
Values of Character Education in the Tradition of *Senandung Jolo*

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Abstract

This research is motivated by preserving regional culture so that it does not disappear with the times and developing technology. Nowadays, the younger generation no longer recognizes the cultural heritage of the past. Therefore, this research aims to explore and introduce to the younger generation in Tanjung Village, Kumpeh Ilir District, Muaro Jambi Regency, an art of speaking called *Senandung Jolo*. The research method used in this research is qualitative descriptive. The research results show that *Senandung Jolo* is a *pantun* that is traditionally played using a simple musical instrument made of Mahang wood, which has been combined with a tambourine, drum, and guitar. From this *senandung*, character education values about beauty are born and related to human behavior with God, oneself, fellow humans, and the environment. These results indicate that *Senandung Jolo* has character education values, which can be used to instill character education values in the younger generation and students at all school levels.

Keywords

Character education,
Senandung Jolo, tradition.

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Introduction

The people of Tanjung village are Malay. They live in the Kumpeh River watershed area. However, now there are ethnic immigrants from Palembang, Minang, Javanese, Bugis, and others. In social life, the culture brought by these ethnic immigrants is integrated with the culture of Tanjung village people. It causes the culture of the people of Tanjung village to increase, develop, and diversify.

These diverse cultures are part of the national culture, characterized by each region, such as regional dances, songs, food, clothing, and marriage customs. In Tanjung village, there is an ancestral custom in the form of poetry known as *Senandung Jolo*, which has distinctive characteristics. This habit was originally carried out when going to the garden and waiting for rice in the paddy fields. However, in its development, *Senandung Jolo* has been played with very simple musical instruments made of wood at weddings and apostle circumcisions.

The *Senandung Jolo* tradition is part of an oral tradition or traditional expression that has been passed down from generation to generation and needs to be preserved. In 2014, *Senandung Jolo* was recognized as Indonesia's *Warisan Budaya Tak Benda* (Intangible Cultural Heritage-WBTB) through the Directorate General of Culture, Ministry of Education and Culture. According to Karim (2016) and Gafar (2019), preserving community traditions in the form of poetry, *Pantun*, *Pepatah-Petitih*, traditional or statutory words, interrupting words, figurative sentences and can be in the form of poetry that has pleasant and beautiful rhythm. There are life values in it. One of these values is educative or educational values, which function to raise awareness of doing good and learning from something that is considered good.

In the era of globalization and the quick development of science, it cannot be avoided and has brought changes in behavior and shifts in life values, some positive and some negative. *Senandung Jolo*, which is a legacy of oral tradition from generation to generation, as a vehicle for entertainment, needs to be maintained as a cultural identity, and the meaning and values contained in it are explored. According to Fahmi and Nuruddin (2014), this meaning is stored and wrapped in the beauty of language, which has several values, including character education.

The current condition is that the role of *Senandung Jolo* in guiding life behavior has not been utilized optimally and is still only a cultural tradition. Not to mention the increasingly rare number of people who master and are skilled at singing *Senandung Jolo*. It has a very limited impact on the meaning and moral message conveyed. Therefore, this research aims to take the character education values contained in *Senandung Jolo* to be developed in social life and get used to *Senandung Jolo*, which is a tradition that needs to be maintained and preserved. Do not be eroded by developments over time. Concerning these matters, the formulation of the problem in this research is how the character education values are contained in *Senandung Jolo*.

Literature Review

Oral tradition

Oral tradition is a tradition by word of mouth and is related to culture. In modern society, which is full of information technology. In daily life, we no longer pay attention to these traditions. People prefer to receive information through various available media, which can be accessed anytime and anywhere without being bound by time and place. However, in a cultured society, according to Yusuf (2007), the broad concept of culture requires a civilizing socialization process in society. For example, fostering social values in someone. In Jambi society, cultivating identity through family and society requires studying and understanding social values, good and bad treatment, world views, and so on.

As members of society, people cannot live alone. They need direct interaction, and they need to get to know each other more intimately. Therefore, no matter how advanced technology is, oral traditions still need to be maintained. Moreover, oral traditions convey life values (Gafar, 2019).

