

# Balinese Songs As Media Of Character Building

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**Abstract.** This article is based on the result of research that aims to (1) Analyze the function of Balinese songs as media of education, (2) Identify and analyze kinds of local songs known well by Balinese people, and (3) Identify and analyze the values of local culture on Balinese songs which can be as a media of character building. This research is conducted through a qualitative approach and only focuses on analyzing text on Balinese songs. The data analysis is conducted with a descriptive-qualitative approach that strengthens the interpretation of critical theories. The result of the research shows that (1) Balinese song is relevant as media of character building, (2) Balinese people know many Balinese songs, among them are very popular and often sung, namely *Meong-meong*, *Putri Cening Ayu*, *Ede Ngaden Awak Bisa*, *Bibi Anu*, and *Bungan Sandat*, (3) The character values on Balinese song text are religious, honest, discipline, work hard, aware of the environment, aware of social, responsibility, interested in reading, and tolerate.

**Keywords:** Balinese songs, character building, educational media.

## 1. Introduction

Character education, as stated by Lickona is the responsibility together from those who touch the value and young people's life include students in school [1]. It begins from family and large until the religious community, the young people organization, business, government, and even media. Character building can be identical to attitude and behavior formation, which is needed, especially in a child's development.

Remembering the importance of character building, character cultivation effort has already been implemented through informal and non-formal education institutions, namely schools. The education of character is on through the formal institution, such as achieved within the form of development curriculum based on the character. It is applied by curriculum 2013's application, which means the effort of character cultivation for the young generation. Meanwhile, the education character that is done by family and society, as follows, can be developed through traditional media. The traditional media here means the values of local culture, like oral folklore.

Balinese people know variants of local culture or folklore. The local culture can be looked at as traditional media function as the agent of education. There is a variant of traditional media that is known by Balinese people, among them: folklore, local games, local performances, and local songs. The traditional song is an agent of education which target cultural curriculum achievement. Balinese song, for example, does not only function as aesthetic or entertainment but also as a medium that contains cultural messages; local culture accords to the curriculum of culture.

## 2. Methods

This article is based on the result of research entitled "Traditional Media as Agent of Education (Balinese song as cultivation character media in the context of Social Education)" (2021). This research is conducted by qualitative approach to literature and document study, namely the analysis of Balinese song's text. The data analysis uses a descriptive-qualitative approach supported by interpreting critical poststructuralist theories. Regarding it, this objective study is to identify the comprehension or meaning and descriptive context deconstructively on problems served [2];[3];[4]. Balinese song is analyzed into five songs: *Meong-meong*, *Putri Cening Ayu*, *Ede Ngaden Awak Bisa*, *Bibi Anu*, and *Bungan Sandat*.

## 3. Result And Discussion

### 3.1 Traditional Song as Media of Education

Balinese people traditionally know variant kinds of education media which are essential within growing cultivation character, has once function as an agent of preservation culture, oral tradition, and for achieving the object as to achieve the aim of education already appropriated, namely those with Balinese culture [5]. The research objective needs to learn the methods used to achieve the education goal well [6].

According to the discovery and the document study, several traditional learning methods are on Balinese people: learning through folklore (studying while telling a story). In this context, Bali is wealthy in folklore, whether it is a fairy-tale, legend, or myth. Second, the learning is done through Local song (learning while singing). Therefore, Balinese people know variants of local songs used in variant songs. Third, the study is conducted on the local game, so it is no wonder Bali has many local games. Fourth, the study is done by giving examples and practice. Implementing this learning method needs to role parents as a model who controls the success of knowledge and skill instituted through education [7]. These learning methods can be applied in an integrated manner. For example, Balinese song combines with local games. Whatever the learning method is used and however the application to Balinese people, the goal is still the same: make them back into "*Ajeg Bali*" context.

Can be stated that whatever the learning method form is on Balinese people include into folklore [8];[9]. The traditional learning method, as folklore, relates to facilities and learning infrastructure. In the context of the local game, local story, local song, and a variant of technology forms in another traditional learning, not only function as recreational but also can be educative. It means that local games, local stories, and local songs of a community provide not only excellent entertainment but also contain a desire to deliver and embed moral value to keep their life sustainability of the socio-cultural. Thus, it can be concluded that every society knows the tradition of the education system, including the traditional learning method. This method is based on moral defense to keep the life-sustainable socio-cultural system in the community.

