
LITERATURE *SYI'IR* MADURA AS A LEGENSKAP OF STRENGTHENING CHARACTERS IN ELEMENTARY SCHOOL

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ABSTRACT

The purpose of this study, First, identified the strengthening of the character of the Madurese community in *syi'iran*. Second, obtaining data on character strengthening values in *syi'iran*. Third, conducting a study of the *syi'iran* text as one of the media to strengthen children's character. This research is a qualitative research, meaning that this study examines the values of character reinforcement in *syi'iran*. The approach used in this study is the analysis technique of *syi'iran* speech and text that produces and presents descriptive data in the form of reviews of words. The researcher starts the determination of informants, approaches, data collection, testing the validity of data, transcription, translation and data analysis. The results of this study are the dimensions of education, morals and religion in *syi'ir* Madura must be actualized in educating the character of students.

Keywords: *syi'ir* Madura oral literature, character strengthening, elementary school.

INTRODUCTION

Syi'ir *Syi'ir* is part of the missionary writers or writers. *Syi'iran* authors have responsibility for the moral degradation of the younger generation. Through *syi'ir*, the author intends to provide an understanding to the readers, especially the students of how to behave correctly and must be applied by a student; either to the teacher or to his colleagues.

Education in principle aims to guide the generation to be intelligent and have a noble mind. Today, the character education paradigm born from a wise and wise past has begun to disappear. The forces that support the surrounding have not cared about the moral development of their generation. Education is a compound of science and assets of the eternity of nations and countries. Education and the value of local wisdom are a necessary form. The strength of both of them is able to create a wise and civilized future education. Meanwhile, between education and the value of local wisdom has not

fully merged into a new force in the body of education in Indonesia (Ridwan, 2014: 1).

According to Lickona (2015: 11), when many communities began to think about the instability of morality, namely state schools then began to abandon their main role as moral educators. In our area, a retired elementary school teacher said, "That happened in the mid-1950s. Administrative policies came into force, that we no longer have an obligation to educate about values; and we are more required to focus on the academic field.

The above exposure shocked many parties. Since the 2000s Indonesia has in its developmental dimension required its educators to be orderly in the administration of schools, they have no small administrative obligations. The administrative responsibilities are increasingly accumulating, while the obligation to educate them is getting worse. This condition is in line with the era of the 1950s as stated by Lickona above, that educators have been negligent in improving morals. According to Latif (2009: 3), every revival movement always starts from a sign. A new sign that becomes a beacon, in the direction where people's dreams are directed; a new sign that becomes a barrier between tradition and innovation, past and future.

On the one hand, democratic education in Indonesia has not grown maximally. According to Gardner (1993), educational democracy must provide space for the actualization of the diversity of human multiple intelligences, which includes linguistic, logical-mathematical, spatial, musical, kinesthetic, and interpersonal intelligence.

The existence of folklore or *syi'ir* oral literature is important as a cultural property born from local wisdom and has developed rapidly since long ago. Folklore can be interpreted as a wealth of tradition, literature, art, law, behavior, and anything that is born by the Folk collectively. Folklore has a soul and shared property. Folklore is also an expression of cultured society (Endraswara, 2009: 21).

Folklore can be in the form of folk language, traditional expressions, traditional questions, folk poetry, folk prose stories, folk songs, folk games, folk theater, folk dance, customs, ceremonies, folk parties, architecture, folklore, folk music (Danandjaja, 2007: 22).

Mating oral literature with dimensions of character strengthening for the younger generation has become a necessity since elementary school age. Character

development is a holistic approach that links the moral dimensions of education with the social and civil realms of student life. Basic attitudes and values of the community are identified and upheld in schools and communities. Education is full of value because people determine what will and will not be imitated. The moral thought is not taught and lived in the classroom grows with moral meanings that shape student character and moral development (Ryan, 1996: 75).

METHOD

In practice, this study lasted for 8 months in Batuputih District. During the research activities, the researchers took part in enjoying the utterances of the syi'ir lyrics in order to achieve the goals and targets of research achievement to the fullest.

This method is in line with the qualitative method used by Bogdan in the form of a method used in research that produces descriptive data in the form of writings or words spoken by someone and observing his behavior.

This research is a qualitative research, meaning that this study examines the values of character reinforcement in syi'iran. The approach used in this study is the analysis technique of syi'iran speech and text that produces and presents descriptive data in the form of reviews of words. The researcher starts the determination of informants, approaches, data collection, testing the validity of data, transcription, translation and data analysis.

