

Representation of Moral Values in Song of Madurese Children's Games

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ABSTRAK

This research aims to obtain an objective description of the representation of moral values contained in the verses of Madurese children's game songs. The moral values include individual moral values, social moral values, and religious moral values. This research is a descriptive qualitative research. Madurese children's game songs became the data source of this research, while the data were taken from phrases or clauses in the Madurese children's game songs. Based on the results of this study, the author found three aspects of moral values of human life contained in the lyrics of Madurese children's game songs, namely human relationships with God (religious), human relationships with themselves (individual), and human relationships with other humans (social). In more detail, the relationship pattern consists of: Moral Values about the Individual which consists of, (1) the principle of honest living, (2) self-love, and (3) the spirit of hard work. Moral Values about Social consists of, (1) mutual cooperation attitude, (2) love and respect for others, and Moral Values about Religion which consists of, (1) the value of obedience in carrying out religious / God's provisions, (2) praiseworthy values, humble and spacious, and (3) the value of ripples of personal conscience.

Keyword : *Representation, Moral Values, Madurese Children's Games*

INTRODUCTION

Talking about values will not be separated from its source of origin, namely noble, great teachings and norms that apply in society. Value is often the benchmark in determining truth and justice. Humans with values will be able to feel outward and inward satisfaction. With values, humans will be able to feel like real human beings (Hartini, 2013: 19).

Imam Al Ghazali revealed the existence of this value in the "bottom of the heart" (Al Qolbu) and fused or united the body in it to become the voice and heart or conscience of man. Similar to Fraenkel Rokeah's view, which states that value is something very valuable, which is considered very valuable, fair, good, and beautiful and becomes a guideline or self-handling (Fraenkel, 1981). Value is an abstract reality. We can feel value in each of us as a driving force or principles that guide life. That is why, values occupy the most important and quite strategic place in a person's life, to the extent that people are more ready to sacrifice their lives than to sacrifice values (Fitri, 2012: 89).

Value can also be interpreted as something contained in the human self (conscience) which provides more basis for moral principles which are the basis of beauty and efficiency or wholeness of the heart (Sumantri in Gunawan, 2012: 31). Furthermore, Richard Eyre and Linda in Gunawan (2012: 31) reveal that true and universally accepted values are values that produce a behavior and that behavior has a positive impact, both for those who run and for others. According to Mardiatmadja (1986: 105), values point to people's attitudes towards something good. Values can be interrelated to form a system and between one another are coherent and affect aspects of human life.

Values are thus something metaphysical, even though they are related to concrete reality. Value cannot be seen in physical form, because value is something that must be sought in the process of humans responding to the attitudes of other humans. Values already exist and are contained in something, so that education helps a person to realize by looking for deep values and understanding their relationship with each other as well as their role and usefulness for life. There is a relationship between value and goodness, value is related to the goodness that is at the core of something. So value is the degree of positive relationship between something and a particular person. These values include: social value, aesthetic value, cultural value, religious value and moral value.

According to the views of some experts, value is a reference and belief in making choices. In line with this definition, the essence and meaning of value is in the form of norms, ethics, regulations, laws, customs, religious rules, and other references that have value and are considered valuable for a person in living his life. Value becomes a measure to determine whether something is good or bad. Values are life guidelines that are used as a foundation by a person in doing something.

In this case, no matter how strongly a value is believed and respected and upheld by the adherents of that value, but if the adherents have not dared to sacrifice for the value they believe in, then the value cannot be said to be a life guide for the adherents (Pelu, 2017: 21-22).

So, what does value have to do with morality? Value contains an expectation or thing that is desired by humans. Therefore, values are normative, which is a must to be realized in the behavior of human life. Meanwhile, morals are behavior. Every human being in their actions and behavior is driven by values. Moral is an order of behavior that contains certain values for individuals to do in relation to individuals, groups, or society. Morals can also be in the form of loyalty, compliance with the values and norms that bind the life of society, nation and state.

According to Immanuel Kant, morals are the decency of our attitudes and views with our inner norms or laws, namely what we see as our obligations. The adequacy of

our moral attitude only becomes apparent when we act for the sake of the obligation itself, even if it does not please us or satisfy our feelings. So here it is emphasized that it is obligation that becomes the benchmark or touchstone of whether one's actions can be called moral actions or not (Tjahjadi, 1991: 48).

Based on the explanation of the definition of values and morals above, it can be concluded that moral values are values related to good and bad actions that are the basis of human life and society, where the term human refers to humans or other people in actions that have positive or negative values. Meanwhile, morality is a term for the reflection of a person's ideal values (Rogers, 1985). Morality contains cognitive, effective, and behavioral aspects (Saffer, 1979). Atkinson (1969) also suggested that morality is a view of good and bad, right and wrong, what can and cannot be done. In addition, morals are also a set of beliefs in a society regarding character or behavior and what humans should try to do.

One of these moral values is found in the poetry of Madurese children's game songs. As one of the wealth of Madurese oral literature and a manifestation of the great culture of the Madurese people, the poetry of Madurese children's game songs has a deep meaning because it is able to provide a clear picture of the mindset, religiosity, attitudes and character, and high work ethic of the Madurese people. It must be recognized that songs can express human feelings, consciousness, and even worldview (ideology) (Mulyana, 2007: 25).

Unfortunately, the limited understanding of Madurese song verses is what makes them less meaningful (Misnadin, 2007). In fact, if studied further, the poems contained in Madurese children's game songs have their own power to convey messages, both explicitly and in an implicit way. Currently, these children's game songs are only developed in Saronggi village, Saronggi sub-district called *tì titti` liya` liyu`*, *cong-koncong konce*, *ra-ra kotana mera*, *ko-soko buchang*, *tong ta`etong* and *jan-kolajang*. It also developed in West Kerta village, Dasuk sub-district with children's games such as *tan pangantanan* and *pesapean pappa*, and *ker tanoker* and *pa' opa' iling* games in Juruan Daya village, Batuputih sub-district, Sumenep district.

