

E-Culture: The Strategy of Character Development Based on Music Lullabies Songs (Etnis Batak Toba, Mandailing Natal Provinsi Sumatera Utara)

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Abstract This study aims to preserve the oral tradition of lullabies songs based on local wisdom and music media. The lyrics of lullabi, songs contain local wisdom, that can be used as the children's character development. The strain of its music sounds would build the emotion and positive characters to child in fact the lullabies songs of ethnicities in North Sumatra are not known by the current generation. This condition is a threat to the nation's culture, the value of local wisdom is on the verge of extinction. Also the teenager phase, will experience the gradation of positive character. As a solution, E-culture must be implemented in order to preserves of lullabies songs with the development of ICT, includes (1) management (inventory and identify) of lullabies songs of North Sumatra ethnic, (2) documentation (recording of oral traditional lullabies song, rearranged and digitalized. The study uses qualitative methods, using content analysis through function and meaning. The result showed, that it has been inventoried 13 Lullabies with 6 classifications of local wisdom value. All the lullabies songs, are with soft and calm rhythm. So it can be relied on in forming positive character of the children.

Keywords: Oral Tradition Lullabies, E-Culture, Music, Child Character

1. Introduction

Oral tradition of lullabies songs is a cultural strength in forming the national identity and character that must be preserved. Dahliani [1] "local wisdom is a collection of knowledge, practices and beliefs that develop through an adaptive process (adjustment) which is passed down from generation to generation through culture, related to the relationship between living things (including humans) and the surrounding environment". According to Sibarani [2], the types of local wisdom are (1) for peace: consisting of courtesy, honesty, social loyalty, harmony, and changes in conversation. commitment, positive thoughts, and gratitude. (2) for prosperity which consists of hard work, discipline, education, health, mutual cooperation, preservation and cultural creativity, and care for the environment. Lyrics of lullabies songs are full of local wisdom, and the delivery can be in the form of a proverb, poetry, or rhymes. Neno Lestari [3] explains "*Lullabies songs is accompanied by a song containing advice, and prayer, which is a parent's habit when a child is crying and going to bed*". [4]"Lullaby is a tradition

sung all over the World in order to send children to sleep". The due tradition has very positive and constructive effects on children. Noor Adeham. [5] "song lyrics put children to rhythmic sleep softly, calmly and repeatedly, their words are affectionate because they contain persuasion so that the child wants to close their eyes"

To sustain the values of local wisdom, still exist, Information and Communication Technology (ICT) will be used. This was discussed by Nasution [6] "*information and Communication Technology (ICT), is not only important for the welfare of the communication, but also more importantly to establish a tie between different generation*". According to European Council of Ministers [7] that "*Digitalization and online accessibility and the most important preserving scientific and culture heritage and to inspire the creation of new content and to encourage the emergence of new online services*".

Sitokdana [8] that "*e_culture is a combination of Communication Information Technology with traditional culture "online services*". According to Mulyanto [9], "*One strategy for preservation and development of culture that can be done is to use Information Technology such as website*". accordance with the era of globalization, music of lullabies songs, must be preservation through e-culture. Several studies have shown that lullabies songs will be more effective if it is delivered through the rhythm of music. Jimenez [10] "*Music Therapy also has an impact on implementation, promotion, prevention and rehabilitation of the physical, mental, emotional and social health of people, groups and communities, including its intervention with babies and their mothers*". Besides, the rhythm of music affects the emotion and the children's character development. Lin Zheng [11] explains, "*to improve children's emotional quotient through music, to develop a good character, emotional management and the ability to communicate with people*". Based on the research above, it can be concluded that the delivery of singing accompanied by music give such positive impact towards the development of children's emotion, mental, physical and character. Ana Rosmiati [12] states that "Character building is needed to instill education, personality, and morals for early childhood". To form the character of a good child, it takes educative song lyrics such as the lyrics of lullabies songs Batak Toba, and Mandailing Natal.

2. Research Method

The study uses qualitative methods, using content analysis through function and meaning. The application of e-culture requires a strategy with stages, namely (1) **management** including inventoring 13 song of of Batak Toba and Mandailing Natal ethnic. Then identifying the local wisdom values of lullabies song, there are (1) love say. (2) education, (3) The values of serving the parents, (4) religion, (5) Hard work), (6) advises. For to documentation (strategy step 2) was to record of lullabies songs of native perpetrators in each ethnicity (Batak Toba and Mandailing Natal). The song was rearranged to the accompaniment of music. Not all the songs that were inventorized had been recorded, but the songs that had been recorded have represented the lullabies songs of each ethnicity, on the object of research.