### 3.2 Local Song Known by Balinese People

Based on the document study by observing I Dewa Gede Alit Udayana, namely: The messages of Classic Balinese wisdom in a fairytale, song, poem and natural sign [10], and study by Atmadja and Ariyani namely: Traditional media as the Agent of education on Balinese people [11], and completed by the result of literature study located in Museum

Gedong Kirtya, Singaraja, and the interview with some resources can be known that Balinese people know a lot of traditional songs often sung by kids, teens, and adult people. The five songs are top-rated as follows.

(1) ***Meong-meong***

“*Meong-meong*” song is a Balinese song that is popular and familiar and sung by children. The text of “*Meong-meong*” song as follows

*Meong-meong alih je bikule  
Bikul gede-gede  
Buin mokoh-mokoh  
Kereng pesan ngerusuhin*

Meaning  
Cat, cat looks for mouse  
Big mouse  
And fat  
Disturbing (making unsafe)

This local song can be mentioned as a required song for children from early childhood until Primary students (SD). This text is brief, easy to remember, and sings, so it has become the media of education for early childhood. This “*Meong-meong*” song has ecology education value for early childhood: *The first* introduces two kinds of animal, namely cat and mouse. *The second* cat is a predator of the mouse. *The third* mouse is a pest, which breaks plants such as the rice in the rice field or foods in the house, so it must be eradicated [12].

(2) ***Putri Cening Ayu***

Balinese song, often sung by kids, entitles “*Putri Cening Ayu*.” This song tells about Balinese people’s habits, such as a good relationship between mother and child. When the mother has to go to the market, the child is commanded to take care of the home and her or his younger sibling. When the mother comes back, she promises to bring small gifts. The complete lyric of “*Cening Putri Ayu*” song as follows

*Putri cening ayu  
Ngijeng cening jumah  
Meme luas malu  
Ka peken mebalanja  
Apang ada daran nasi*

*Meme tiang ngiring  
Nongos ngijeng jumah  
Sambilan mangempu  
Ajak titiang dadua  
Ditekane nyen gapgapin.*

**Translation:**  
A beautiful girl  
Stay at home

Mom wants to go  
To market for buying  
So there is food

Mom, I obey  
To stay at home alone  
While taking care of my younger sibling  
Bring me small gifts

This song brings the message for parents to train their child responsibility by giving a task. The gift here is essential in building a child's positive character.

### **(3) *Ede Ngaden Awak Bisa***

The other local song known well by Balinese people is "*Ede Ngaden Awak Bisa*," which is one of the kid songs and appropriated with "*Pupuh Ginada*." As in the complete quote about "*Ede Ngaden Awak Bisa*" the song can be observed as follow: Another folk song that is also well known to Balinese people is "*Ede Ngaden Awak Bisa*," which is one of the sekar alit gending and is harmonized with Pupuh Ginada. The complete quote from Ede Ngaden Awak's song can be seen as follows::

*Pupuh Ginada*  
*Ede ngaden awak bisa*  
*Depang anake ngadanin*  
*Gaginane buka nyampat*  
*Anak sai tumbuh luhu*  
*Ilang luhu ebuk katah*  
*Yadin ririh enu liu pelajahan*

#### **Meaning:**

##### ***"Pupuh Ginada"***

Don't be arrogant  
Let others judge  
If be assumed that sweeping  
There is always rubbish  
The rubbish is over and the dust is still  
Although be smart  
There are many things that need to learned

This local song is very important because of its function as a media of education, to teach students, even parents, about the local culture, so that someone does not feel smart ass and smartest, because on the sky there is also sky. Do not show off intelligence; let the others, judge. How smart someone is, there is still considerable knowledge that must be learned because a human's life requires knowledge, like someone sweeping the floor. Every sweep, remember that the floor will be dirty due to the dust if the trash is gone. The same as a human being, however, be already smart, who signed with their symbolic capital like bachelor degree, but also keep learning [13]. The similar statement also conveyed by Udayana that the song "*Ede Ngaden Awak Bisa*" has deep moral meaning, ethics, and spirituality [14].

**(4) Bibi Anu**

Another Balinese song which also is a kid song “*gending sekar alit*”, entitle “*Bibi Anu*”. This song is often sung by mother (parent) to make kids free into a new environment [14]. As for the quote of “*Bibi Anu*” song is:

*Bibi anu*  
*Lamun payu luas manjus*  
*Antenge tekekang*  
*Yatnain ngaba masui*  
*Tiyuk puntul*  
*Bawang anggon sesikepang.*

**Translation:**

*Bibi Anu*  
If go to take a bath  
Shawl must be tighten  
Remember to bring “*Masui*”  
Dull knife  
Onions used for the amulet

The simple meaning of this song is:

If you want to be happy  
Clean like your heart  
Be always aware in any situation  
Be diligent o work and help people  
The most important also is to keep your health  
Like be humble without showing off your greatness  
Make enough your food as your primary necessary  
[15].

