

Analysis of Lyrics Values Ebiet G Ade's Song with The Titled "Berita Kepada Kawan" As A Source of Character Education Values

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DOI: 10.29322/IJSRP.9.07.2019.p91121

<http://dx.doi.org/10.29322/IJSRP.9.07.2019.p91121>

Abstract- This research aims to describe of lyrics values Ebiet G Ade's song with the title berita kepada kawan as a source of character education values. This research uses a qualitative approach using Levi-Strauss structural analysis and Paul Ricoeur hermeneutics to find the ceritheme and episodes in every lyrics Ebiet G Ade's song titled berita kepada kawan and later will be used as a source of character education values. The results of the research show that there are several character values in the lyrics Ebiet G Ade's song that value is the character value in relation to God; Religious. Character values in relation to yourself; Hard Work, Discipline, Responsibility, Independent; Curiosity. Character values in relation to others; Friendly/ Communicative. Character values in relation to the environment; Care for the Environment, Care for Social.

Index Terms- lyrics Ebiet G Ade's song, berita kepada kawan, character education

I. INTRODUCTION

Character education in Japan and Malaysia is included in the learning of citizenship education. Citizenship education in Japan and Malaysia successfully engages students in practical activities that lead them to internalize the importance of responsible and caring members of society, this can encourage students in their sociocultural ways to discover the needs of the country, their culture and their religion, as well as change in the community globally (David, 2008; Vishalache, 2010).

The source of value education in Indonesia is integrated into learning, especially social studies learning, among others, national character values (Anik, 2010). The importance of national character values is integrated into social studies because of the low value of tolerance, mutual respect and mutual help. Another source of value integrated into social studies is the value of humanity by exploring the value of local wisdom (Masdar, 2015). Besides these values, environmental monitoring as a source of social studies learning has also been carried out, the results of which students become active and easier to receive lessons (Mardhotillah, 2017). This research uses the lyrics Ebiet G Ade's song as a source of character education values that are integrated into Geography subjects that have never been appointed by previous researchers.

Music has various benefits for human life, including in the field of music health can help recovery therapy in elderly patients after surgery that reduces pain and anxiety and can help relaxation during recovery, helps reduce anxiety in pregnant women who are undergoing vertilization, music also used in a hospital concept at certain times that music is played comfortably in treatment rooms so as to reduce anxiety and stress, and make patients feel comfortable and safe (Hanneke et al., 2018; Yilda et al, 2017; Timothy, 2016). Music as one of the media is the harmonization of various kinds of sounds of musical instruments and song lyrics that are packaged in such a way that it becomes a thing that gives a certain effect in human beings.

Besides being influential in human health, music as an aesthetic creation is believed to contribute positively to the process of character building (Yeni, 2010). Many research on music as a media of education especially character education, in Japan character education is done through the same music media but is played for different age groups, namely adults and children results show differences in character despite using the same type of music (Etsuko, 1996) . That proves that music is something that can be accepted by all ages.

Different the research conducted by Angela Lee in Taiwan (2016), Angela's research deals with music activities or using musical instruments to build a character of caring, respect, courage, honesty, responsibility, and cooperation. Angela Lee raised certain themes including "Caring for Others"; "Judging Courage"; "Cooperation"; "Respect"; "Responsible"; and "Honesty." The result is a positive change in the interaction and social behavior of student fostered when six personal character values are included in classroom learning.

Several research about the use of music media as character education have been carried out in Indonesia. Sundanese people use angklung instruments that are rich in values, such as economic, social, cultural, educational, ethical, moral values as a vehicle for creative industries and national character formation (Deni et al., 2013). As a musical instrument (physical form), Angklung has meaning, including: philosophical meaning and religious meaning, which can be a material source in the formation of nationalist character, both at school and outside of school. Both of these meanings need to be informed to students so that way they know and realized of how important the position, function, value, and meaning of Angklung in society lives. The use of struggle songs and national songs to forming the character of the love of country through passionate lyrical and musical analysis turned out

to arouse nationalist enthusiasm and love for the country (Wisnu et al., 2014; Dwi., 2016).

In addition to using character formation musical instruments can also be done with an analysis of music that has the music genre Rock. This research was conducted by Prety Ayu (2015), in carrying out character education through one of the famous band groups in Indonesia that has a stream of rock music namely the SLANK Band Group. The way of cultivation nationalism characters contained in Slank songs can be used as a learning media *power point slide or meme picture*. The Slank song that was analyzed for character education is that Indonesia must win and be happy, both of songs have meaning lyrics to love the nation and state, and the Indonesian homeland, placing the interests of the nation and state above the interests of individuals and groups.

