values are held in high esteem and are trusted. Local wisdom is considered as a concrete value. All local values are embedded implicitly or explicitly in various local cultural designs, including literary works.

Literary works that always become interesting in a learning process are poems. One of the local poems in Bali that contains moral meanings and values is *Bibi Anu* (part of the *pupuh pucung*). Many moral messages are embedded in each of its stanza. But the problem is this literary work is only developed and sung. There is generally no further investigation to explore the messages carried within. It is often used at schools as a learning material, but it is limited to singing. In fact, this work was created not only for solace, but also to instill moral and spiritual values.

From the background above, the problems that the researchers formulated are: what are the messages contained within the lyrics of "*Bibi Anu*" song? what are the character values contained in the song?.

This study aims to analyze and describe the messages contained within of song "Bibi Anu", and describe the character values contained in it.

2. LITERATURE REVIEW

The results of a similar study used as a comparison and reference in this paper are a study entitled "Character Based Contextual Learning in Indonesian Language and Literature Learning in Class VII A1 and VII A2 of SMP Negeri 6 Singaraja" by I Nyoman Payuyasa in 2012 (Payuyasa, 2012). This research is about implementation of character education in junior high schools in Indonesian subjects. Another study is "Analysis of the Meaning and Function of Songs in Art" Reyog Brijo Lor's Instinct Art "in Commemorating the Clean Ceremony of Kalikebo Village, Trucuk, Klaten" by Rendy Febryanto (Febryanto, 2016). This study discusses the meaning and function of songs in an art. Both of these studies the writers make as a comparison about the analysis of terms of character and meaning analysis of a song.

The theory used in this study to dissect the problem is the theory of meaning and character education. Related to the theory of meaning, there are many models of this theory. A word can be said to have connotative meaning if it has a positive or negative sense value. Conversely, if the value of taste is not recorded, it is said to have no connotation. Denotative meaning is the original meaning, original meaning, real meaning (Chaer, 2009). Waridah (2013) states that denotative meaning is the meaning of a word in accordance with its original concept, as it is, without experiencing changes in meaning or addition of meaning. While connotative meaning is the meaning of a word based on the feelings or thoughts of others.

In accordance with the character of the problem raised by the writers using the theory of meaning analysis from Hannapel/ Melenk about contextual meaning. Contextual meaning is an analysis of meaning involving two elements. The first element is the element of the language itself. This means that the meaning can be analyzed from words contained in a single unit (phrase, clause, or sentence). The second element is an element from outside the language or elements of the situation that affect a word's meaning. These two contexts will create a unity of meaning, whether denotative or connotative. In addition to these two elements, there are four elements that are presented in more detail by Hannapel/Melenk.

- 1) Meanings in the language system: The meaning can be analyzed based on the characteristics of a word or words that surround the word. One word can have a variety of meanings according to the context of the word or the surrounding situation
- 2) Special associations: Meaning is formed from one's knowledge about elements from outside the language that forms a meaning.
- 3) Individual associations: The meaning that is formed is influenced by the experience and knowledge of someone who is very individual. This is caused by differences in the scope of experience and expertise.

- 4) Context: Context is the situation surrounding a word. Context can function as a filter that can provide additions or choices to the meanings that might arise. Context can provide a choice of meanings according to the desired conditions.

The second theory is about character education. The term character refers to characteristics, specific behavior of a person or group, moral strength, or reputation. Thus, character is an evaluation of an individual's moral quality or various attributes including the existence of a lack of virtue such as integrity, courage, fortitude, honesty and loyalty, or good habits. When someone has a moral character, this is what distinguishes the quality of one individual compared to another (Albertus, 2007) Character is also understood as a set of behavioral characteristics that are inherent in a person who describes his existence to others. The implementation of character education was identified into eighteen values that originated from religion, Pancasila, culture, and national education goals, namely: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) patriotism, (12) respect for achievement, (13) friendly/ communicative, (14) peace-loving, good manners (15) fond of reading, (16) caring for the environment, (17) caring socially, & (18) responsibilities.