This study aims to (1) obtain a description and interpretation of moral values about the individual contained in the song lyrics of Madurese children's games; (2) obtain a description and interpretation of moral values about the social contained in the song lyrics of Madurese children's games; and (3) obtain a description and interpretation of moral values about religion contained in the song lyrics of Madurese children's games.

METHOD

In conducting this research, researchers used a descriptive qualitative research form and an interpretive approach. Qualitative research is research whose data is expressed in verbal form, and analyzed without using statistical techniques (Sangaji.E.M and Sopiah, 2010: 26). According to Morisson (2009), the interpretative paradigm is a paradigm that is

carried out by interpreting works of art based on the observer's point of view, both from the similarity of experience, aesthetic elements, and knowledge possessed by the observer. The object of this research is the poetry of Madurese children's game songs. While the data is the text of Madurese children's game song verses in the form of words, phrases, words in lines and stanzas, or sentences in each song verse lyrics that contain moral values about individuals, moral values about social, and moral values about religion. The data was collected by using text observation technique which means studying the lyrics of Madurese children's game songs, with the following steps: 1) Searching for data, 2) Reading and scrutinizing data, 3) Recording data. The data analysis technique used is content analysis with stages namely: 1) Identification, 2) Classification, 3) Data analysis, and 4) Data summarization.

RESULT AND DISCUSSION

Representation of moral values about religion in the verses of Madurese children's game songs

The form of moral values about religion contained in the verses of Madurese children's game songs has three forms of religious values consisting of, (1) the value of obedience in carrying out religious / God's provisions, (2) praiseworthy values, humble and open-minded, and (3) the value of ripples of personal conscience.

Obedience in carrying out religious / God's provisions

In the poetry of Madurese children's game songs, there are aspects of human relationships with God. The indicator is obedience in carrying out the provisions of religion/God's teachings. As is known, Madurese people are very thick with their religiosity, especially their views on the importance of religious education for their children. More details are like the following quote:

*Pa' kopa' iling
ilinga sakorangi
eppa'na entara mamaleng
ana' tambang tao ngaji
ngaji babana cabbi
eangka'e sarabi
pamolena sakek ghghi
kebemole ka pareghi.*

"Pa' Kopa' iling, ilingga Sakorangi" // Clap your hands, remember a basket of them //
The sentence reminds us of the importance of studying, in the context of this song it means studying religious knowledge. And these stanzas encourage us to always remember that religious knowledge is very important in life.

The existence of moral values about religion in the song *Pa'kopa' iling* is proven by the word *ana' tambang tao ngaji* (dumb kid knows the Quran) and *ngaji babana cabbi* (praying underneath the chili tree). This religious attitude is shown by the Madurese community by enrolling their children to study in a langgar that is cared for by a kiai. Madurese people really pay attention to their children's religious education and will do anything to ensure their children get that education. For the Madurese, religion has become the backbone of life. As the expression "*Abantal syahadat asapo' iman*" which means cushioned by shahadat, covered by faith. This expression shows the religiosity of the Madurese towards their religion (Muslim, 2020).

Madurese people carry out this religious guidance since their children are young by sending their children to stay in boarding schools or recite the Koran to a teacher regularly. (*nyolok*). The religious character of Madurese people is widely known in Indonesia. Because of the strength of this character, there is a saying that even thieves who come from Madura can read the Qur'an fluently. In other sayings, it is also mentioned that a Madurese person is not yet a Madurese if he cannot recite the Qur'an fluently.

Regarding the importance of studying, there are 10 verses in the Quran that encourage studying. One of them is Surah Al Mujadalah verse 11, Allah will elevate the degree of knowledgeable people. As Allah SWT says which means: "O you who believe when it is said to you: "Be spacious in the assembly", then make it spacious, surely Allah will make it spacious for you. And when it is said: "Stand up", then stand up, surely Allah will elevate those who believe among you and those who are given knowledge several degrees. And Allah knows best what you do." (QS. Surat Al-Mujadalah verse: 11).

Islamic religious science education can be understood as a process of knowledge transformation that aims to realize humans who have faith and devotion. In Islam, the teaching and learning process is better known as at Ta'lim, which is the process of religious knowledge that produces a good understanding of students so that it can give birth to a positive attitude. What is meant by a positive attitude is sincere, confident, obedient, able to sacrifice and firm to the stance (Susanto, 2009).

array "*Eppa'na antara mamaleng*// His father was about to go stealing //" means that in order to have a filial son, the father must "steal". Stealing is taking something at night when people are asleep, meaning that the father steals opportunities from others. In other words, the father wakes up at night and prays to Allah SWT to steal from others. "*anak tambang tao ngaji*", so that the next generation can recite the Quran, which means being able to distinguish between right and wrong. A father is a motivator for his children and he must set a good example for his successors.."// *Anak tambang tao ngaji, ngaji babana cabbi*// dumb kids can recite the Quran, reciting the Quran under chili peppers".

The stanza means that in order to be able to recite the Koran, bring the child to the Koran teacher. It is customary in Madurese society when they want to send their children to the langgar, parents always bring their children to the teacher. "*sher*" which is a staple food usually consisting of rice, fish, sticky rice, bananas, and so on. The rice inside the "sher" is

called rasol, in the middle of which a red chili pepper is stuck, symbolizing intelligence and sharpness of thought. Not only that, the child is also given a bite of rice taken from the center of the rasol or the place where the chili is stuck. It is hoped that the child has become a smart child and has a soft heart like the Prophet Muhammad.

Langgar is a place to educate children from an early age for many years that is believed to be able to place children in the field of divinity, because the main material taught is "sarabi", which if interpreted one by one, sa is settong (one), rabi is Robbi (God), so the material taught is divinity. However, if they are negligent, then "pamolena sake' ghighi" (going home with a toothache), the tooth in Madurese is "bejhe". Bejhe is bangsalan from bebejhe which means danger. So if we are negligent in terms of reciting the Quran, then when we die it will be dangerous for us. However, if we are serious in learning and worshiping, then we will get a strong place like a plengsengan or "pareghi" in Madurese.