In addition to the flow of music rock, character education is also carried out through the media of *tembang campursari* and children's songs. *Tembang Campursari* is expected to be able to growing love and instill character for fans because it contains moral values and beauty which are important for their role in character education (Yudi, 2013). Children's song is a song created specifically for children. Simplicity of the song, lyrics, and melody are the hallmarks of children's songs. In the end, the existence of children's songs is important to always be developed and updated. For character education, it is necessary to revitalize modified children's songs, and create new ones in accordance with current developments (Heni, 2013).

Ebiet G. Ade is a universal musician in music (Edi, 2012). Various themes are packaged nicely in each song. The musician who was born on April 21, 1954 has songs that are widely known to the public. Songs with love themes such as *Camellia 1, Elegi Tomorrow Morning, Missing Song, Songs for a Name* are some of the most well known songs. The songs that have human, social and religious themes are also always played when natural disasters hit the country. This research trying to reveal the meaning of the lyrics in depth from Ebiet G Ade's songs to be used as a source of values character education in subjects that have never been appointed by previous researchers.

This research is important because previous researches only built meaning, the use of music tones and rhythms, the use of traditional musical instruments, and the expression of the meaning of songs Rock, *campursari* and children's songs and not followed by the use of lyric texts and song meanings as a source of value for instill character values presented in a reality or present a concept in social studies learning (Yeni, 2010; Etsuko, 1996; Angela Lee, 2016; Deni et al, 2013; Wisnu Mintargo et al, 2014; Dwi, 2016; Prety Ayu, 2015; Yudi, 2013; Heni, 2013).

II. RESEARCH METHODS

This research uses a qualitative approach using Levi-Strauss structural analysis and Paul Ricoeur's hermeneutics to find the values in the lyrics Ebiet G Ade with a title *berita kepada kawan*. Levi-Strauss structuralism theory and Paul Ricoeur hermeneutics are used to study and express deeper meanings and dynamic processes behind the components of a literary work. The technique of collecting data uses documentation studies or literature studies, in this case the study of the lyrics Ebiet G Ade's song. Hermeneutically, Paul Ricoeur sees hermeneutics as a

process of interpretation that trying to bring understanding and disclosure of phenomena through language. Besides that hermeneutics is the study of the activities of human culture as a text with the intention of interpretation to find the desired or reveal meaning (Kvale, 1996). The meaning is not only taken according to the author's life view, but also according to the understanding of the viewpoint of the reader.

The Text is understood includes things such as written or verbal communication, visual arts and music. This text study is carried out with direct appreciation and rational understanding of meaning. To do this, developed signs of documentation studies that function as research. the first step the analysis shown by Levi-Strauss is to cut the lyrics of the Ebiet G Ade's song in several episodes. Each episode contains a description of something that is considered important in the lives of Indonesian society. Following in the footsteps of linguists, it is necessary to obtain units called *mytheme* or *ceritheme*. *Cerithemes* is then arranged syntagmatically and paradigmatically. *Ceritheme* can be tangible of words, phrases, sentences, parts of paragraphs that show certain meanings with other *cerithemes*.

This *Ceritheme* can describe an experience, traits, interactions, etc. which are considered important for analysis. From this method the *ceritheme* will contain the same and not the same relation. The interpretation of the meaning of the next myth depends on the overall relationship between the *ceritheme* that has been obtained, as well as the referential and contextual meaning of the elements in the *ceritheme* with the socio-cultural context of the Indonesian society. After reading and understanding the whole text, the myth is divided into several episodes. The meaning of each episode depends on the whole text. Therefore *interpretation of meaning according to analysis structural hermeneutics* in an episode refers to something that is outside the story regardless of the position of this episode in the whole story.

III. RESULTS AND DISCUSSION

Ebiet G Ade (Berita kepada kawan): Structural Analysis-hermeneutics Paul Ricoeur.

Before finding *ceritheme* from lyrics Ebiet G Ade's, the following is presented lyrics Ebiet G Ade's song titled *berita kepada kawan* : Perjalanan ini terasa sangat menyedihkan Sayang engkau tak duduk di sampingku kawan Banyak cerita yang mestinya kau saksikan Di tanah kering bebatuan Tubuhku terguncang dihempas batu jalanan Hati tergetar menatap kering rerumputan Perjalanan ini pun seperti jadi saksi Gembala kecil menangis sedih ... Kawan coba dengar apa jawabnya Ketika ia kutanya mengapa Bapak-ibunya telah lama mati Ditelan bencana tanah ini Sesampainya di laut kukabarkan semuanya Kepada karang kepada ombak kepada matahari Tetapi semua diam, tetapi semua bisu Tinggal aku sendiri, terpaksa menatap langit

REFF:

Barangkali di sana ada jawabnya Mengapa di tanah ku terjadi bencana Mungkin Tuhan mulai bosan melihat tingkah kita Yang selalu salah dan bangga dengan dosa-dosa Atau alam mulai enggan bersahabat dengan kita Coba kita bertanya pada rumput yang bergoyang

After describing the lyrics Ebiet G Ade's song with a title *berita kepada kawan*. The following an example of analysis and

the interpretation of Levi-Strauss structuralism and Hermeneutic Paul Ricoeur in the division of cerithemes in one episode as follows:

Episode I (Ebiet life journey)

In this episode Ebiet tells of his sad life journey and many obstacles and obstacles. The life journey of every human being is different but in this song Ebiet wants to share the story of his life journey as a child of the nation who witnessed his land begin to dry and many rocks that could block his journey at any time. The country they occupy is Indonesia now starting to face a dry season that dries grass and plants.

