

# The Lyrics of The Song Children's Toys are Javanese, Point of View Ecofeminism

**Agustina Dewi S.**

Jember University, Jember, Indonesia

agustina.sastra@unej.ac.id

*Abstract – Children's songs on Javanese society is a local wisdom that is currently eroding because globalization is expanding into all fields. Children's music is an art in the community and is now eroded. Javanese children are not much more familiar with children's play songs. Children prefer to watch animated films presented by various television stations. Children also begin to be uprooted from their cultural roots. Javanese children's songs that contain nature-based gender equality began to be replaced with gender-biased animated songs and films. This has gradually made gender bias, such as subordination, stereotyping, double burden, and violence increasingly strengthened in Javanese children. This reality makes researchers interested in discussing (1) the form of poetry written by Javanese children based on nature who are gender sensitive; (2) the meaning of the poetry of Javanese children; and (3) the perspective of the Javanese people, which is read from the Javanese children's songs. Three problems in the Javanese children's poetry will be analyzed using ecofeminism review.*

**Keywords:** language, children's songs, local wisdom, and ecofeminism

## I. INTRODUCTION

Language shows the nation. We often hear that phrase. The expression is in line with the opinion of Samsuri (1980: 4) who says that language is inseparable from human beings and follows in every activity. This is reinforced by the opinion of Kramsch (2000: 3) which states that linguistic signs are real-world representations. Therefore, language cannot be separated from humans, language shows one's identity. Language has a patent system. This patented language system makes language can function to identify a person.

With the system that language has, language speakers always use language to convey their thoughts and ideas. These thoughts and ideas often accompany actions taken by speakers. Likewise in expressing cultural events. Language is used to express cultural events because language can reflect the cultural colors of a community, so that the existence of a language is often synonymous with cultural existence. To get an understanding of the culture of the speakers, it can start from cultural studies. This is because the language system that is owned by each ethnic group has a characteristic as a system of life patterns of a society.

Likewise with children's dolphin songs. Children's play is part of the cultural system of a society known as folklore. Children's songs are oral folklore. Many ethnic groups in Indonesia have children's songs, one of them is Javanese. Javanese ethnicity is very rich with children's songs known as dolanan songs. The children's songs on Javanese ethnicity are not just a means of entertainment but are also used as a medium to provide various education. One of the education programs delivered through Javanese ethnic children's songs is education on gender equality. Javanese ethnic children are very far from gender bias education. Education on gender equality is very strong in ethnic Javanese children's songs.

Based on this background, the researchers are interested in discussing the Javanese Children's Music Song Song, Portrait of Gender Equality through Language. Based on this background, the formulation of the problem discussed in this study is (1) the form of poetry written by Javanese children who are not gender biased; (2) the meaning of the poetry of Javanese children; and (3) the perspective of the Javanese people which is read from the poetry of Javanese children.

## II. LITERATURE REVIEW

The forms of folklore according to Danandjaja (1997a: 5) can broadly be classified into three categories. The three categories of folklore are oral folklore, oral folklore, and non-verbal folklore. One example of oral folklore is children's play.

According to Endraswara (2005: 101) folklores related to children's songs have important characteristics, namely, (1) simple language, (2) using cengkok the way to sing a song based on certain pitch or simple pitch, (3) limited number of lines, (4) contains things that are in harmony with the child's situation, and contain things that are entertaining and togetherness.

Children are very close to the world of women. This is in accordance with Abdullah's opinion (2001) which states that the most dominant characteristic of women is their attachment to home and family or with certain localities because women are responsible in the domestic field. This gender role makes women given gender roles as child educators. One of them, through the children's songs, women do character education for children.

### III. METHOD

This research is a qualitative descriptive research. Research on data collected and expressed in the form of words. According to Bogdan and Taylor (1993: 30) this qualitative research is used to understand a social phenomenon holistically (intact). This qualitative method allows us to understand society and view them as they express their views.

### IV. RESULT AND DISCUSSION

Gender is the labeling of gender because of the socio-cultural factors of a society. This makes gender always related to the social conditions of the community. The social conditions of the community will not be separated from the local wisdom of a community. Javanese community song is one of the local wisdoms owned by Javanese people. In Javanese children's song poetry contains a Javanese perspective in living life. One of the children's song lyrics is dominated by a message of concern for the environment that is realized in the flora fauna. The messages contained in the children's songs are relatively far from gender bias. This can be seen in the data of the following children's songs.

#### 4.1 Poetry and the Meaning of the Song of Children

In the process of forming children's poetry, Javanese people are very thick with words and phrases related to nature and the environment and are related to flora and fauna. This can be seen in the following data.

##### 4.1.1 Educational Channels Relating to Nature and Environment

The following data are dolanan songs whose lyrics are related to vocabulary related to nature and the environment. This can be seen in the following data.