3. Results And Discussion

3.1 Strategi *E-Culture* Step 1: Management

\ One of tradition is lullabies songs, performed by the mother, grandmother of the child. But the fact shows that the lullabies song is no longer heard by the current generation. To maintain the child swinging song as a local culture we must implement e-culture, which is a combination of information and communication technology with traditional culture. The application of e-culture requires a strategy with stages, namely (1) **management** including inventoring 13 song of of Batak Toba and Mandailing Natal ethnic. Then identifying the local wisdom values of lullabies song, there are (1) love say. (2) education, (3) The values of serving the parents, (4) religion, (5) Hard work), (6) advises.

Table 1: Inventoring and Indentiying of Local Wisdom the Lullabies Songs Batak Toba (Balige).

	Mengayun Anak (Balige) “Modom Ma Damang Usok and Dideng–dideng”, in language Batak Toba Samosir.	English lngguage	Local Wisdom
1	<p>Modom Ma Damang Usok. Modom ma damang unsok, Modom ma damang unsok. Modom ma damang unsok, ha sian ni ina mu. Dison don ma au da usok man jaga ho. Da Modom ma damang unsok man jaga ho. Tanpuk ni pusu pu sung ku do damang da nsok. Urat ni ate atenghu do damang da unsok. Da modom ma da mang unsok hasianku. Da Modom ma damang unsokoton dingku.</p>	<p>English: Sleep tight my baby boy, Sleep tight my son. Sleep tight my baby, my loving baby boy I'm here looking after you Sleep tight my baby boy, Sleep tight You are the apple my eges You are my Venus my baby boy Sleep tight my loving baby boy Sleep tight my baby boy my soul</p>	<p>the values of love and affection</p>
2	<p>Simbur ma godang ma ho, simbur ma godang Asa adong muse ho simbur ma godang. Ai anggo Amanta, tongso di ingot beho. Nunga tung lupa di ho, modom ma ho. Dang hu perbaga be anngo Amanta de Unsok. Turi-turian do pansar lana de Unsok. Ai di Perjudian do I so mulak so ro. Nunga tung lupa di ho modom ma ho.</p>	<p>English: Grow up soon, you Grow up soon So I can laen on you Your father does not pay attantion on you anymore He has forgotten you, Sleep tight I doesn't eare Your father anymore It istri only a story I'm looking for him Your father is at the gamble place He does not Come any more He does not care about you any more Sleep tight</p>	<p>The values of serving the parents.</p>

	Mengayun Anak (Balige) “Modom Ma Damang Usok and Dideng–dideng”, in language Batak Toba Samosir.	English language	Local Wisdom
3	Laho pe ahu da sogot marbata tu balian Asa adong tuduhanta lao parbodarian mu. Naborat sude na dokdok hu hongkap d0 ho. Da asal ma damang mokmok pagos pe taho. Perjudi langis, pemabuk Amanta da Ucok. Ai nunga tugade sude sude soada di ho Da sabar do au da Unsok, mangolu ma ho.	English: In the morning I go to the rice field To get something for us to eat It is really a heavy, but I still love you I don't care as long as you are healthy Your father is gambler and a drunk Hard If Your father is defeaded, he is getting angry Be fortiul my baby boy Sleep alive	hard work
4	Dideng-dideng au Molo Molo I ingit I sude, Loja ni dainang i Marmudu au sian na met-met tuna balga Diabing au diompa au, asa sonang modom au Dideng-dideng didok muse, O hasian.	English: Swing. Swing If I remember everything, how tired my mom Looking after me from the craddle up to now i am adult I have been halding, put on her to make me Sleep tight Swing swing	the values of love

Tabel 2. Inventoring and Identifying of lullabies Songs and Local Wisdom Batak Toba (Simalungun)

	Mengayun anak Simalungun in language Batak Toba.	Version English language	Local Wisdom
1	Urdo-urdo Urmalo dayok, urmalo dayok Ulang tangis ringisan, si anggi te e... e. Namodom ham na modom, si anakku e..e, Modom na ham na modom Si Boruku e...e. Ase padas marbakgal Si anakku e...e	English: Swing swing Come here Chick, Come here Chick Don't cry, rabbing Oh my son Sleep tight my son Go Sleep my son Grow up my son	the values of love
2	Urmalo dayok, urmalo dayok Podas-podas marganjang Si Boruku e...e Marganjang nasa hotang Si	English: Chick Come here, came here Chick Grow tall soon my son Tall as rattan my son	the advice values

Mengayun anak Simalungun in language Batak Toba.	Version English language	Local Wisdom
Boruku	Tall, I Medan my son	
Marganjang peg an nikku Si	Don't Grow tall up to the	
Anggitta si anakku	Sleep my son	
Ulang sundol hu langit Si Boruku	Here Chick, Come here	
e...e		
Urmalo dayok, urmalo dayok		
	English:	education
3 Podas-podas marbakgal Si anakku e...e	Grow up my baby boy	
Marbakgal nasa hobon Si anakku	Grow up, big like the barn for rice	
Ulang sundol hu labah si anakku	Getting Blogger but you must fit the door	
e...e		
Urmalo dayok, urmalo dayok	Here Chick, Come here Chick	