3. RESEARCH METHODS

The research design used in this study is descriptive qualitative research. Descriptive research is a study to gather information about the status of an existing phenomenon, that is the situation according to the conditions at the time the study was conducted (Arikunto, 2006). This research will contain a systematic, factual, and accurate explanation of the meaning and analysis of character values in the song "Bibi Anu". The approach used is a qualitative approach. Data and data analysts will be described in verbal form.

The data collection method used to support the implementation of this research is the documentation method. The documentation method is a data collection method whose data is sourced from writing or literature (Sugiyono, 2006). The writers will analyze the data obtained from books that contain the poems, including the poems of "Bibi Anu".

Data analysis techniques in this study used qualitative data analysis procedures based on Milles' interactive model (Matthew & Huberman, 1992). In general, data analysis using the model includes three stages, namely (1) data reduction, (2) data presentation, and (3) verification or drawing conclusions. The three stages interact with each other, starting with data collection and ending with the completion of the study. All of these stages have interrelated processes between one another.

4. RESULTS AND DISCUSSION

The results and discussion in this study will be explained directly in accordance with the problems that have been formulated. In the introduction two problems are formulated, namely the analysis of meaning in the lyrics of the song "Bibi Anu", the second is the analysis of messages / values in the song "Bibi Anu", and the third is the analysis of character values in the song "Bibi Anu". Here the writers present the results and discussion of each of the above problems. The following are the lyrics of the Bibi Anu song in the Balinese and Indonesian versions.

Bibi Anu
"Lamun payu luwas manjus
Antenge tekekang
Yatnain ngaeb musuhe
Tiyuk puntul
Bawang anggen sasikepan"

The word of Bibi Anu refers to all humanity.

Lamun Payu Luwas Manjus: (if you want to go take a shower), the word of take a shower means if you want to seek purity, Take a shower = to clean/ holy.

Antenge Tekekang: (Anteng (calm) diligent, tekek= tight/ strong, people who want to seek purity must be diligent/ Sadhana/ high discipline.

Yatnain Ngaeb Musuhe: beware of the enemy (in this case maybe the enemy that is in us, such as: sad ripu, sad atatayi, etc).

Tiyuk Puntul: tiyuk means weapons that are stumped and poked= blunt, meaning intelligence and intelligence are not used to fool, deceive others.

Bawang Anggen Sasikepan: onions have a cold influence, meaning wisdom, compassion and compassion must be the foundation for all activities.

It is not known for sure who created this song. But this song is a legacy from generation to generation still maintained well by Hindus in Bali.

4.1. Analysis of the Meaning of "Bibi Anu"

The song "Bibi Anu" is part of the pupuh pucung. Canto writing is generally bound by padalingsa rules, including pucung canto. In this padalingsa rule there are two things namely, the rules of wilang guru and dingdong teacher. The missing teacher is a binding rule about the number of lines in a song, as well as regulating the number of syllables per line. Dingdong teacher is a rule about the use of vowels at each end of the tembang syllable line. Every poem writing must pay attention to and follow the rules on these matters. Padalingsa in writing pucung poems including the poems "Aunty Anu" is 4U, 8U, 8A, 8I, 4U, 8A. It means "Aunty Anu's song has six lines. The first line has four syllables and in the last syllable there must be a vowel sound "u". The second line has eight syllables and at the end of the syllable must be filled with syllables that have the element "u". The third line has eight syllables and the last syllable is given syllables that have the vowel element "a". and so on up to the fourth, fifth and sixth row.

The following will be presented the lyrics to the song "Bibi Anu" in accordance with the rules padalingsa that bind it.

