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## LEARNING OF LOCAL ENVIRONMENTAL WISDOM IN ORAL LITERATURE OF MADURESE TRADITIONAL SONG IN SUMENEP

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### ABSTRACT

The purposes of this study are (1) to recognize the folklore and the value of the wisdom of the local cultural environment of Madurese song; (2) to identify the traditional song of Madurese people in Madura especially in Sumenep; and (3) to analyze the song of Madurese people based on the wisdom of local cultural environment as one of media and learning content in welcoming the 21<sup>st</sup> Century. The study of the wisdom of the local cultural environment must be built through documentation activities which resulted through research about the traditional song of the Madurese people, which must be integrated and implemented in the daily life of children in schools and children's playgrounds. This effort to save the younger generation from its extreme dependence on crazy development of technology that cannot be dammed.

**Keywords:** *The wisdom of Cultural Environment, Madurese People's Song, and Sumenep*

### INTRODUCTION

According to Koentjaraningrat (1985: 200-201) culture can be classified into three forms namely; 1) the form of culture as a complex of ideas, concepts, values, norms, rules and so on, hereinafter called the cultural system, 2) the form of culture as a complex of activity and patterned actions of people and society or called as social system, 3) the form of culture as objects of the work or called physical culture. Based on that opinion can be said culture has variety values that are in the human mind as aspects that are considered an important thing to be referred and guided in thinking, behaving and acting on all elements of life.

Folklore is part of the collective culture that is dispersed and inherited from generation to generation, between any collective, traditionally in different versions, both oral and examples accompanied by gestures or mnemonic devices. Folklore can be people's language, traditional expressions (proverbs), puzzles, people's prose (myths, legends, and fairy tales), folk songs, folk theater, folk singing, folk architecture, folk music and so on. (Danandjaja, 1984: 2).

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One of the cultural diversity that was born in Sumenep Madura is the song of Madurese with its model and its diversity. As a commitment, Sumenep people still keep enough to care and preserve the ancestral heritage that is rich in the wisdom of the local cultural environment.

Song *ti` titti` liya` liyu`, cong-koncong konce, ra-ra kotana mera, ko-soko buchang, tong ta`etong* and *jang-kolajang, ker-tanongker* dan *pa' opa' eling* are relevant if it is viewed from the side of the folklore form and the preservation of the cultural wisdom of the cultural environment in the local community.

The song of the Madurese people as mentioned above has been rarely played, now the people (read: children) change toys, it is like game online, mobile legend and youtube (tayo, masha, upin ipin, robot, etc) that are freely accessible for children through their respective junk. The transformation of values that are commonly found in traditional children's song has changed roles, the gameplay has become the top choice and the children's yard today.

While Kamdi (2017) states the competencies of the 21<sup>st</sup> century that must be owned by the generation are (1) Have the capability that is ready to work in every area of expertise; (2) Innovative and problem-solving; (3) Has a communicative and cooperative way of working (collaboration); (4) Be able to collect information / data and use it; (5) Resourceful in using technical information and media devices; (6) Having integrity and discipline in performing duties and carrying out obligations related to his profession; (7) Having Character of global citizen; and (8) Have the ability to think critically, and creatively.

Therefore, to avoid something that will continue to host children as the next generation, there needs to be a special assessment or media teaching and documentation of culture, especially in the type of folklore song of Madurese people who are now left behind and less desirable. The purpose of this study is as follows (1) recognize the folklore form and the wisdom value of the local cultural environment of Madurese songs; (2) to identify the song of Madurese people in Madura especially in Sumenep; and (3) to study the song of Madurese people based on the wisdom of local cultural environment as one of the media and learning content in welcoming the 21<sup>st</sup> Century.

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## **METHOD**

The place of research is focused in several villages in Sumenep Regency, namely Saronggi village, Saronggi subdistrict and Juruan Daya village, Batuputih sub-district based on the supporting aspects.

This study lasted for 6 months from March to July 2016. During the research activities, researchers participate participate and become part and join with the objects in the hope that there is maximum achievement of the process of identifying the values of the wisdom of the local cultural environment as one of the perspectives that became concentration in this study.

This research is a qualitative research type folklore. This research is a field research, while the approach that will be used in this research is a qualitative method in order to produce descriptive data in the form of words written or spoken from individuals or groups and behavior that can be examined. In the data collection technique, there are several techniques used by researchers that are documented in photos and video.

## **FINDINGS AND DISCUSSION**

### **Kind of traditional songs in Sumenep**

Madurese traditional song In Saronggi Village Saronggi District

Art education, including literary arts, can provide cheerful life and be able to provide balance for students' thoughts, feelings, security, and inspiration. Through art education, students are rewarded as independent individuals with all themselves and their existence. Students are appreciated as dignified and cultured human beings (East and Thomas, 2007).

The song of the Madurese is an activity played by children with age-based groupings, formerly performed by rural village children as entertainment and breaking away from fatigue.

The type of the Madurese folk is very diverse influenced by the place and the time in which the children are born. This occurs in every area including in the village of Saronggi, Saronggi subdistrict.