Another religious value is found in the lyrics of the song entitled *Cung Kuncung Konce* with the following lyrics:

Cung kuncung kunce
Koncena lo-olowan
Sabanyong saketheng
Na'kana' marking-markung
Baba'anna kapung-kapung
Ngek-serngeggan, rut-suruddan
Pangantan tao abajang
Pabajanggnga ketha' keddung
Ondurragi jung baba'an

...

The verses of the song *Cung Kuncung Konce* have very deep philosophical values as well as values of wisdom, ethics and morality. These values are mainly found in the first stanza. While the second stanza and so on are additional verses to further extend the song.

The first stanza of *Cung Kuncung Konce's* lyrics gives a complete picture of the behavior that should be possessed by the community. Good manners, ethics and etiquette top the list of behaviors that every member of the community should have. High respect and appreciation will be given to people from all walks of life if they are able to demonstrate good character, attitude and behavior. On the contrary, even though they have a high social status and dignity, they will not get respect from other members of the community if they show flawed and despicable behavior.

The most despicable behavior is the attitude shown by someone towards religious believers who are practicing worship. This description can be quoted from the sentence, //Na'kana' marking-markung /Baba'anna kapung-kapung / Ngek-serngeggan, rut-suruddan//, (//children sitting / under kapok trees / giggling giggling//). The sentence in the poem is an expression addressed to someone who deliberately does not respect and

appreciate someone who is carrying out worship. Through this satire, it is expected to be able to change despicable behavior into commendable behavior.

The cultivation of ethical and spiritual (religious) values carried out from an early age is expected to form a mature personality until adulthood. Especially when they have entered the age of marriage. Good values, praiseworthy behavior and personality maturity will become provisions and become a strong fortress when facing the problems of life. One of the most important values is to carry out the five daily prayers, but in reality there are a lot of people (Muslims) neglecting these obligations, as expressed in the sentence, //Pangantan tao abajang /Pabajanggnga ketha' keddung// (the bride prays/her prayers are just movements).

So the deep philosophy in this *Cung Kuncung Konce* poem targets a human figure who only uses religion as an identity and symbol. The five daily prayers, as the pillar of Islam, are only performed as rituals. As a result of their inconsistent attitude towards their religion, their behavior is far from the values prescribed by religion.

Implicitly, the poem *Cung Kuncung Konce* reminds Muslims to perform their prayers properly. Therefore, through the poem *Cung Kuncung Konce*, humans are reminded that praying is not just a ritual, but to perform it with sincerity and wholeheartedness. As Surah Al-Baqarah: 45 which means: "Seek help (from Allah) with patience and prayer. Verily (prayer) is indeed heavy, except for those who are solemn."

In addition, Surah Al-Baqarah:238 also explains the importance of being sincere in prayer. "Observe all the (fard) prayers and the *Wuṣṭā* prayers. Stand for Allah (in prayer) with solemnity".

Personal conscience ripple value

The aspect of praiseworthy values, humble and open-minded is one of the elements related to praiseworthy morals and attitudes. As in the verse of the song *Resere penang* as follows:

Resere penang
Penangnga penang jambe
Ayo kaka' ayo ale'
bagus tengka lako becce'
Kalellan lebet ka' iye.

Based on the lyrics of the song *Resere penang* above, the songwriter intends to remind us that early childhood is the most vulnerable period as well as the most decisive period for the formation of the soul and personality. According to psychology experts, this age is a determinant of success, because at that time the brain network works optimally to absorb information from outside and store it neatly in the brain memory. Therefore, the cultivation of values that apply in society, especially those related to manners, ethics, norms and manners, is introduced from an early age.

The cultivation of these values is transformed by providing real examples and role models by the older generation. The transformation process is carried out slowly, gradually, and continuously and is based on feelings of affection, as revealed in the phrase, "Resere penang / Penangnga penang jambe" (Betel nut / betel nut / pinang pinang jambe) - (betel leaf and betel nut are symbols of inseparable lovers, especially for "mena" (Madura) or "nyusur" (Java)).

After the child is approaching adulthood and is recognized as a member of the community, social interaction is carried out as an effort to blend in with the community environment. In addition, social interaction is carried out to fulfill the needs of daily life. In the process of interaction, it can be seen how the human ability to establish good relationships, be admired, respected, liked and fun. It is not wrong if the lyrics of the song Re Sere Penang illustrate that human glory can only be seen and emitted from a noble personality and character. As revealed in the sentence, bagus tengkana, lako becce' (good behavior / noble behavior).

Good morals are always instilled in children from an early age. The means of education used by parents at that time was through songs that were often chanted by children such as the song above. The song contains an invitation to always do good to others. Good deeds can be in the form of our behavior in the community, especially in a society that prioritizes mutual cooperation in doing something like in Madurese society. This is in line with the third and fourth lines which clearly invite us all to do good (//Ayo kaka' ayo ale' //bagus tengka lako becce'). About doing good in the form of helping each other and giving each other advice has been mentioned in surah Adz-Dzariyaat verses 51-55 which means: "And keep warning, for surely warning is beneficial for those who believe" (QS. Adz-Dzariyaat [51]: 55). In fact, in order to uphold kinship between one another, helping each other, Madurese people build their settlements with a tanean lanjhang (elongated house yard) pattern. Tanean lanjhang is a collection of houses consisting of families who have kinship relationships (Rifai, 2016).

In the poetry of other Madurese children's game songs, there are aspects of human relationships with God. The indicator is the ripples of personal conscience. As in the lyrics of the song Gai' bintang as follows:

*Gai' bintang ya le' gaggar bulan
pagei'na janor konéng
kaka' elang ya le' sajan jau
pajauna ka lon-alon
liya lites, kembang atos, tocca' toccer.*

The religious value contained in the song gai' bintang above has a high religious philosophical value. Indirectly, this children's game song teaches to provide space for awareness to always cultivate the heart, taste, mind and body. The religious value in children's songs (gai' bintang) has three implied messages: first, qanaah, second, never

giving up and third, worship intentions. First, Qanaah is the nature of accepting everything that has been given to humans. Although humans are often said to be greedy creatures. However, the song above teaches us to always accept and be grateful for everything that has been given by Allah SWT. About this gratitude as the verse "Fazkurūnī azkurkum wasykurū lī wa lā takfurūn." which means: "Therefore, remember Me and I will remember you, and give thanks to Me, and do not deny My favors," (QS Al-Baqarah: 152).