Aunt Anu / 4 U / Bi-bi A-nu
 Seagrass broad breasts manjus / 8 U / La-mun pa-yu lu-as man-jus
 Antenge tekekang / 6 A / An-te-nge te-to-kang
 Yatnain ngaba masui / 8 I / Yat-na-in nga-ba ma-su-i
 Puntul / 4 U / Ti-uk pun-tul
 Pasik Depan onion / 8 A / Ba-wang ang-gon pa-si-to-pan
 Moving on from the elaboration of the song lyrics "Aunt Anu" above in accordance with the rules on the equivalent, the writer will then analyze the lyrics from the line in line, then it will be analyzed in full. Analyzing the meaning of this song the writer uses the theory of contextual meaning analysis as described in the introduction.

The meaning of the line line

Aunt Anu (line 1)

Aunt: girl

Anu is an expression to designate, mention or replace someone's name. "Anu" can also be interpreted as a personal pronoun. In this case "anu" can be considered as a deixis or words whose references are not fixed, depending on the situation and conditions.

Based on the context that surrounds the word both from within and from outside the word, analysis can be carried out as follows. Seeing the text as a whole can be interpreted as a woman. Portrayal of female characters who are vulnerable to various threats and temptations but have a high sense of special and loving. Aunt here can also be associated with the symbol of science in Bali, namely Dewi Saraswati. Means can be interpreted as an intelligent person. "Aunt" which means woman does not mean the meaning of this word is shown to women alone but to all. The selection of female objects is only to describe the character and situation of "vulnerability". But if you look at the context of the word "aunty" referring to everyone, this is reinforced by the word "anu" that follows it. The word "anu" does not have an irregular reference, meaning that it can refer to everyone. Seeing the possibilities of meaning that emerge from the first line above, two linkages can be formulated. The first meaning that can be formulated is someone who is vulnerable, full of threats, and temptations. The second meaning is someone intelligent and knowledgeable but full of vulnerability, threats, and temptations.

Seagrass broad breasts (line 2)

Seagrass: If, payu: so, broad: go / wander with purpose, manjus: shower

Denotatively, the meaning of the word above can be interpreted by translating it into Indonesian language, that is, if you go (wandering) to bathe. Seeing the integrity of the context involved both internally and externally, the word "bath" has a variety of other meanings. Denotative bathing means cleaning yourself from all impurities. Bathing connotatively by involving context can be interpreted as a noble activity whether in the form of spreading kindness, filling oneself, or self-learning. In this line there are two points of view that can be taken. First is the odyssey to do good, or the odyssey to fill and learn.

Antenge Tekekang (line 3)

Anteng: shawl, buckle: strengthen

Analyzing this third line requires special and individual associations involving context. Anteng is a part of Balinese traditional clothing in the form of a shawl whose function when worn is to tie/ hold/ strengthen a cloth worn by someone. Seeing this, calm can be said as a symbol that can be interpreted as a determination, and faith that is binding. The next word from the third line is the tekekang which means to strengthen. The meaning that can be formulated from this line is to strengthen self-determination, faith, and intention.

Yatnain ngabe masui (line 4)

Yatnain: be careful, cool: bring / invite, masui: friends

Contextually, this fourth line of lyrics can be interpreted in our wandering to always bring, invite friends, or meet with friends. In this case friends can be seen from outside and within oneself. Friends from outside ourselves can be interpreted as friends in the environment or wherever we are, which we take from the beginning of the journey or meet on the way. Friends within oneself are all kinds of attitudes and characters. Can be interpreted in the form of knowledge, intelligence, intelligence, emotions, anger, and happiness. Looking at the various possible meanings that emerge, the writer formulates two meanings that can be taken. The first is to be careful about bringing, inviting, and meeting friends (outside friends). Second be careful bringing and inviting friends (friends from within; knowledge, intelligence, intelligence, emotions, anger, and happiness)

Blow her tail (line 5)

Blow: knife, heron: blunt.

This fifth line of lyrics needs to involve context outside the language to be able to formulate the meaning that is trying to be outlined. Knives in this line can be interpreted as weapons. The weapons here are interpreted in the form of mind, intelligence, and knowledge. Blunted means intelligence and a weak or bad mind. There are two things that can be taken up from this line. First is weak intelligence, so people easily influence. Second is a blunt or useless knowledge.