The function of the oral tradition

Oral traditions are a medium for entertainment and conveying educational values that have a crucial role in developing culture and maintaining traditions passed down from ancestors. According to Yusuf (2007), the role played by oral traditions is as a medium or means of communication for members of society to communicate with one another, to convey and disseminate opinions, education, cultural traditions, social values, customs, skills, and so on.

Meanwhile, Adlis (2016) explained that oral traditions function as a means of education about values and morals and transferring past civilizations to future generations. Oral traditions are also beneficial to maintaining and passing on culture from generation to generation, so various good old values and habits can be maintained to avoid extinction, and cultural identity can be respected as a national identity.

Cultural values

According to Adlis (2016), value comes from the Latin *valere*, which means beneficial, capable, cultured, and strong. Value is the quality of something that makes it likable, desirable, or beneficial for humans or humanity. It is a source of measurement in a culture, such as value in traditional works. Values are a goal that is considered appropriate and worthy to be achieved, valuable and useful for humans, and can be used as a guide in carrying out social life. Meanwhile, according to Gafar (2019), values are very valuable in life and as a benchmark and guideline in carrying out activities and social life in society. A person can be said to be good if he carries out good values as well as possible and is said to be bad if he violates good values, which can harm himself and other people as a result. Values in the form of traits, attitudes, behavior, and actions will be beneficial for humanity in society.

Character Education

In Indonesia, national character education has become a hot topic since 2010. The development of national culture and character was launched by the Government, starting with the 'Declaration of National Culture and Character Education' as a national movement in January 2010. It was reaffirmed in the President's Speech on the National Education Day, May 2, 2010. Since then, character education has become a topic of conversation at the national level (Dharmawan, 2014). The emergence of this declaration was allegedly due to the condition of our nation, which shows anti-cultural and anti-characteristic behavior (Marzuki, 2013). However, according to Kartadinata (2013), national character is not an aggregation of individual characters because national character must be manifested in a strong sense of nationality in a diverse cultural context. The national character contains cultural glue, which must be manifested in the cultural awareness and intelligence of each citizen, so character education is needed. Ismail (2016) explained that the success of character education in Indonesia has not been measured objectively. Comprehensive studies from primary to tertiary education levels covering all regions of Indonesia have not yet been obtained. On another occasion, Sunarto (2013) stated that character education is part of educational activities carried out in the context of character development. Meanwhile, Mahmud (2014) stated that character is the original condition that exists in an individual that differentiates himself from other people about God, himself, fellow humans, the environment, and nationality, which is manifested in thoughts, attitudes, feelings, and actions based on norms, religious norms, law, etiquette, culture, and customs.

Character education values

Character education values are beneficial for humanity in guiding their lives in society. Asmani (2013) character values are based on the study of religious values, social norms, regulations or law, academic ethics, and human rights principles. These values are grouped into five primary values, such as the value of human behavior about God, oneself, fellow humans, the environment, and nationality. These values are:

- Character values of human behavior about God, such as a person's thoughts, words, and actions based on divine values/religious teachings.
- Character values relate to oneself. These values are honesty, responsibility, healthy lifestyle, discipline, hard work, self-confidence, entrepreneurial spirit, logical thinking, critical, creativity, innovation, independence, eagerness for years, and love of knowledge.
- Character values related to fellow humans, such as being aware of the rights and obligations of oneself and others, obeying social rules, respecting other people's achievements, and being polite and democratic.
- Character values are related to the environment, such as the value of attitudes and actions to prevent damage to the surrounding natural environment and efforts to

- repair natural damage that has occurred and aid other people and communities in need.
- Character values are related to nationality, values that place the interests of the nation and state above personal and group interests. These values include nationalist values and an attitude of respect for diversity.

These values will be universally accepted and necessary if they have a positive effect on humanity. Additionally, Mahmud (2014) stated that true and universally accepted values are values that produce behavior that has a positive effect on themselves and others.