In another verse, in Surah Ibrahim verse 7 Allah says which means: "And (remember) when your Lord announced, "Indeed, if you give thanks, I will increase (favors) to you, but if you deny (My favors), then surely My punishment will be very severe."" It is explained in Surah Ibrahim verse 7 that Allah SWT will add pleasure to anyone who is grateful to Allah SWT. However, if you forget His favor, forget to be grateful, then Allah SWT will revoke the favor and make a calculation in the afterlife.

As in the sentence "ghai' star gagar moon" which is attempted and pursued according to the desire to get is a star. But what is the power of humans who have no power over efforts and provisions so that what is obtained is the moon. In this case, the nature of qanaah becomes self-control so that it becomes a space of awareness of all weaknesses and recognizes the greatness of Allah SWT.

Second, the attitude of never giving up must be embedded in every human being because Allah does not like people who like to despair. Because Allah SWT with His Jaiz nature will show a miracle. "everything that is impossible for humans, it can be possible for Allah SWT". As Allah says "Say: O my servants who transgress against themselves, do not despair of the mercy of Allah. Verily Allah forgives the sins of all. Verily, He is the Forgiving, the Merciful. And return to your Lord and surrender to Him before the torment comes upon you and you cannot be helped." (QS. Az Zumar (39): 53-54).

This phenomenon is implied in the words of the song "paghai'na janur koning". The stars and the moon are symbols of hope for prayer, but they are impossible for humans. Because the existence of the stars and the moon is located in an infinite space that can be taken through the yellow janur which is about one meter long. But if humans are serious about their efforts then Allah will definitely provide a way for the desired efforts and hopes. Because Allah gives everything that is needed by humans, not what humans want.

Third, all forms of intention to do good are solely for worship. All forms of activity both attitudes and good human behavior must be truly intended for worship solely because of Allah SWT because to get pleasure from Him. As illustrated in the sentence of the children's song above "liya litus kembang atus tocca' toccer" kembang atos which means a thousand flowers which means glory in this case noble intentions while "tocca' toccer" an upright target, in this case if interpreted as a whole "liya litus kembang atus tocca' toccer" all forms of noble intentions must be truly upright and straight towards the pleasure of Allah SWT.

Another meaning is that striking a star is something that is very impossible, anyone will not be able to do the job. Moreover, the only tool used for plugging is yellow janur, if it is upheld then the janur will bend. The song is a very subtle satire and is delivered to anyone

who is too wishful. Madurese proverbs also say, "mlappae manok ngabang - (seasoning the flying bird)". Of course, there is a similarity in the purpose of the first stanza of the gai' bintang poem with the Madurese proverb, mlappae manok ngabang, which is to give a perception that sometimes something obtained does not match expectations, that everything desired by humans will not come true. Everything depends on His gift. This is found in the poem, gai bintang, ya le' gaggar bulan (mock the star, the moon falls).

Kaka' elang ya le' sajan jau' (brother goes farther and farther), this third stanza provides a kind of legitimacy to the first and second stanzas. And then it closes with the phrase, pajauna ka lon-alon, (far away to the square). This poem gives a signal to people about a value, which is to give a perception that sometimes something obtained is not in accordance with expectations, that everything desired by humans will not come true. Everything depends on His provision.

Representation of social moral values in the verses of Madurese children's game songs

The form of social moral values contained in the verses of Madurese children's game songs has three forms of social values consisting of, (1) the value of love and respect for others, and (2) the value of mutual cooperation and togetherness.

The value of compassion and respect for others

In the poetry of Madurese children's game songs, there are aspects of human relations with fellow humans. The indicators are affection and respect for others. As is known, Madurese people are very thick with their social spirit. More details such as the following excerpt of the Kertanoker song verse:

Kertanoker, dimma bara'dimma temor
Kertanoker, sapa nyapa kaadha' lanjang omor
Kertanoker jambuna massa' saseba'
Kertanoker lagguna nyapa kaadha'
Kertanoker jambuna massa' sapennay
Kertanoker lagguna nyapa e songay
Kertanoker jambuna massa' sacorong
Kertanoker lagguna nyapa e lorong
Kertanoker jambuna massa' pagar
Kertanoker lagguna nyapa e langgar.

Kertanoker (cocoon) is a caterpillar incarnate living creature that is undergoing a process of metamorphosis. The caterpillar, which was originally round, soft and disgusting, then changed its shape into a cocoon wrapped in some kind of fiber, sticking and hanging on branches, as well as on leaves. It is during this period of hermitage and Tanoker that children often pick them up and use them as playthings. Before the Tanoker hardens, the tip of the

head is a little soft, and when it hears a sound, the elongated tip will move, to the right, left and back and forth.

And usually this game is played when children have a dispute or quarrel and then do not greet each other (Madurese language *soker*). Well, the children who do not say hello actually want to say hello, but because of mutual prestige they insist on not saying hello. But when one of the children can't bear to say hello because he doesn't have a playmate, then the child looks for *Kertanoker*.

Seeing that the other child was going to say hello, by looking for *Kertanoker*, he ran to look for *Kertanoker* too. Each of the children already had a *Tanoker*, so the two children perched on the wooden fence of each house. Then the two children threw the words in *Kertanoker's* poem at each other (*sambit*) and answered each other. Well; the two children who did not greet each other finally greeted each other and forgave each other.