Pasikepan anggon onion (line 6)

Onion: carry / dignity, anggon: use, pasikepan: grip.

Bring in this case can be interpreted as an authority or wisdom. So the meaning that can be formulated is authority and wisdom used as a handle.

Analysis of the meaning of the line above can create several meanings as a whole or intact. This is caused by the relationship of variations in meaning that is more than one that cannot be avoided from context and point of view. The writer in this study does not neglect the variety of meanings arising from the song "Bibi Anu" above. The writers will formulate two meanings that are actually interrelated.

The first meaning is someone who is vulnerable, full of threats, and temptations, when deciding to go or wander with the aim of filling themselves, seeking knowledge, or learning, must be able to strengthen and strengthen themselves, faith, and intention. On the trip beware of friends. Both friends from themselves or friends from

outside. Friends from within are friends that we carry in the form of emotions, anger, laziness, and obstinacy. This is usually the traits that sometimes block our journey to reach our destination. Friends from outside ourselves are friends who influence us about negative things and plunge into things that are not good. Stupidity is something that usually happens. Someone who is not smart and smart is sometimes easy to be plunged into negative things. For that hold on wisdom and authority, to free yourself from worry.

The second meaning that can be interpreted is as follows. Someone who is intelligent and knowledgeable is always full of vulnerabilities, threats, and temptations. When deciding to wander or travel with good intentions, noble, and holy, must strengthen determination. Strengthen yourself physically and mentally. Not tempted and not affected by bad things. Be careful with friends whether from yourself or from outside. Be careful with the emotions, thoughts and intelligence that we have. Be careful with outside friends who always bring positive or negative things. Remember, intelligence and knowledge are never perfect, and sometimes we become stupid in certain situations. Intelligence and intelligence can sometimes be useless and even dangerous and detrimental. Be careful of your pride and arrogance. When we feel ourselves smart, intelligent and knowledgeable, this can make us arrogant and worse, intelligence is used to deceive or make fun of people. To address this, hold on tight to authority, kindness, and wisdom.

The two meanings of the song "Bibi Anu" above are one of the "rich" traits of a literary work. Works that can create various meanings depend on the angle of the field and depending on the situation and conditions. A good literary work is a work that can be presented in various viewpoints of good meaning. ignore the two variations of meaning that emerged from the analysis of the song "Bibi Anu" above. This is because the writer wants to explore all the messages contained in the song to strengthen the value of character education in schools and the value of character in society.

4.2. Analysis of Messages / Values in "Bibi Anu" Song

The song "Bibi Anu" as a cultural product in the form of literary works is a legacy of local wisdom which is very rich in values. These values can be seen after the meaning implicit in the lyrics is explored and analyzed. The results of the analysis above lead the writer to formulate morality values. The following will be presented messages/ values from the song "Bibi Anu".

- 1) Self-awareness of various kinds of vulnerabilities, weaknesses, shortcomings, and threats is needed when deciding to do something.
- 2) Strength is needed in the form of determination and intention in moving.
- 3) High idealism.
- 4) Sharing knowledge with others.

- 5) Self-awareness and self-control over emotions, selfishness, laziness, arrogance, and arrogance.
- 6) Be aware of the environment and friends around.
- 7) When deciding to learn, don't be influenced by negative things.
- 8) Do not use knowledge and intelligence to deceive and harm others.
- 9) Do not use knowledge and intelligence to ridicule others.
- 10) Keep sharpening yourself and self-learning.
- 11) Use wisdom in action.
- 12) Run according to the rules in force.

The values above are some of the messages implied in the song "aunt Anu". This message is of course a value that is intentionally implanted to be implemented in social life.