Methodology

The qualitative research method in this research is more focused on interactive qualitative. Sukmadinata (2010) stated that interactive qualitative is to describe and interpret culture and social groups. Usually, it focuses on patterns of activity, language, beliefs, and ways of life. In this research, the researcher describes and interprets the cultural patterns in the *Senandung Jolo* objectively and scientifically to find out what facts there are about the meaning and values of character education contained in it, which is the cultural heritage of the Jambi people, which needs to be developed and preserved as a medium to instill the values of character education for the Indonesian people, especially the people of Tanjung village, Kumpeh Ilir District, Muaro Jambi Regency.

The data in this research are the *Senandung Jolo* text, which comes from the people of Tanjung village, Kumpeh Ilir District, Muaro Jambi Regency, which comes from the results of previous research found on the internet and videos from YouTube. The data were analyzed using the following stages: (1) read the *Senandung Jolo* text repeatedly until understood and marked according to the problem being studied, (2) the data that has been marked is identified, clarified, and analyzed, (3) each stage is given meaning according to the signs and the conventions contained in the *Senandung Jolo* text, (4) after the meaning of each stage is given, then an interpretation of the character education values contained in it is carried out, and (5) the data has been interpreted, then the data is presented based on research focus and continue with drawing conclusions based on the meaning and values of character education in the *Senandung Jolo* text.

Results and Discussion

The form of Senandung Jolo

Senandung Jolo is an oral tradition of the people of Tanjung Village, Kumpeh Ilir District, Muaro Jambi Regency, which is used to express feelings or is known as regional poetry or songs that have developed into performing arts. The word "Senandung" means song or singing, while the word "Jolo" means net. This net is a tool that people use to catch fish. However, in the context of its use, it does not only mean songs used for catching fish but to express feelings that can be used for any activity in the form of rhymes presented in the form of songs. *Pantun* that is sung is to entertain the community. Initially, this art functioned to

express the outpouring of the heart that was chanted when cleaning rice fields known as *Umo* rice fields, planting rice, protecting rice from attacks by birds, monkeys, pigs, squirrels, and other pests, harvesting rice and pounding rice.

Currently, *Senandung Jolo* has developed into a form of performing arts and entertainment since 2000 using musical instruments such as drums, guitars, and *Rabana*. Besides, abandoning the very simple traditional musical instruments made from Mahang wood, it is equipped with musical arrangements. According to Farida (2017), the form of *Pantun* or poetry is below.

Table 1. Form of pantun or poetry according to Farida (2017)

Original Texts	In English Version
<i>Di nandung nandunglah sayang</i>	In nandung nandung darling
<i>Kalu tuan naik perahu</i>	If you take a boat, sir
<i>Janganlah lupolah dek</i>	Don't forget me
<i>Kalu tuan naik perahu oi</i>	If you take a boat, sir
<i>Janganlah lupolah dek membawa jalo.</i>	Don't forget I bring your net.
<i>Kalulah tuan nian kini dek o dek ingatlah tau</i>	If it's you now, sir
<i>Ai nandung disayang</i>	I remember it now
<i>Ikolah dio ikolah dio itu baso lah sayang e</i>	<i>Ai nandung</i> is loved
<i>senandunglah jolo</i>	This is it, speak it darling, and <i>senandunglah jala</i>
<i>Kalulah tuan kini dek o dek ingatlah tau</i>	If it's you now, sir
<i>Ai nandung disayang</i>	I remember it now
<i>Ikolah dio ikolah dio itu basolah sayang e</i>	<i>Ai nandung</i> is loved
<i>senandunglah jolo</i>	This is it; this is it, speak it darling, and <i>senandunglah jala</i>

Table 2. Pronunciation of the original text by Maryam

Original Texts	In English Version
<i>Di nandung awak pula yuk</i>	Come on and hold me too
<i>Bukan awak mandang pondok awak mandang dek</i>	I didn't look at the hut, I looked at the thundering
<i>gelegar kasonyo</i>	rafters
<i>Bukanlah awak dek oi mandang elok</i>	I don't see beautiful
<i>Oi idak sayang</i>	Oh no darling
<i>Awak lah mandang tu basolah tuan e budilah</i>	I think it's your language, sir, and cultivate your
<i>bahasanyo</i>	language
<i>Bukanlah awak dek oi memandang elok</i>	I'm not looking at looks
<i>Oi aningkan nian yuk</i>	Hey, let's say it
<i>Awak memandang tu basolah tuan e budilah</i>	I think it's the language, sir, and cultivate
<i>bahasanyo</i>	the language This is it; this is it, speak it darling, and <i>senandunglah jala</i>
<i>“Di nandung awak pula yuk</i>	“Come on and hold me too