**Title: Padhang Mbulan**

Data 1:

Yo prakanca dolanan ing njaba	'Come on, friends, play outside the house'
Padhang mbulan padhangé kaya rina	'Bright moonlight like daylight'
Rembulané kang ngawé-awé	'Rembulan who seems to be waving'
Ngélikaké aja turu soré-soré	'Remind us not to sleep late afternoon'

In data 1 it can be seen the use of the word rembulan and rina, and the phrase padhang mbulan. These three data indicate the existence of dolanan song poetry that is related to nature and the environment.

The same thing can be seen in the following data 2.

Data 2

**Title: Lir-Ilir**

Lir ilir tandure wong sumilir.	'Get up, wake up! The plant has blossomed'
Tak ijo royo royo.	'So green'
Tak sengguh panganten anyar	'Like a new bride'
Cah angon cah angon penekna blimbing kuwi	'Shepherd's son, shepherd's child, climb the starfruit tree'
Lunyu lunyu penekna kanggo mbasuh dodotira.	'Let it be slippery and difficult, you still climb, to wash your clothes'
Dodotira dodotira kumintir bedah ing pinggir.	'Your clothes, your clothes, are torn apart on the side'
Dondomana jrumatana kanggo seba mengko sore.	'Sew it, just get it to face later this afternoon'
Mumpung padang rembulane.	'While the moon is shining brightly'
Mumpung jembar kalangane.	'While a lot of free time'
Sun suraka surak hiyo.	'Cheer with cheers!!'

In data 2, it can be seen the use of the words *sumilir* and *lunyu*, as well as the phrase *ijo royo-royo*, afternoon chat, *padang rembulane*, *jembar kaume*. Six of these data indicate the existence of *dolanan* song poetry related to nature and the environment.

#### 4.1.2 Dolanan Song Lyrics with Descriptions of Flora and Fauna

In addition to dealing with nature and the environment, children's songs are also often associated with the flora and fauna that surround them. This can be seen in the following data.

Data 3

**Title: Dhondhong Apa Salak**

Dhondhong apa salak	‘Dhondhong is salak’
Dhuku cilik-cilik	‘Little Dhuku’
Andhong apa mbecak	‘What kind of ride do you ride a becak?’
Mlaku dimik-dimik	‘Walk slowly

Data 4

**Title: MENTHOK-MENTHOK**

Menthok-menthok tak kandhani	‘Menthok-menthok I advise’
Mung solahmu angisin-isini	‘Only your behavior is embarrassing’
Bokya aja ndheprok	‘Don't just shut up and sit down’
Ana kandhang wae	‘In the cage alone’
Enak-enak ngorok	‘Tasty snoring’
Ora nyambut gawe	‘Does not work’
Methok-menthok	‘Menthok-menthok’
Mung lakumu megal-megol gawe guyu	‘Just the way you shake your ass makes people laugh’

In data 3 and 4 it can be seen that the use of words related to flora and fauna can be seen from the title of the song. In data 3 can be seen the use of the words *dhondhong*, *salak*, and *duku*. The words related to fauna can be seen in data 4, namely *menthok*. Data 4 only tells about the funny behavior of *menthok*. These six data show the existence of *dolanan* song poetry related to flora and fauna.

#### 4.2 The Way of Viewing the Javanese Community Through the Children 's Dolanan Song

Javanese society is known as an agrarian society. This can be seen from some of the children's songs that use nature, environment, flora and fauna in their poems. This is certainly very much related to the character education conducted by the Javanese people on children through *dolanan* songs that use vocabulary about nature, environment, flora and fauna. Character education in children begins.

The mother figure in Javanese society is given the responsibility as a child educator. This is one reason why *dolanan* song lyrics are more related to nature, environment, flora and fauna. With song lyrics related to nature, environment, flora and fauna, children are expected to have feminine qualities that are close to tenderness and love. Through these feminine traits, children from an early age are expected to have concern for nature and their environment. This is because people have a very high dependence on natural wealth, environment, flora and fauna in the land of Java.

### V. CONCLUSION

Based on the discussion it can be seen how poetry is related to nature, environment, flora and fauna. This is done in order to provide character education for children. Through character education through this *dolanan* song, children are expected to have feminine qualities and have a concern for nature and the environment.

## References

- Abdullah, Irwan. 2001. *Seks, Gender, dan Reproduksi Kekuasaan*. Yogyakarta : Tarawang Press.
- Bodgan, Robert dan Steven J. Taylor. 1993. *Kualitatif Dasar-Dasar Penelitian*. Surabaya: Usaha Nasional.
- Danandjaja, James. 1997a. *Folklor Indonesia Ilmu Gosip, Dongeng, dan lainlain*. Jakarta: Pustaka Utama Grafiti.
- Endraswara. 2005. Endraswara, Suwardi. 2005. *Tradisi Lisan Jawa, Warisan Abadi Budaya Leluhur*. Yogyakarta: Narasi.
- Kramsch, C. 2000. *Language and Culture*. Shanghai Foreign Language Education Press, Shanghai.
- Samsuri. 1980. *Analisa Bahasa: Memahami Bahasa Secara Ilmiah*. Surabaya: Erlangga.