4.3. Analysis of Character Values in "Bibi Anu" Song

The song "Bibi Anu" after analyzing the meaning and message contained therein is loaded with norm values. As a culture and local wisdom, this song can have a positive impact on the formation of community character. A good reason that the song "Bibi Anu" can contribute positively to the formation of character is, this song is one of the learning materials in schools, and this song is a song that is often sung by the community in certain activities.

Actually character values are implicitly conveyed at the points above. But in this section will be detailed and integrated with eighteen points of character values that are formulated. The following will be presented the character values contained in the song "Bibi Anu".

- 1) Be honest: The value of honesty in the song "Bibi Anu" lies in the meaning when a person must be honest with his abilities, honest in applying his knowledge, and honest in dealing with problems. Wisely must admit weaknesses, mistakes, or strengths.
- 2) Discipline: The value of discipline is instilled in the form of meaning when someone has decided to step in seeking knowledge, to achieve this goal one must be disciplined. Discipline of plans, rules, and values that have been set.
- 3) Hard work: The value of hard work is shown in the song "Bibi Anu". This can be seen from someone who is demanded to be strong and firm against all trials and challenges. Strengthening determination and self is a form of hard work.
- 4) Independent: Independence is the value contained in the meaning when a person must be able to pass through all forms of obstacles even though they are vulnerable and confronted by trials. To get past that stage of being independent is one of the keys to getting through it.
- 5) Love the motherland: The love of the motherland can be attributed to the last line. In facing various trials and influences, authority and wisdom are the most important things. Wisdom here can be interpreted as

strength in following the rules, laws or norms that apply.

- 6) Love peace and manners: Carrying out tasks in accordance with applicable regulations is a form of peace and courtesy. All things are carried out in accordance with the rules that passed then there will be no problems occur.
- 7) Responsibility: A sense of responsibility is embedded in the points when someone must be able to fill themselves. Filling oneself with knowledge is one form of responsibility towards oneself. Another responsibility is someone who has to carry out everything according to the rules.

In addition to the breakdown of the values above, the messages conveyed are generally a much larger character value.

In practice at school this song is usually only sung in accordance with the tone. But it has never been emphasized on the meaning embedded in it. Though this is a literary work whose meaning is greater than the beauty of the song. Even more frightening if the song is limited only to be sung without knowing the meaning, let alone the meaning and value of the character.

The character values developed by solemnism should be able to penetrate the souls of students and the community. Including the song "Auntie Anu". In the learning process educators are required to provide statements of meaning, meaning, and character values contained. So this song has a positive contribution to strengthening the character of children. In the general public sphere the elders are also required to emphasize the meaning and value of their characters in the next generation. This will have a positive impact on the formation of children's character.

Characters should be formed continuously. Formation of character can not be interrupted only limited to the call to do good. Character building is an effort to instill three important points, namely knowledge about character points, feeling about character values, and doing or implementing character values themselves.

The character must also be formed into a habitat or habit. So the character is not just about the practice of doing good because there is an appeal, reprimand, or because of fear of rules. Good character values and can be said to be successful are those values that have been embedded and become a habit that people do.

After an analysis of the song or poem "Bibi Anu" is related to the meaning, message/ value, and the value of the characters contained in it, obtained a result that gives good hope in order to strengthen the value of character in the wider community. Starting from students or the general public. Absolute seriousness is needed to ensure all these actions are successful. There must be cooperation from all parties to strengthen each other in order to become a better person.

5. CONCLUSION

Character is a characteristic that is owned by someone. Character can be shaped in a good and positive direction

so that it does not bring various kinds of problems in life. Character building can be done in various ways. This includes presenting literary works that are loaded with norms and character values. The literary work "Bibi Anu" is one of the songs that has strong norms and character values.

The messages contained in the song tell a story of a journey to seek goodness by strengthening determination, without being influenced by negative influences, and always holding on to wisdom.

The messages are for the benefit of the sustainable good of the community. The character values contained in the song are: self-awareness, honesty, discipline, humility, preparedness, independence, hard work, and wisdom.

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