The lyric of song above contains meaning that someone must be self aware from any situation. Be not careless, moreover assume something easy. Be diligent and persistent in working as worth capital to bring welfare and also can be accepted by the new environment [15].

**(5) Bungan Sandat**

Next, Balinese people are very familiar with this local song for teens. One is a song entitled “*Bungan Sandat*,” created by A.A Made Cakra [14]. This song is a legend and is often sung by Balinese people from olden to the present. Therefore its lyric is so beautiful and full of virtuous advice; this song is often “*tembang*” or a required song in a Balinese song competition, for example, in an event such as station radio and television. According to Udayana, for Balinese people, the “*Bungan Sandat*” text signs good characteristics, such as courage, faithfulness, and humility [14]. This relates to the society between boys and girls or teens

As for the lyric of “*Bungan Sandat*” song can be observed as follow.

*Yen gumanti bajang*  
*Tan bina ya pucuk nendang kembang*  
*Di sube ya layu*

*Tan ada ngerunguang ngemasin mekutang*

*Becik melaksana  
De gumanti dadi kembang bintang  
Mentik di rurunge  
Makejang mangempok raris kauntungan*

*To i bungan sandat  
Selayu-layune miyik  
To ye ngandang tulad  
Sauripe melaksana becik*

*Para teruna-teruni  
Mangda saling asah asih asuh  
Menyama beraya  
To gugonin rahayu kapanggih*

**The Translation:**

If (you) are a girl  
Like a sprig of Hibiscus flower  
When she changes to be faded  
Nobody respects, finally dumped (worthless)

Be good in behaving  
Don't imitate (behaviour) of this Hibiscus flower  
Who grows on roadside  
Everyone pick, then be dumped

She is Ylang flower  
Fade but still fragrance  
That must be a model  
Be good in all life

So young lady and gentleman  
You should sharpen, love, take care each other  
That is also in the society  
If those are obeyed, best wishes for your life. [14]

The lyric from the song above tells about Ylang flower; actually, it is a kind of flower that does not arrest attention. However, this song is admired because the smell is fragrance, even when that is already very withered. The green and yellow colors draw a modesty in behaving and having a confident attitude, perseverance, and faithfulness. However, modesty saves the heart's glory, which makes admiration [14].

According to the explanation of some local songs above, local songs do not only function as aesthetic value – the song and the lyric are exquisite-or entertainment, but also contain the cultural messages and local culture. These cultural messages and local culture are very important as a foundation in character education, based on family, society, or school.

### 3.3 The Character Values in Balinese Song Beneficial As Media in Character Building

Based on the elaboration of the Balinese song's lyric text above can be observed that a lot of Balinese songs contain a moral message, ethic, and very relevant life values as the basis of building and character education for the student, either the early childhood or teen, even can be guidance for the parent's behavior and society widely. The character values can be observed in table 0.1 as follow.

The discovery of ethic moral values can be a basic in this character building, can be observed on table 0.1

**Table 0.1** The Ethic Moral Values on Balinese Songs' Lyric as a Basic in Character Building

No.	Balinese Song	The Value and Moral Message	The Description
1.	<i>Meong-meong</i>	Teach student about ecology education (environment).	(1) Introduce two kinds of animal namely cat and mouse. (2) Cat is predator for mouse. (3) Mouse is a pest, either breaks the plants like the rice in rice field or a variant of foods the house, so it must be exterminated.
2.	<i>Putri Cening Ayu</i>	Teach and train student about duty and responsibility.	(1) There is a good relation between a child and parents as the basic of moral education in family. (2) The Parents are very important to educate children through training them like giving responsibility, giving them duty on their ability and age. (3) The parents should give award to kids who already do their duty and responsibility. The award is not always a material, but also compliment. This is important, so that their duty is respected and appeared self confidence.
3.	<i>Ede Ngaden Awak Bisa</i>	Teach a child about behaviour and self-control, not only arrogant, smart ass and appreciate another people	There are three wisdom messages need to role model [10]. (1) Avoid smart ass