Kertanoker games and songs are not only used as a medium to open diplomat areas among children. During the *Tanoker* season, the children have fun, joking and throwing sentences in the form of rhymes and answering each other's rhymes. If the tip of the head moves, it indicates that the rhyme they are saying is correct, and must also be answered by the others. This game can be played by two people, or in groups. The more children join in, the more lively and exciting the game becomes. Each child will look for a *Tanoker* to use as a tool to play. Usually the *Tanoker* that the children are looking for is a large one, they look for it in trees that are often used as caterpillar spawning sites, such as *kedondong* trees, oranges, *Ketapang*, and banana trees.

The word *Kertanoker* is a diction that is close to the word *soker* (not saying hello), thus there is a harmony of pronunciation both at the beginning of the sentence and the end of the sentence in the spoken rhyme. Although the language used is very simple, it contains a deep implied meaning. The deep meaning contained in this poem is about the essence of brotherhood, friendship and peace. This is because in social interactions in communal life, each person and individual, each has a different personality, character, and character. Of course, in the process of interaction, there will be clashes, both in thoughts, perceptions, desires, and interests. As a result of this inequality, there will be arguments, quarrels and even physical conflicts.

To reduce the various forms of conflict, this poem provides signs of how to act, namely an attitude of relenting. Losing is not necessarily losing. The proverb says, 'losing becomes charcoal, winning becomes ash'. By having a defeatist attitude, harmony will be built, and in a broader dimension, lasting peace will be built. Because the real essence of every quarrel and dispute is to test harmony. When there is a dispute, it means that harmony is being tested. Preceding to do good, preceding to greet, preceding to open diplomatic areas shows high emotional and spiritual maturity. Thus preceding to do good, namely by greeting, will strengthen the ropes of friendship and brotherhood, the ropes of *silaturrahim* and will perpetuate peace.

The attitude of relenting and forgiveness must be possessed by every individual, and it needs to be instilled from an early age. Even related to this forgiveness has been explained in Surah Al A'rof verse 199 which means: "Be forgiving and urge people to do what is right, and do not care about those who are ignorant". What is meant by do not mind is not to argue with ignorant people. A pious person has a soft heart to forgive others. So the rank of the person who forgives is close to piety.

Therefore, the Kertanoker poem provides a concrete picture of how to behave when facing opposition or conflict, namely by relenting and greeting. Opening diplomatic areas can be done anywhere, especially places where people meet and gather. Where people carry out their daily activities in fulfilling their needs and interacting with each other as social beings. These places include the street, the mosque, the spring, and the market. As stated in the content of the poem, //Kertanoker lagguna nyapa kaadha' / Kertanoker lagguna nyapa e songay /Kertanoker lagguna nyapa e lorong /Kertanoker lagguna nyapa e langgar // - (// If you don't say hello, tomorrow say hello first / May quarrel tomorrow say hello at the spring / May quarrel tomorrow say hello on the street / May quarrel tomorrow say hello at the langgar //).

The simple verses contained in Kertanoker's poem invite each person to show personal maturity, both psychological and physical maturity. By having personality maturity, differences of opinion, differences of perception, differences of desire, character and disposition do not mean opening wide the path of conflict or conflict, but on the contrary will open the door to harmony and peace. As it is said that the difference is a blessing. As the word of Allah which means: "We made mankind tribes, nations to know each other" (QS Al-Hujrat verse 13). In addition, in Surah Ali Imron verse 190 Allah also says: "Surely in the creation of the heavens and the earth, the alternation of day and night are signs for those who have 'brains' (who use them to think)". Such is the word of Allah about a difference and there are many other verses that explain the wisdom of diversity and variation of life. The study of these verses should be used as a long contemplation of each person to build a communal society that is harmonious, harmonious and just so that differences do not become a 'field' of division.

A reflection of the value of love and respect for others is also found in the song Set seset maloko' with the following lyrics:

*Set-seset maloko'
Iya tompe, iya bu'bu'
Tompena bagi ka mama'na
Bu' bu'na bagi ka embu'na.*

Seset (Dragonfly) is a type of insect that is commonly found at the turn of the rainy season to the dry season. It is during this season that dragonflies begin to flap their wings, splitting the sky. This song, which consists of only four stanzas, is usually sung by a mother while holding her child while feeding the child. This song is also usually sung by children who are

playing kites. Children will usually sing this song with the intention of calling the wind to fly the kite.

Set-seset maloko', is a series of very simple sentences, but if studied further, each line in the sentence has a very deep philosophical value. In general, these stanzas provide general nuances about doing good and pleasing anyone. But in particular, the third and fourth lines emphasize the virtues of His creatures, namely the virtues of a mother.

When one of the companions asked the great Prophet Muhammad SAW, who is the first person who must be respected and prioritized, the Prophet answered the mother, the question was asked three times, and the Prophet still answered the mother, only the fourth time the Prophet answered the father. The spirit of the words of the great prophet Muhammad SAW has become the blood that flows in every vein and has become a Madurese culture that places the mother figure in a very special and main place. No wonder Allah SWT is angry if a child forgets himself and disobeys his parents. Let alone arguing, let alone scolding, just saying "ah" is not allowed. "And your Lord has commanded that you worship none but Him and that you do good to your mothers and fathers as best you can. If either of them or both of them come to an old age in your care, then at no time should you say to them the word "ah" and do not yell at them and speak to them noble words." (QS al-Isra:23).

There are two factors behind the primacy and glory of mothers in the Qur'an. First, through the great role of mothers towards their children. Starting from how mothers conceive, give birth, breastfeed to nurture and educate children. This role can only be carried out by mothers who are directly related to children, except in the field of education which can also be held by fathers. The primacy of the mother, which is seen in her role, is established when she is very close to the child so that an emotional relationship is formed more than the father. Meanwhile, the father is more focused on meeting the needs of the family, so the closeness with the child is less intimate.

It is not surprising that the author of this poem gives something very special to the mother, "bu'bu'na beghi ka embu'na". The fourth line, "bu'bu'na for ka embu'na", is in line with the mother's need to fulfill her nutrition. Bu' bu' (corn bran) is a foodstuff that contains very high nutritional value. Why is this bu' bu' (corn bran) given to the mother? Not to the father? Why is the father only given tompe (outer shell/coarse bran)? This question is certainly in line with the needs of the mother as the first donor of nutritional needs for her children. Corn bran is a fine and palatable foodstuff, containing many nutrients that are certainly very useful for the growth and development of children, especially for pregnant and lactating mothers.