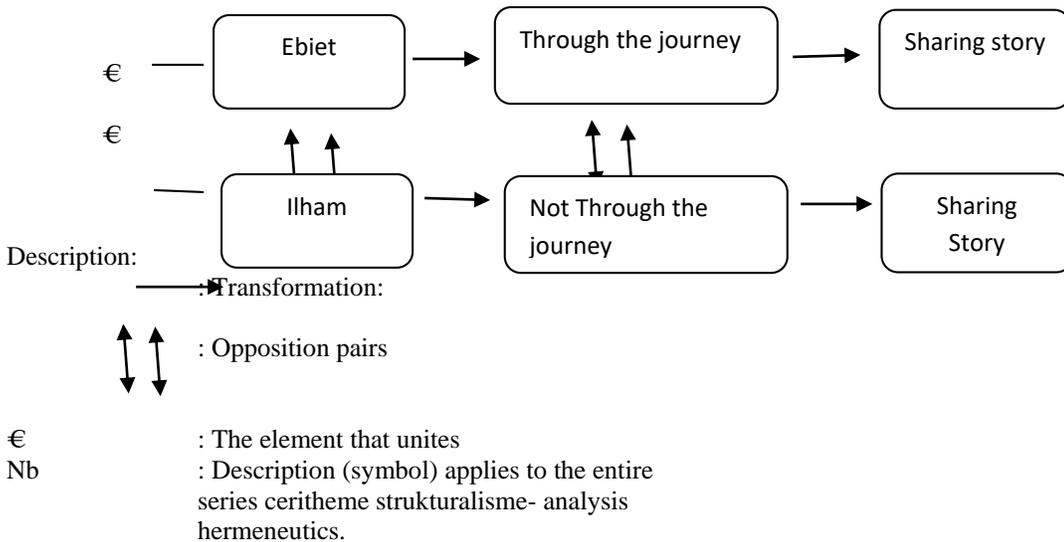
The dryness of the grass as told by Ebiet can also be concluded that the poverty and misery experienced by some people in this country is something that he encountered in his life journey. Ebiet tells of a small shepherd who wept bitterly because of the dry grass that became his animal feed as a result of the lack of fertility of Indonesian soil.

Ebiet wanted to tell all the stories of his journey to his friend. But the friend was no longer beside him, either because he died or just left temporarily. The meaning of friendship Ebiet wants to appear in this episode. he wants his friends to know for themselves what they are going through. Starting from his sad journey full of twists and turns, to the things he found in his journey, namely his country which began to be hit by drought and poverty.

In this episode the meaning of a character can only be captured or understood if it is aligned with other figures (Sarmini, 2002). The Ebiet figure as a person who travels can only be understood if it is associated with the figure of Ilham (as Ebiet's friend) and Fuad (as a small herder) whom Ebiet met during his life journey. Ebiet with Ilham (friend) has a strong emotional bond that can be seen from the following song lyrics;

*Perjalanan ini terasa sangat menyedihkan
Sayang engkau tak duduk disampingku kawan
Banyak cerita yang mestinya kau saksikan...*

The series of ceritheme in Ebiet's episodes carried out the life journey of the person in question, can be seen in the series as follows;



From this series, there are known transformations in the ceritheme-ceritheme. In the ceritheme about the trip Ebiet made, it was found to be paired opposition and the elements that united the pair. Ebiet travels life and finds that his journey is sad, but always shares stories with Ilham (his best friend). Ebiet's attitude is in opposition to Ilham, namely his best friend and reunited with the same elements, namely they share stories.

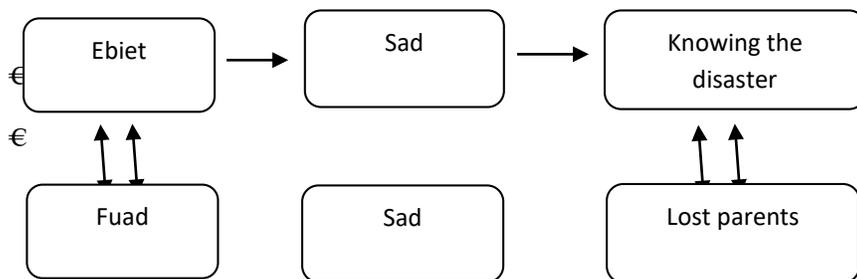
Ebiet's attitude of always sharing stories indicates that Ebiet has a friendly nature, because Ebiet shows a sense of pleasure in socializing, telling stories with other people. Besides that Ebiet also has an attitude of love for the homeland, because he feels sad to see his homeland begin to dry out from the lyrics of "Heart trembling staring at the dry grass".