<i>Kalu ado sumur di ladang</i>	If there is a well in the field
<i>Boleh idak dek menumpang mandi</i>	Is it okay to take a shower?
<i>Kalu ado sumur di ladang dek bolehkah idak sayang</i>	If there is a well in the field, is that okay?
<i>Kalulah ado dek sumur di ladang</i>	If only there was a younger sibling
<i>Aning kan nian yuk</i>	Come on, tell me
<i>Taonlah depan iko lagilah tuan bajumpolahnyo</i>	Next year we will see you again
<i>Kalulah ado dek o dek umurlah panjang</i>	If you have a brother or sister, live long
<i>Aningkan nian yuk</i>	Come on, tell me
<i>Taonlah depan itu basolah tuan batemulahnyo</i>	Next year that will be the language you meet

Table 3. Pronunciation of the original text by Alfian

Original Texts	In English Version
<i>Di nandung nandunglah sayang</i>	Nandung nandung nandung darling
<i>Dari mano mau kemano</i>	Where are you going from?
<i>Darilah Jepun lah dek</i>	It is from Japan
<i>Dari mano mau kemano dek oi dari lah Jepun lah yuk ke bandar cino</i>	So, where are you going, come from Japan to a Bandar Cina
<i>Janganlah marah nian kini dek o lah dek abang betanyo</i>	Don't be angry now, I just asking
<i>Ai nandung di sayang</i>	<i>Ai Nandung</i> is loved
<i>Bajulah kuning bajulah kuning tu baso lah sayang e siapolah namonyo</i>	Wearing yellow clothes, yellow clothes are the language of love, what is your name?
<i>Janganlah marah nian kini dek o dek abang batanyo</i>	Don't be angry now, I just asking
<i>ai merbah lilin</i>	<i>Ai merbah</i> candles, yellow clothes, yellow clothes, that's the language, darling, what is your name?
<i>bajulah kuning bajulah kuning tu baso lah sayang e siapa lah namonyo</i>	

Table 4. The text sung above is a processing form of Pantun

Original Texts	In English Version
<i>Kalu tuan naik perahu</i>	If you take a boat, sir
<i>Jangan lupo membawa jalo</i>	Don't forget to bring a net
<i>Kalu tuan ingatlah tau</i>	If you please remember, sir
<i>Inilah dio senandung jolo</i>	This is <i>Senandung Jolo</i>
<i>Bukan awak mandang pondok</i>	Not me looking at the hut
<i>Awak mandang gelegar kasonyo</i>	I saw the thunder of Kasonyo
<i>Bukan awak mandang elok</i>	I do not look good
<i>Awak mandang budi babasonyo</i>	I looked at the manner of using language
<i>Dari mano mau kemano</i>	From where to where
<i>Dari jepun ke bandar cino</i>	From Japan to a <i>Bandar Cina</i>
<i>Jangan marah abang batanyo</i>	Don't be angry, I am just asking
<i>Yang baju kuning siapa namonyo</i>	The one in the yellow, what is your name?

<i>Kalu ado sumur di ladang</i>	If there is a well in the field
<i>Boleh idak menumpang mandi</i>	Is it okay to take a shower?
<i>Kalu ado umur Panjang</i>	If you have a long life
<i>Taunlah depan betemu lagi</i>	Next year we will meet again

Character education values contained in Senandung Jolo

After seeing and understanding the *Senandung Jolo*, which is used to entertain oneself and others, it turns out that it has various meanings depending on the situation in which the *senandung* is played. It has meaning for those who sing it and listen to it. This meaning contains character education values that can be applied in people's lives, such as behavioral values related to God, oneself, fellow humans, the environment, and nationality.