In accordance with the data obtained from the informants in the field, there are about six types of Madura folk songs are growing and often played by informants and

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friends as a child. Although there are basically other songs that can not be described by the informant.

From the results of interviews with informants, researchers can classify six types of Madurese hymns found in the village Saronggi District Saronggi, among others:

- *Ti' titi' liya liyu*
- *Cong-koncong konce*
- *Kotana mera*
- *Ko-soko buchang*
- *Tong-ta'etong*
- *Jang-kolajang*

According to Judistira (2008: 141), the wisdom of the local cultural environment is "part of a scheme of the cultural level (hieratic not based on good and bad)." In addition, it asserts that local culture to complement regional culture, and regional culture are the parts which are essential in the formation of national culture.

The result of observation of Madurese people song in Saronggi Village, Saronggi Sub District is educational or in other words, there is the value of local culture wisdom in shaping the character of children. So it is important there is a maintenance and preservation of the Madurese people song; either as a cultural richness or as a means of character development in children who are the future generations of the nation.

#### Madura Folk Song In Juruan Daya Village Batuputih District

As in other villages, according to the informant traditional song of Madurese found in Juruan Daya Village Batuputih Subdistrict are as follows;

- *Ker-tanongker*
- *Pa' Opa' Eling/Pa' Kopa' Eling*

The song of the Madurese people, accompanied by singing as entertainment, is having educational value. Precisely because it is psychological, pedagogical consideration and require to all the needs and the sphere of life that is unique, this aspect becomes very special (Sarumpaet, 2010: 20).

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### **Local Cultural Environment Wisdom of Madurese People Song**

*The sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life* (Wales in Ayatrohaedi, 1986:30). In addition, local genius according to Wales is the ability of local culture in the face of foreign cultural influences when the two cultures are related " (Rosidi, 2011: 29).

The exposition of Madurese song below is part of a culture that has a direct relationship with the wisdom of the local cultural environment that must be preserved in its existence. Local wisdom and multiculturalism are the appropriate teaching materials for Indonesian youth education because they affirm some values such as nationalism, harmony, and morals to build an identity (Meliono, 2011).

Song *Ti'-Titi' Liya` Liyu* lyric

#### ***Ti'-Titi' Liya` Liyu***

*Ti'-titi' liya liyu  
Poceddha koddhu'  
Na'- kana' cara reya  
Esoddu'a malem senin  
Dika pagar penang  
Bula pagar bato  
Dika ana'na temang  
Bula ana'na rato  
Dika toju' lantai  
Bula toju' teker  
Dika se apangantan  
Bula se alengker*

Song *Cong-koncong konce* lyric

#### ***Cong-Koncong Konce***

*Cong-koncong konce  
Koncena lu'-ulu'an  
Sabanyong sabiteng  
Gik-enggik, rot-sorot  
Pangantang tao abajang  
Abajangnga keta' kedung  
Ondurragi jung baba'an*

*"Nape so'on?"  
"Tamanco"*

"hu, buwang, baji"  
"Nape pekol?"  
"Geddhang"  
"Geddhang nape?"  
"Dhang canthel"  
"Minta'a ce'-once'na bagiya koceng edha'na tomang"  
"ten, mi' egigiri mama"  
"mama'na entar dhe' emma?"  
"Entar muger perreng"  
"Perrenga gabay nape?"  
"gabay Cettheng"  
"Cettheng kabaddha nape?"  
"kabaddha nase"  
"nase'na pancal koceng, kocengng buru ka pagar, pagarra esolet caceng"

" Nape so`on?"  
(orang pertama)  
"Tamanco"  
(pemain lain serentak menjawab)  
"hu, buwang, baji"

"Nape pekol?"  
"Geddhang"  
"Geddhang nape?"  
"Dhang canthel"  
"Minta'a ce'-once'na bagiya koceng edha'na tomang"  
"ten, mi' egigiri mama"  
"mama'na entar dhe' emma?"  
"Entar muger perreng"  
"Perrenga gabay nape?"  
"gabay Cettheng"  
"Cettheng kabaddha nape?"  
"kabaddha nase"  
"nase'na pancal koceng, kocengng buru ka pagar, pagarra esolet caceng"

Song Ra-ra kotana mera ra lyric

### **Ra-Ra Kotana Mera Ra**

Ra-ra kotana mera ra  
Rambut tarkolanter tar kocebung-bung  
Bungkel-kel buwana tar kolanter-ter  
Tergu' gu' buwana ta' neng teggu'-gu'  
Gumbing-bing sajikar-kar melli raming-bing  
Bintang gu'-tegguna berras palotan-tan  
Tandhu' manjamadin songkel sendho'-dho'

*Dho' nang-nang kabunang angka-ka  
Kapor-por kaporra porron-ron  
Rondhang-dhang katabing jeddhat*

Song *Ko-soko buchang*

***Ko-Soko Bucang***

*Ko-soko buchang  
Bucangnga daja gunong  
Ke temang mate  
Mate esondep baringin  
Baringinna konco' emmas  
Saolor salaka  
Nyaba' pondhuk ka taraktak  
Taraktagga balang agung  
Salang genta' titting  
Kemman nyaba' kakan celeng*