Episode II (Ebiet finds out about the disaster)

This episode tells of the time when Ebiet traveled, he met a child who lost his parents because of the disaster in his country, Indonesia. Over the past few years, Indonesia has often faced

disasters, not only in the regions but also national scale disasters that have happened in Indonesia some time ago and caused a lot of damage. Apart from causing damage, the disaster also claimed many lives.

The country of Indonesia is indeed one of the countries that are often hit by natural disasters, because in addition to Indonesia it is on the route *Ring of Fire*, also because many large rivers pass through dense settlements in certain areas. Geological and climatological natural disasters often occur in Indonesia. Whether it's erupting mountains, earthquakes, tsunamis, floods, tornadoes or tornadoes. This kind of disaster caused a lot of damage and casualties, so Ebiet felt sad for the victims as told by a small child who cried sadly because his parents died as victims of natural disasters that had occurred in Indonesia. The series of ceritheme in episodes Ebiet find out about disasters that occur from the characters discussed, can be seen in the following series (Sarmini, 2002).



From this series there are known transformations in the ceritheme-ceritheme. In the ceritheme about Ebiet's life journey and finding out about the disaster that occurred, it was found to be paired opposition and the elements that united the couple. Ebiet and Fuad had the feeling of sadness, but their sadness was different Fuad was sad because his parents died because of the disaster, but Ebiet was sad to see the disaster that occurred in Indonesia and tried to find out why the disaster happened.

Ebiet's caring attitude about the sadness of others is a social caring attitude. In addition Ebiet also has an attitude of love for the country because he is trying to find out why disasters often occur

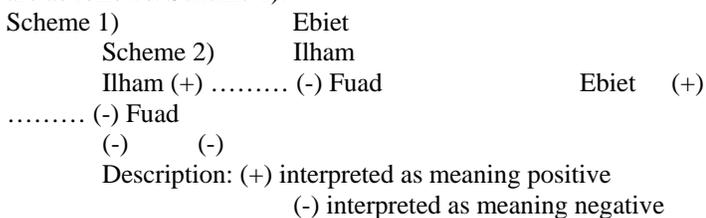
in Indonesia. Ebiet is aware that the disaster that occurred is the will of God YME, therefore Ebiet also has a religious nature which is annature obedientin carrying out the teachings of his religion, because religion always teaches to believe in the power of God YME.

From the existing series of ceritheme, to facilitate the understanding of the lyrics of the Ebiet G Ade song, the structure behind the storytelling can be described. The structure is as follows;

Table 1 : Structure behind a berita kepada kawan

situation	Ebiet's	Ilham	Fuad
Episode I (Ebiet makes a life journey)	Friendly and caring about the sadness of others	Always a good listener and willing to give advice to his friend	
Episode II (Ebiet finds out about the disaster)	social care and always had a curiosity		sadness can not detained because of the loss of parents
ending	care	to care	Sad

Sequence of this episode show kindness Ebiet who always cares for others affected by the disaster. In the structure, it can be seen that the existence of Ebiet's figure cannot be separated from Ilham as his best friend, because during Ebiet's trip he wanted to always have inspiration beside him to accompany him to travel and find out the story that happened. On his way Ebiet met a small shepherd who was crying sadly at the loss of a parent due to a disaster. Ebiet, has the nature of social care, curiosity, friendship and responsibility, while inspiration as his friend has a social and friendly nature, but there is an opposition opposite Fuad who is shown sad because his parents died of the disaster. So it can be concluded that the position of Ebiet, Ilham and Fuad figures is based on binary triangles and Levi-Strauss's consonants are as follows. Scheme 1).



In scheme 2) if seen from the interpretation Ebiet travels to find the cause of the disaster that often occurs in his country. Ebiet

and Ilham occupy the structure while Fuad is anti-structure, Fuad can be said to be in the position of Ebiet and Ilham.

IV. CONCLUSION

Lyrics Ebiet G Ade's song with the title berita kepada kawan, can be used as one of the sources of character education because there are 10 character values from 18 character values in the 2013 curriculum. The character values are character values in relation to God; Religious. Character values in relation to yourself; Hard Work, Discipline, Responsibility, Independent; Curiosity. Character values in relation to others; Friendly/ Communicative. Character values in relation to the environment; Care for the Environment, Care for Social.

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