Why bu'bu', not other foods like rice? Because when the author of this poem lived at that time, corn was the staple food of the Madurese. But the essence of the fourth line of the oral poem is that Madurese people give very high respect to the figure of the Mother. Surely this is the spirit of Madurese culture which is religious.

The meaning and philosophical value contained in children's songs contained in the seset maloko' song can shape children's character, because basically this song is sung by a mother

when feeding her child. A mother's inner touch is channeled through mouthful after mouthful of rice accompanied by the lyrics of the song *seset maloko'*. The touch of a mother's affection will form the rationality of taste, both outwardly and inwardly of a child, so that this rationality of taste will form a dimension of morality in everyday life.

Based on the words and or sentences contained in this song such as *seset maloko'*, *tompe*, *mamak* and *embu'*. The word is present in the sentence of this children's song not because of the results of the imagination space. However, these words are present based on a portrait of life that has its own meaning and philosophical value, including a sense of togetherness and religious value. The sense of togetherness is part of the philosophical meaning of the nature of *seset maloko'*. The life of *seset*, which is always together, illustrates that togetherness in life is very important, especially humans as social creatures who always need other people in all forms of activity. The dimension of togetherness itself is present in the form of social activities, such as mutual cooperation, helping each other, caring for each other, tolerant attitudes and creating a space of love between people.

The religious value contained in this song has been embedded in the community because Madurese people in general have recognized the term *bhebbu' bheppa' ghuru rato*, (mother father teacher and king/leader). In this field of study, it is more disciplined in religious studies, because in accordance with the words of the Prophet Muhammad conveyed to his ummah that the first to be respected in the family is the mother, this is expressed in the song of the child *seset maloko'* which is described in the third and fourth stanzas *Tompena for ka mama'na Bu' - bu'na for ka embu'na*. (Coarse bran is given to the father, fine bran is given to the mother). This sentence raises a big question. Because of the two types of food given to the father and mother, the fine corn bran (*bu'bu'*) given to the mother is more nutritious than the coarse corn bran / outer skin of the corn kernel (*katompe*) food given to the father. This sentence shows that respecting parents, especially a mother. God with all His greatness that no one can match Him provides the earth for us as a place to survive in striving for life in the hereafter. Of course, in life in the world we need food. Food has been provided by Allah for us, one of which is corn. Corn is the staple food of the Madurese community which turns out to have enormous nutritional value.

Values of mutual cooperation and togetherness

Humans were created by God not alone but with a partner. As social creatures, humans are expected to care about each other. In the poetry of Madurese children's game songs, there are aspects of the value of mutual cooperation found in the song *Seset Jambul* with the following lyrics:

Set budina pegha' oreng
Set budhina pegha' oreng
Jha' a gjaja'an
Mon oreng megha' seset
Mala mara tolonge

Nyare aghi..

Ajhar ata tolong

Mongghu da' cakancana

Ma'akor atatanggha odi' rokon

Set jambul, jambulla nyare kakan

Kakanah set maloko'

Ekasambel ekajhuko'

Rekarena beghi sengko'

Set Jambul, bah!

Tade' se ende' set dhamar set jambul

Pada tada' kakabbhi

Set jharum

Enda' keya.

In the first stanza of the song above, // Set budina pegha' oreng//Set budhina pegha' oreng//Jha'a ghaja'an//Mon oreng megha' seset//Mala mara tolonge//Nyare aghi// invites us not to joke if there are people who want to catch dragonflies. Instead, we are expected to help each other find them. The meaning is not to disturb people who are working, instead we are asked to help each other even though our contribution is not much.

Mutual care and help is one of the hallmarks of Islamic culture. This is because Allah directly mandates it in the Quranic proposition to all human beings. For example, in Surah Al-Maidah verse 2, Allah SWT says which means: "And help one another in goodness and piety. And do not help each other in sin and transgression. And fear Allah, surely Allah's punishment is very severe."

Professor of UIN Syarif Hidayatullah Jakarta Komaruddin Hidayat in his book entitled *Ungkapan Hikmah* said, helping friends or people around is the same as spreading gratitude vibrations to Allah SWT. The energy of sincerity in the help will spread to the people who are helped. He explained, humans should be grateful that Allah SWT can provide opportunities for him to provide assistance to others. Instead of asking others to be grateful and thankful to us.

In the second stanza, //Ajhar ata tolong//Mongghu da' cakancana//Ma'akor atatanggha odi' rokon// (learn to help others, as well as your own friends, so that it looks harmonious in the neighborhood, life will be peaceful (in our neighborhood)). The meaning is that when helping others and friends, this life will be harmonious and peaceful because life in this world cannot live alone, we must help each other.

The description of the fulfillment of self-actualization needs can also be found in the Madurese philosophy of life, namely "Rampak Naong Bringin Korong". Literally, the meaning of rampak naong is shady and shady. While the meaning of "bringing Korong" is a fenced

banyan tree. People in this philosophical allusion are like shady banyan trees that always provide shade, security, happiness, and prosperity for people under their shade (Faqod, 2021).

In the refrain, //Set jambul, jambulla nyare kakan//Kakanah set maloko'//Ekasambel ekajhuko'//Rekarena beghi sengko'//Set Jambul, bah!//Tade' se ende' set dhamar set jambul//Tada' kakabbhi//Set jharum/Enda' keya. (The buffalo dragonfly is looking for food, it eats the Moluccan dragonfly (small), the small one can be made into sambalan, yes it can also be made into lalap, (but) the rest give it to me, buffalo dragonfly! Well, no one wants to show up, the dian dragonfly; the buffalo dragonfly, they all don't want to show up (then I want the needle dragonfly). The meaning is that we should not be greedy in this life because in this life we have to share with each other, don't take everything, look at our brothers and sisters who are not able, share a little of your sustenance.