Table 5. *In the opening Pantun*

Original Texts	In English Version
<i>Kalulah tuan dik oii naek perahu</i>	if you take a boat, sir
<i>Jangan lupu dik membawa jolo</i>	don't forget to bring a net
<i>Kalu tuan dik oii ingin tau</i>	if you want to know, sir
<i>Ikolah diok senandung jolo</i>	here comes the net hum

The meaning contained in the *Pantun* is that if we want to know about *Senandung Jolo*, we have to see and learn what *Senandung Jolo* is like. From this meaning, the value of character education contained in it is curiosity. This feeling is the character of attitudes and actions that always strive to know more deeply and broadly about something that one learns, sees, and hears. In this case, of course, you want to know more about what the *Senandung Jolo* is like.

Table 6. *Pantun during activities*

Original Texts	In English Version
<i>Bukan awak pandang pondok</i>	I do not see the hut
<i>Awak pandang gelegar kasonyo</i>	I looked at the thunder of the rafters
<i>Bukan awak pandang elok</i>	I do not see it as beautiful
<i>Awak pandang budi bahasonyo</i>	I look at the manners

The meaning contained in this *Pantun* is to respect other people not because they are beautiful or handsome but because their behavior and language are good and polite. The value of character education contained in *Senandung Jolo* is the character of relationships with fellow humans, namely respecting other people.

Table 7. *Pantun during activities*

Original Texts	In English Version
<i>Dari mano mau kemano</i>	Where are you going from?
<i>Dari Jepun ke bandar Cino</i>	From Japan to Chinese bookies
<i>Jangan marah abang batanyo</i>	Don't be angry, I am asking
<i>Yang baju kuning siapa namonyo</i>	What's the name of the one in the yellow shirt?

The meaning contained in the *Pantun* is to entertain other people, which is marked by the words "What's the name of the one in the yellow shirt". In this case, it comes down to respecting others. The value of character education is politeness that can be universally accepted with a positive attitude.

Table 8. *Pantun for closing activities*

Original Texts	In English Version
<i>Kalu ado sumur di ladang</i>	If there is a well in the field
<i>Boleh idak menumpang mandi</i>	Is it okay to take a shower?
<i>Kalu ado umur Panjang</i>	If you have a long life
<i>Taunlah depan betemu lagi</i>	Next year we will meet again

The meaning contained in the rhyme is to hope that in future activities or next year, we will still be able to meet our friends again or find similar events in the same place. The value of character education that it creates is a relationship with God. It is marked by the words, if there is a long life, next year we will meet again, which is a prayer to God Almighty. At the end of the activity, a *pantun* like this is also sung as below.

Table 9. *The sung Pantun*

Original Texts	In English Version
<i>Mangkuk sabun berisi minyak</i>	Soap bowl filled with oil
<i>Biji karanji bawa ke toko</i>	Take the kanji seeds to the shop
<i>Mintak ampun pado yang banyak</i>	Apologize to many
<i>Kami bajolo sampai di siko</i>	We walked all the way here.

The meaning contained in the *pantun* is to maintain relationships between humans so that they are harmonious, safe, and peaceful, which is marked by the word apologies (sorry) to everyone who witnesses the activity or performance if there are mistakes or shortcomings. From this meaning, character education contained in it is the love of peace, namely attitudes, words, and actions that cause other people to feel happy and safe for what they have done and are responsible for the attitudes and behavior they have done toward people.

Conclusion

Based on the research results, *Senandung Jolo* is an oral tradition of the people of Tanjung Village, Kumpeh Ilir District, Muaro Jambi Regency, which has been passed down from generation to generation in the form of sung *pantun*. Since 2000, it has begun to be performed

traditionally using simple musical instruments made from *Mahang* wood, which have been combined with *rebana*, *gendang*, and guitars. In 2014 *Senandung Jolo* was recognized as Indonesia's Intangible Cultural Heritage (*WBTH*) through the Directorate General of Culture, Ministry of Education and Culture. From this *senandung*, character education values about beauty are born, which are related to human behavior with God, oneself, fellow humans, and the environment.

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