Song *Tong-ta'etong*

***Tong-Ta'etong***

*Tong-ta'etong  
ta'etong tellorra kope'  
salaitong a'dhem  
pla'gupla' sidin  
bali'koko komel  
komella' meddem  
rek-komirek main dangga' danggarusan  
nyang-nyang maddu, kalambi sino' la'lorkong  
ca'bulanceng nemmo pesse saobang  
kabelli jaran se dhabuk  
etompa'nyai se oban gaggar jalbuk  
la'can, sebuthak ngeco' acan  
la'dem, se mella'meddem paseret.*

Song *Jang-kolajang* lyric

***Jang-Kolajang***

*Jang-kolajang  
Kolajang ngekke' bunto'  
Jalto' rassa oto'  
Kalemmer matana tekko'  
Tekko'.....*

*Ker-tanongker* and *Pa' Kopa' Eling* there is a mention *Pa' Opa' Eling* also, is a hymn of Madurese people who have lyrics and meaning that is rich in the formation of attitudes, ethics and make the child's private empathy extraordinary and easy to forgive if really wrong. The singing of the Madurese people as the accompanist of the games is the following lyric;

Song *ker-tanongker* lyric

***Ker-tanongker***

*Ker-tanongker, dimma bara' dimma temor*  
*Ker-soker, sapa nyapa kaadha' lanjang omor*  
*Ker-tanongker jambuna massa' saseba'*  
*Ker-tanongker lagguna nyapa kaadha'*  
*Ker-tanongker jambuna massa' sapennay*  
*Ker-tanongker lagguna nyapa e songay*  
*Ker-tanongker jambuna massa' sacorong*  
*Ker-tanongker lagguna nyapa e lorong*  
*Ker-tanongker jambuna massa' pagar*  
*Ker-tanongker lagguna nyapa e langgar*

Song *Pa' Opa' Eling*

***Pa' Opa' Eling***

*Pa' Kopa' Eling*  
*Elingnga sakoranjhing*  
*Ana' tambang tao ngajhi*  
*Ngajhiye daemma?*  
*Ngajhiye ka Lambhi Cabbhi*  
*Kemma leollena?*  
*Leollena sarabhi settong*

**Another version of *Pa' Opa' Eling***

***Pa' Kopa' Eling***

*Pa' kopa' eling*  
*elingnga sakorangi*  
*eppa'na olle paparing*  
*ana' tambang tao ngaji*  
*ngaji babana cabbhi*  
*ka'angka'na sarabi potthon*  
*e cocco' dhangdhang pote keba mole*  
*e cocco' dhangdhang celleng keba melleng*

Understanding the singing of Maduranese people which mostly in the Madurese Language with all forms, content, expression, and substance in line with what Lubis (2008: 40) says that the national identity is a cultural character that serves as a national character building (national and character building). The cultural character that must be maintained through all activities of the young generation in preserving the Madurese traditional song by way of socializing the life of the child as a commitment to sustainability.

The culture of value in society is clearly able to maintain the balance of the environment, so it should be used as an ingredient in the preparation of teaching materials and science. Of course, this applies also to Indonesian language materials. The ability of students to learn from their ability to choose strategy depends on their awareness and local wisdom. It means cognitive achievement of students increases because of motivation and strategy in the learning process (Tosun and Taskesenligil, 2011).

The affirmation by Koentjaraningrat (2009: 89) on the culture of the local cultural environment is a group of people who are bound by the awareness and identity of cultural unity, in this case the element of language is its characteristic, this consciousness is an important part to personify identity and blend the commitment of unity in preserving the Nusantara culture that began to fade.

Local cultural wisdom based on traditional children's play (song) is very important to build Indonesian children's character, especially in Sumenep Madura, because the traditional children's game in Sumenep has meaning and rich in the values of soul-building character, attitude and a mental age of the children. These values include; (a) the spiritual value, (b) the value of the character of discipline and respect, (c) the ethical and moral values, (d) the value of social care, (e) the value of love of peace, tolerance, and friendship. In another hand, these traditional children's games is an entertainment that can establish the intimacy and friendship of fellow friends (M. Ridwan, 2017: 60).

The importance of local wisdom in learning delivered Dolphen and Hamsiah, local knowledge can be utilized for language and cultural media (Dolphen, 2014; Hamsiah et al., 2017).

## CONCLUSION

Developing and preparing learning content based on the wisdom of the local cultural environment is an obligatory effort to welcome the 21<sup>st</sup> century. Preparing the complexity of competence through the activity of a preparation of teaching materials and documentation of research results based on local wisdom is a strategic step. This effort to save the younger generation. The process of mental forging and the character of the child must be prepared through the integration of learning of established local cultural wisdom. Whether or not it is realized that mental and principle constancy is not entirely born out of the school bench, it is sometimes mental steadiness and ethical stability, forming an aesthetic mindset, can be born in an atmosphere of play and singing with peers.

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