Greed or greed is one of the despicable morals described by the Qur'an and the Prophet's hadith. Because greed can have a negative impact on the person who has it, it can also have a negative impact on others, so both the Qur'an and the hadith command us to avoid it.

The desire to get something is a natural thing, and is allowed in the Qur'an and the Prophet's hadith. However, it should not be trapped in a despicable character called greed. In the Indonesian language the word covetous means always wanting to get a lot, for oneself; loba; greedy, in the sense of wanting to get as much as possible. The word covet with its various forms can be found in the Qur'an 12 times and generally means to desire or expect something, as found in Qs. al-A'ráf: 56: "And do not make mischief on the earth, after (Allah) has made it good, and Pray to Him with fear and hope. Surely the mercy of Allah is very near to those who do good".

Representation of moral values about individuals in the verses of Madurese children's game songs

The form of moral values about individuals contained in the verses of Madurese children's game songs has three forms of individual values consisting of, (1) Honesty, (2) Self-love, and (3) Diligence.

The value of honesty

In the lyrics of Madurese children's game songs there are moral aspects related to honesty. As the lyrics of the song Lir Saalir as follows:

*Lir saalir
lirsaalir alirkung
Kan akowak epakaje
Ma' ta' rengsa se nyare
Lir saalir lirsaalir alirkung
Reng ta' kowat ja' akarja*

Ma' ta' sossa budhi are
Lir saalir lirsaalir alirkung
Ka gunong ngala nyorowan

...

The verses conveyed in the song *Lir saalir lirsaalir alirkung* are very simple, but from that simplicity contains very high wisdom values, especially this poem gives advice to someone to prioritize honesty and what it is.

Related to honesty, the Madurese community has a proverb "Oreng jhujhur bakal pojhur, oreng pojhur mate ngonjhur" // honest people will be lucky, lucky people die selonjoran//. This proverb means that an honest person will be lucky in this world and the hereafter. /oreng pojhur mate ngonjhur// means that an honest person dies peacefully.

This poem reminds everyone to act according to their abilities, this relates to social interactions in society. Usually individuals in society want to be more than others. As social beings, there is always constant interaction, whether in the form of organizations, associations, or recitations. This poem gives advice to anyone not to force themselves to imitate the ways of others who have more opportunities in the financial or material fields.

Especially when having a celebration or event, as stated in the sentence, "Reng ta' kowat ja' akarja, ma' ta' sossa budhi are". (If you can't afford it, don't be forced to hold an event / so that you won't be in trouble later on). This means that we are asked to be honest or realize our true condition.

In other words, don't be pretentious. Prestige, the word is a trigger to act forcefully even though we are not capable. Prestige is also what causes someone to be desperate to go into debt here and there just to satisfy the desire to be praised, because even though materially unable but in any way can carry out a very lively celebration and get praise.

This poem reminds us to act according to our abilities, not to force ourselves just to increase prestige. Individual fame in social media according to Jean Baudrillard's Hyperreality theory in this case individuals get an assessment from someone regarding their social status and social class. This can trigger anxiety in the individual, which if the individual does not do self-regulation, the individual will potentially experience Post Power Syndrome (Suhaeb & Kahfi, 2016).

Because with excessive self-imposition, it will get trouble in the future. This poem gives a very clear and complete picture, "/ / Lir saalir lirsaalir alirkung / Ka gunong ngala nyarowan / Kope bella kabadha'an / Lir saalir lirsaalir alirkung / Peker bengong ta' karowan / Nape bula katamba'a // (//to the mountain to take wasps (bees) / the bottle is broken / the mind is confused / for me what is the medicine//).

In the verse of the song "*Lir Saalir*", there is a clear sketch depicting Madurese as people who are used to thinking before acting. Actions taken or decisions made that are not

appropriate, will cause losses and regrets in the future. The ability to think of all the consequences of our words and behavior or actions to others is something that must be owned by Madurese. "Ada' kasta e ada", which means that regret never comes in front, is a guideline for Madurese people to act.

The value of loving himself

In the lyrics of Madurese children's game songs there are moral aspects related to loving oneself. As the lyrics of the song Jen Anjin as follows:

Jen Anjin
Jen anjin lang kocipla' lan koceblung
Ngala' aéng badai bagung
Kapandiya jaga tedhung
Ta' cipla' ciblung.

The jen anjin song above presents an interesting phenomenon to study, especially the relationship between parents and children. Because jen anjin songs are sung when parents entertain their children or when parents invite their children to play. The jen anjin song is sung while swinging the child with both feet. The jen anjin song here has unwittingly educated children through the role of parents in shaping children's character.

Behind the song is the meaning of how a child can maintain cleanliness. As with the presentation of the sentence "nyello' aeng ghan sabagung, ekapandiye jekhana tedung alonca' jhabbur". From this sentence there are two character values implied. The first is persistent and hard work, the second is maintaining cleanliness. The persistence of the Madurese people illustrated in the verse of this song is how the Madurese people painstakingly search for water in the highlands with soil conditions full of rocks. This shows that the character of the Madurese people is persistent in fighting for their wishes and hardworking.

Actually, this song describes the joy of Madurese people when taking water in the river or in the well. The values in the song are an advice to children to always live a healthy life, because basically our health is not only by eating a regular diet and consuming high-protein and nutritious foods, but also by taking a regular bath every day, This is found in the stanza//Ngala' aeng gan sabagung, kapandiya jagana tedhung// taking water in the crock to bathe after waking up//, from the stanza illustrates that the bathing ritual is something that is made routine in this life, because by bathing every day, we have indirectly maintained good health.

The value of diligence

In the lyrics of Madurese children's game songs, there are moral aspects related to the attitude of hard work, diligence, and never giving up. As the lyrics of the song *Ko Soko Bucang* as follows:

Bucangnga daja ghunong
Ke temang mate
Mate esondep baringin
Baringinna konco' emmas
Saolor salaka
Nyaba' pondhuk ka taraktak
Taraktagga balang agung
Salang genta' titting
Kemma nyaba' kakan celeng.