The study or analysis of existing data needs to be carried out as an inseparable part of data collection, especially in folklore research. Data and information that has been collected continuously will be interpreted.

ORAL LITERATURE SYI'IR MADURA

The issuance of the Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education is the government's commitment that must be escorted by its implementation. As the opening sentence in this Perpres consideration that Indonesia as a cultured nation is a country that upholds noble character, noble values, wisdom, and wisdom.

Strengthening values-based character education in literature, both oral and written, must tightly become a strong rope and knot for the future of the young

generation. Latif (2009: 84) states that in England, Shakespeare's poems have become mandatory readings from elementary school in order to instill the ethics and culture of the community. In Sweden, various banners were unfurled on festivals containing excerpts from literary works. In France, great writers inhabit the pantheon; traces of the stops in several places were given special marks.

Syi'ir Madura's oral literature as a legens for strengthening education must be supported by the existing stakeholders. Syi'ir Madura must be implemented in learning in elementary schools. The integration of Syi'ir oral literature with teaching and learning activities really as a marker and proof of Syi'ir Madura legenskap rose for the generation of the nation.

History of Syiir

Syi'ir is a type of old poem which each verse consists of four lyrics (lines) which end with the same sound. Syiir itself functions as an expression of the creator's feelings or thoughts which are usually in the form of long things such as stories, advice, religion, love and so on.

Based on the results of interviews in the field with informants, data were obtained that the types of syi'ir that had ever existed in Batuputih kenek and Juruan Daya villages in Batuputih District were syi'ir panji, syi'ir pangleburan (romantic), syi'ir figurative, syi'ir history and religion. However, the poetry that is often found today and carried out by Mr. Mansyur as a cultural actor is syi'ir religious moral advice.

فس ليالي فكييري فغجارانا	1	مون تا غريي أسولاكي دا كورونا
قباته مي دكي عي كلاسا يلم	2	جا موس دلموس سي اجارا سبن مالم

Mun ta' ngarte asoalaki da' guuna # pas li-bali pekkere pangajerenna

Je' mos dhalmos se ajera sabban malemma 3 qobater mi' deki' e kellasa nyellem

سي بدا سومفك تور تا يمان نغغ	5	يلم عي كلاس ستاهون بني سغغ
فكييران تا تناغ مركا ساكي دادا	6	رسا مالو تودوس كستا فدا بدا

Nyelem e kellas sataon benni senneng # se bada sompek tor ta' nyaman

nengenneng

Rassa malo, todus, kasta pada bada # pekkeran tak tennang margha sake'a

dada

Through this review on the 1st day in syi'ir, we can understand that asking is the best thing to do for students when they experience confusion in understanding the lesson. Because of the saying "shy to ask astray on the road". After getting answers to what is being asked, students are expected to be able to understand the lessons in full so that they can do their study support at home to the fullest and in accordance with what is expected.

The next temple is a common consequence if a student is lazy to learn (either in the formal scope or review at home). The intended consequences are in the form of "not going up to class" which is never wanted by every student because it will emerge a shame, not calm thoughts even as the world is narrow in broad reality.

مغكانا مون داداي سنتري جا غتنتغت 3 طباعة نكال عوبا بن جا كتبغتكت
عوريغ بغتكت جي سرانا فابراسا 4 تا رومسا عي عولادي سي كوبسا

Mangkana mon daddi santre je' nget nenet # toba'at nakal oba ban je' get-bangket

Oreng bangketce' sarana paberessa # tak romasa e oladi e kobasa

Lines 3 and 4 are advice to students who can be categorized as naughty. The author recommends immediately stopping naughty and being a good and dedicated student teacher. This is because the activity of seeking knowledge is a noble thing.

بن سيغا مون اكنجائه كدو ميلي 5 ياري كنجاي بي عوريغ سي فدا صالح
مركا كنجاي رجا عونغكو فيغارونا 6 سيغا غستيتي بن فابندر تغكانا

Ben senga' mon akancaah kodu mele # nyare kanca bi' oreng se pada sholeh

Marga kanca raja onggu pangarona # senga' ngastete ben pabender tengkana

The author realizes that the behavior patterns of students can be influenced by the surrounding environment (as is the theory of behaviorism) which in this case is a colleague. Therefore, the authors in verses 5 and 6 suggest to students to be careful when choosing friends. Students must choose good friends so they can support self-development in the learning process; either in the form of knowledge or behavior change in a better direction as the purpose of education.