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		ability and opinion.	behaviour, feel the best too much. If this behaviour is grown, will appear ego, arrogance, even be authoritarian. This behaviour is not productive, because it can be a chance for abusing the authority and power so it can appear corruption, collusion, nepotism' action (KKN).
			(2) The success cannot only get through cooperation with another people who contribute their own ability.
			(3) The recognition of a success will come itself, if the achievement or success is also beneficial for another people and a lot of people commonly. This confession is not only searched, yet accepted.
4.	<i>Bini Anu</i>	Have a care, self-aware, equip yourself behaviour by sharing knowledge, insight and behaving, having a certain attitude in the society.	(1) Someone must be self – aware always towards any situation. (2) Be diligent and persistent in doing duty are worth capitals for getting better life. (3) Behave well and be able to appropriate yourself with the environment is provision acceptable in the society life.
5.	Bungan Sandat	Humble behaviour, firmness of faith always maintain the ethic values and moral among teenagers.	Udayana (2010: 158) illustrates [10] (1) " <i>Bungan Sandat</i> " (Ylang flower) is felicitous to illustrate how the young people behave among their friends. (2) While as young, very important to think and act positive and act careful for future life.

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- (3) The teens and young people commonly must keep their “purity” among friends so it will not be regret someday. .
  - (4) Among young people also are very important to maintain harmony relationship, like sharpen (*asah*), love (*asih*) and foster(*asuh*) each other. This case can avoid conflict and fight which often happen among teens due to have conflict and ego.
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Source: abstracted and processed from: [14];[15].

Based on the ethic moral values on the lyric text of Balinese song as on the table above, the basic values on character building can be observed on the table 0.2 as follow.

**The Table 0.2** The Character Value on the Lyric of Balinese Song

No.	Balinese Song	The Character Values	The Description in the Lyric of Song
1.	<i>Meong-meong</i>	(1) Religious (2) Aware of the environment (3) Aware of social	The ecology local education is on “ <i>Meong-meong</i> ” song shows aware of environment character or take care the environment, or once as care with social problems. These values in Balinese society can be a basic of ideology “ <i>Tri Hita Karana</i> ” (THK).
2.	<i>Putri Cening Ayu</i>	(1) Religious (2) Responsible (3) Independent	Teach and train kids about duty and responsibility are once as knowledge for them to be independent.
3.	<i>Ede Ngaden Awak Bisa</i>	(1) Religious (2) Honest (3) Discipline (4) Work hard (5) Creative (6) Independent (7) Appreciate the achievement	Teach kids about self-control behaviour, not arrogant, not smart ass, always work hard to get something and appreciate the ability and another people’ opinion.
4.	<i>Bini Anu</i>	(1) Religious (2) Honest, (3) Work hard, (4) Curiosity, (5) Appreciate the achievement,	Have a care, self-aware, equip yourself by sharing knowledge, insight and how to behave and have a certain attitude in the society.

	(6) Sociable/communicative	
	(7) Love reading	
5. <i>Bungan Sandat</i>	(1) Religious	The lyric of “ <i>Bungan Sandat</i> ” (Ylang Song) song illustrates how young people supposed to behave among friends, think and act positive, keep “purity” among friends. The Young people have to keep harmony relationship, sharpen ( <i>asah</i> ), love ( <i>asih</i> ) and foster ( <i>asuh</i> ) each other to avoid the conflict and respect other’s argument.
	(2) Honest	
	(3) Tolerance	
	(4) Discipline	
	(5) Work hard	
	(6) Creative	
	(7) Sociable/communicative	
	(8) Love peace	
	(9) Responsible	

Source: abstracted and processed from: [16]; [17]; [18]

The discovery of character values above are appropriate with the character values developed National Education Ministry through Curriculum Center Research and Development Agency [19], there are 18 character values already formulated, namely: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Work hard, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) Spirit of nationality, (11) Love country, (12) Appreciate the achievement, (13) Sociable/ Communicative, (14) love peace, (15) love reading, (16) Care the environment, (17) Aware of social, and (18) Responsible [20].

#### 4. Conclusion

Based on the explanation of several local songs above can be concluded that the local song does not function as aesthetic value-song and the lyrics are gorgeous-or the entertainment, but also contains variant of cultural messages and local culture. These cultural messages and local culture are also very important as a foundation of character building which based on family, society or school. These cases also appropriate with the basic of character values developed on the formal institution, namely at school, as developed by National Ministry Education through Curriculum Center Research and Development Agency [21], has 18 character values.

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