Tabel 3. Iventoring and Identifying of Lullabies Songs and Local Wisdom Mandailing Natal

Mengayun Anak “Urdo-urdo” in Language Batak Toba Samosir (Simalungun).	Version English language	Local Wisdom values
	English:	
1 Modom...modom maho	Go to Sleep	the values of love
Amang da anak ku	My loving son	
Modom makulak ulak	Go to Sleep	
Ho amang di anggunan mi	You are In Your cradle	
Maho di anggunan	So Sleep my loving boy	
odom u..u..u anak ku		
haholongan.		
	English:	The values that later child persue.go to school.
2 We wawe Sipulut di Angkola	Pulut rice at angkola	
Magodang ma ho amang	Getting big my son	
Aso kele Sikola	So you can go to school	
Indu inda don urat nisi barebe	When you are mat	
Anggo dung saulakon	Find a smart girl	
Mambuat Boru napade.		

	Mengayun Anak “Urdo-urdo” in Language Batak Toba Samosir (Simalungun).	Version English language	Local Wisdom values
	we		
3	O Anak ku sinuan tunas Modom mada ho amang buju - burju Anggo ayah mu madung dola kehe Pagijang marale rale	English: My son the coming generation Go to Sleep If Your father Just stay His lift the brother to be	the values of love
4	Bue bue dainang bue Bue bue dainang bue Jambatan ni aek godang da borukku Pamolusan ni Sampagul lima da orukku Anso tarsampehon rukunna lima	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	religion values
5	Magodang aek godang dainang Namarmayuban ambasang dainang Tibu maho magodang da inang Anso marbakti tu nusa dohot bangsa dinang	English: The fludded river my little girl, the mango bacang My little girl Grow up fast my little girl To be able to devote your self to the country and nation my little girl	Devoted to the homeland and the Nation
6	Poken amang di Sidimpuan Torang ari bayBaga-bagaa di Siboga Mangido pe au amang tu Tuhan Sautulus da baga-baga	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	The educational values to obtain all wishes of a child in the future.

3.2 E-Culture Strategy Step 2: Documentation

For to documentation (strategy step 2) was to record of lullabies songs of native perpetrators in each ethnicity (Batak Toba and Mandailing Natal). The song was rearranged to the accompaniment of music. Not all the songs that were inventorized had been recorded, but the songs that had been recorded have represented the lullabies songs of each ethnicity, on the object of research.

The recording is carried out through the stages of electronic recording. The equipment used are a recorder, a computer with sufficient RAM to run the Digital Audio Work (DAW) station program, instrument devices such as keyboards and flutes, and amplifiers. What was recorded was the voice of the singer, and musical instrument. Then the recording of lullabies song will be transferred to a CD / DVD, and the new version of the lullabies song is ready to be heard.

3.3 Music Media to Developing the Character of the Children.

The lullabies songs accompanied by music can affect children's emotions and psychology. Music can be used as a medium for character formation in early childhood, Ana Rosmiati states that "Character building is needed to instill education, personality, and morals in early childhood". According to Swathi Swaminathan E. [13] that "*research supports 'folk-psychological ideas of a deep connection between music and emotion. Emotions influence what music listeners choose to hear, and music influences how they feel'*". In the process of forming music-based characters, trials have been carried out on 9 infants 0-3 years with proporsi, 3 people from Simalungun, 3 people from Balige and 3 people from Mandailing Natal (proposive sampling). The trial was conducted in the morning at 10 and in the afternoon on the object of research in different days and times. First the mother puts the child in a swing and the mother starts swinging while singing. The song delivered was soft and calm. Researchers began to note how long the mother swung while singing until the child fell asleep. The results of the trial show that it takes the time needed to deliver the song until the child falls asleep on average 5-15 minutes. According to Belapurkar, [14], "The effect of music on mood is well known, and this effect also applies to children. Children can learn to regulate their feelings by listening to music to calm them down, give them energy, or help lift their moods". Patricia Fox Ransom say "Lyric are a tool just as music is, and when partnered with positive psychology, can make a positive impact on the hundreds and thousands of people who listen to music on a daily basis" [15] [16].

4. Conclusion

The result is: The lullabies song of Batak Toba and Mandailing Natal have been inventorized as much as 13 songs. with 6 classifications of local wisdom value the are (1) love saying, (2) education, (3) The values of serving the parents, (4) religion, (5) hard work), (6) advises. After recording the lullabies song will be transferred to CD or DVD. The new version of the lullabies song is ready to be heard. In general all of the lullabies songs, soft and calm rhythm. So it can be reled on in forming positive character of the child at the early age. Music plays roles in processing positive character.

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