The sentence *kaki-kaki calis* which is a free translation of *Ko Soko Bucang* can be implicitly explained by paraphrasing the sentence, namely *kaki-kaki (nya) calis*. The sentence "nya" has the meaning of belonging, while the repeated word in the word "kaki" has the meaning of more than one. This is intended as an explanation that two legs are used as a support for the calf as a muscle structure in the human body. This illustrates the character of the Madurese people who are hardworking and tireless in making a living.

The philosophy of the sentence refers to the habits of Madurese people who are known as a nomadic society. In the Madurese tradition, migrating is a social condition that seems to be a "mandatory" measure. This usually applies to those who are still young. This kind of work ethic has been widely recognized in various parts of any society, that Madurese people are indeed famous for being a nomadic society.

Wandering means looking for something else, not that it is not satisfied with what has been obtained but for the sake of seeking experience in order to enrich knowledge and create a new atmosphere in order to pursue prosperity and glory, the Madurese community has made this kind of thing like a must. In the eyes of the Madurese, there is no place for *oreng lempos* (lazy people with weak bodies) or *oreng dhalmos* (lazy people who don't like to work), *oreng bhair* (lazy people who like to play), and people who make no effort to do anything for their lives. Such people are likened to useless trash in life (Misnadin, 2007).

Ke temang mate lyrics. *Mate esondep baringin* (*Baringinna konco' emmas Saolor salaka*). (*Ki Temang is dead, Dead on the banyan tree. A banyan tree with golden buds A bar of bronze*). In this stanza of *Ke Temang dies*, *Death is hit by a banyan tree, Banyan (which) buds gold (and) a bronze bar*, states that the death that humans want is *khusnul khotimah*.. The call *Ke* means *Kyai*, the most respected person in the social strata of religious society. Whereas in the stanza *die teraktuk banyan*, and the banyan has golden buds and a bronze bar there is the word *stumble*. *Terantuk* does not mean *bumped* or the cause of death but rather the interpretation that his death was leaning on a banyan tree with golden buds and a bronze rod. While the gold buds and a bronze bar on the banyan tree are a discourse of appreciation

for the deeds done during life, so that his behavior and deeds during his life bear the fruit of gold and bronze which are placed in a high place, namely the top of the banyan tree.

Nyaba' pondhuk ka taraktak. Taraktagga balang agung. Salang genta' titting. Kemma nyaba' kakan celeng (Putting the cottage to a place). A high place that is revered. Stomping on each other's feet while standing on tiptoe (awas). Where it is put, the wild boar eats it).

The last stanza of the nyanyain also mentions the "sweet fruit" of all efforts. Efforts made earnestly are likened to placing something in a high place. Here, that something is analogous to "pondok" or pondhuk in Madurese. Pondhuk means a place to live (resembling a stall) which is usually used as a place to hang out in rice fields or fields, village kamling posts and some are even used as a place to live, pondhuk is made of wood and bamboo made to resemble a house.

Pondhuk is chosen to be likened to something valuable, which needs to be paraded to a high place. Pondhuk becomes very valuable because it is physically used as a place that can provide a comfortable effect for its users. The high place is a place that is glorified, while stomping on each other's feet and tiptoeing as a sign of excitement. This shows that the fruits of the journey need to be closely guarded with the aim of not being "eaten by pigs". The explanatory phrase "eaten by pigs" could mean "suul khotimah".

Another portrait of the persistence, unyielding attitude, and high work ethic of the Madurese community is also illustrated in the lyrics of the song Es Lilin Cabbhi with the following lyrics:

*Akaleleng kotta
Kabara' soka temor
Ajhejeagh es lilin lemma'manis nyaman ta'baddhay
Nyare pangore reng towa ban sana' e dhisa paghunongan
Es lilin cabbhi ayo bhi bhittas ngennyer ayo nyer
Nyerra otak ayo tang, tangghel ennem ayo nem
Nemmo padi ayo di, di kapandhi
Bariya re panglepor ate sangsara..*

The song es lilin cabbhi tells the story of a traveling ice seller who works to support his parents and family who live in a remote village (e dhisa paghunongan). The moral value contained in this song is the tenacity and persistence of the ice seller described in this song is typical of Madurese who are not tired and discouraged in working. They are not ashamed to do any job as long as it can make a living, is halal, and does not conflict with the laws and norms of society.

Behind their tenacity, persistence, and high work ethic, Madurese people do not set aside their strong religiosity. This is clearly illustrated in the Madurese philosophy, "Asapo' angin abhantal ombhak, apajung sajadah". That is, covered by the wind, cushioned by waves and sheltered by a prayer mat. The philosophy of "Asapo' angin abhantal ombhak, apajung

sajadah" shows that Madurese people are actually persistent in trying and have an entrepreneurial spirit but still adhere to religious teachings (Muhlis, 2016).

Interestingly, although Madurese people are faced with limited natural conditions and resources, they believe that humans have the opportunity and ability to change their socio-economic conditions with God's permission. Mini thighs are illustrated in the Madurese proverb, "Mon terro atana'ah atani. Mon terro adhagginga, adhagang" (if you want to cook rice, you must farm, if you want "meat", you must trade). This proverb illustrates that Madurese people will not surrender and depend only on fate, but must struggle and make efforts to seek the sustenance of Allah SWT (Setiawan, 2020).

CONCLUSION

Based on the results of this study, the author found three aspects of moral values of human life contained in the lyrics of Madurese children's game songs, namely human relationships with God (religious), human relationships with themselves (individual), and human relationships with other humans (social). In more detail, the relationship pattern consists of: Moral Values about the Individual which consists of, (1) the principle of honest living, (2) self-love, and (3) the spirit of hard work. Moral Values about Social consists of, (1) mutual cooperation attitude, (2) love and respect for others, and Moral Values about Religion which consists of, (1) the value of obedience in carrying out religious / God's provisions, (2) praiseworthy values, humble and spacious, and (3) the value of ripples of personal conscience.

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