بن سيغا كاكورونا واجب غورمة 7 مون فاجت ترو دا علم سي منفاعه

يارى رضانا كورو واجب حكوما 8 کرنا کورو ریغ تو دالم اکاما

Ben senga' ka guruna wajib ngormat # mun pajet terro de' elmu manfaat

Nyare ridhana guru wajib hokomma # karna guru reng toa dhalam agama

After discussing adab (procedures) to be friends, the author then illustrates the pattern of manners to teachers who are none other than parents in matters of religion or in other words parents in school. Being polite, respectful and hoping for the blessing of the teacher is something that must be done and always remembered by the students so that in the end it will support the achievement of useful knowledge.

The word *elmu* benefit shows that learning activities in the classroom are not only limited to knowledge (cognition), but there are two other skills that must be possessed by students, namely the affective and psychomotor in which the study is called useful knowledge; both in person, family, society, nation, and country though.

موکا سدجانا کیغیغ فتودونا

9

بن جا لوفادعاء دا فغیرانا

حاصلا دا کافغیران تمبا جاهو

10

سباب علم سى تا ابارغ فتودو

Ben ja' loppa ado'a da' pangeranna # moga sadhajana kengeng petoduna

Sabeb elmo se ta' abereng petodu # hasella de' ka pangeran tamba jeu

Based on understanding on lines 9 and 10, the psychic value is one aspect that must be considered by students in seeking knowledge because the power of God is still above all. Business carried out by humans (in this case the students) will be in vain if it is not accompanied by the power of God. The meaninglessness is in the form of the acquisition of knowledge that is not maximal or knowledge that makes it further away from the principle of the truth of God. Therefore, praying is one of the things that must be done by students so that in the end it will sustain the acquisition of useful knowledge and draw closer to the god of the universe.

Dimensions of Character Strengthening in Syi'ir

M. Ridwan (2017: 256) explained the illustration of syi'ir which is rarely used for preaching, even though the form of strengthening the character values contained in it is clear. Among the reinforcement of character education in question is the following:

1) Education Dimension

The following will be the author describing the value of education in syiir "Nasehatta Guru De' Santre".

فباغغ عوغكو أمطلع فغجاران 2 جا فولو عكاجا بن جا أتوكران

Pabajeng onggu amotla' pangajaran # je' parlo ageja' ben je' atokaran

The syiir section explained that the value of education contained seriousness in learning. This means that in the activity of seeking knowledge students must be serious and exert all their ability to understand the lesson. In addition, joking and fighting during the search for knowledge is a bolting that must be avoided by students in an effort to gain maximum understanding.

2) Moral Dimensions

Following this, the author will describe the value of education in syi'ir "terro olle syafa'at"

الوس لمبؤ تهور بسانا 3 مون ادابو ساغت اكونا

Alos lembu' totor besana # mon adhabu sanget aguna

The syi'ir piece explained the moral and behavior that must be possessed by Muslims, namely imitating the morals of the prophet Muhammad SAW. That is when we as Muslims want to obtain syafa'at (help), then we must imitate what was done by the prophet Muhammad SAW. which in this case is in terms of speech. Fellow people and the nation must always speak politely and full of manners and speak for useful matters, but as the saying goes, "The barrel is empty, it sounds".

3) Religious Dimensions

The following will be the author describes the value of education in syi'ir "Ingkara da' bulam Ramadhan "

بولان رمضان سي مولجا 1 عباده كدو جكاجا

ترو دا كنجران راجا 2 داري ذات سي محامولجا

Bualn ramadhan se molja # 'ibada kudu ja kaja

Terro de' qenjeren se raja # dari dzat se amah molja

The Syi'ir piece explained about the boasting of glory that was full of glory. Religious/divinity values are very visible in the second verse in the form of ada ibada I have to do it. This means that we as Muslims who are obedient to religion, if we want a great reward from the Almighty God (Allah SWT), then we must always fight lust and worship at all times.

CONCLUSIONS

Syi'ir Madura oral literature is a new oasis for seeding and strengthening character education for elementary school-age children. The implementation and integration of literature in achievement-oriented learning based on character and morals must be further strengthened. The dimensions of education, morality, and religion in Syi'ir Madura must be actualized in educating the character of students.

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