



Revitalization of Socio-Cultural Based *Dolanan* in the Formation of Children's Character in Javanese Families in Binjai, Indonesia

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Abstract

Traditional games or children's games are currently threatened with extinction because they are being displaced by the onslaught of modern culture which is more accepted by children. This research uses a mixed descriptive qualitative and quantitative research method analyzed with the theory of structural functionalism. There are three data collection techniques in research, namely interviews, documentation and questionnaires. The research results show that: The existence of Javanese *dolanan* oral traditions, among others; Traditional expressions, *pennyandra*, *sesanti puja*, *Wangsalan*, *cangkriman*, *Parikan*, *Tembang gede*, *macapat*, *Tembang dolanan*, Javanese style, spiritual songs, fairy tales, folk history, humor stories and folk drama: *Jemblong*, *ketoprak*, *ludruk*, *wayang*, *andeande*, the most popular Javanese *dolanan* and *wayang* songs are performed such as: weddings and religious and national holidays. The revitalization of the Javanese *dolanan* oral tradition for the formation of children's character in the family environment of the Pujakesuma community of Binjai city must be carried out considering that foreign culture has a very big influence on the character of the younger generation because the Javanese *dolanan* oral tradition is a cultural asset of the nation so it needs to be maintained in the formation of children's character in the current family environment. through the support of facilities and infrastructure, cooperation, socialization and communication. In this context, according to the social theory of structural functionalism, the family has an influence in instilling character values in children whose existence needs to be maintained and preserved.

Keywords: Revitalization, Javanese play, children's character formation, family studies

Abstrak

Permainan tradisional atau permainan anak-anak saat ini terancam punah karena tergeser oleh gempuran budaya modern yang lebih diterima oleh anak-anak. Penelitian ini menggunakan metode penelitian campuran deskriptif kualitatif dan kuantitatif dianalisis dengan teori fungsionalisme struktural. Teknik pengumpulan data dalam penelitian ada tiga yaitu wawancara, dokumentasi dan angket. Hasil penelitian menunjukkan bahwa keberadaan tradisi lisan dolanan Jawa antara lain; Ungkapan adat, pennyandra, sesanti puja, wangsalan, cangkriman, Parikan, Tembang gede, macapat, Tembang dolanan, langgam jawa, tembang rohani, dongeng, sejarah rakyat, cerita humor dan drama rakyat: Jemblong, ketoprak, ludruk, wayang, ande-ande, lagu dolanan dan wayang jawa terpopuler dibawakan seperti: pernikahan dan hari besar keagamaan dan nasional. Revitalisasi tradisi lisan dolanan jawa untuk pembentukan karakter anak di lingkungan keluarga masyarakat Pujakesuma kota Binjai harus dilakukan mengingat budaya asing mempunyai pengaruh yang sangat besar terhadap karakter generasi muda karena tradisi lisan dolanan jawa merupakan aset budaya bangsa sehingga perlu dijaga pembentukan karakter anak di lingkungan keluarga saat ini melalui dukungan sarana dan prasarana, kerjasama, sosialisasi dan komunikasi. Dalam konteks ini, menurut teori sosial fungsionalisme struktural bahwa keluarga mempunyai pengaruh dalam penanaman nilai-nilai karakter pada anak yang keberadaannya perlu dijaga dan dilestarikan.

Kata Kunci: *Revitalisasi, dolanan Jawa, pembentukan karakter anak, kajian keluarga*

Introduction

Indonesia is a very diverse and pluralistic nation, so it is rich in various customs, cultures, languages and customs. One of the cultures in various forms of art such as dance, music, carving, batik, sculpture to art in the form of oral traditions. There are various kinds of oral traditions in Javanese society, such as fairy tales, songs, games, *wayang*, *macapat*, folk tales, songs known as *dolanan*. This kind of tradition is a local traditional heritage that has high meaning and is able to influence the character of society, especially children.¹

Javanese *dolanan* is part of an oral tradition that describes character education from human behavior as a form of interaction in society and is instilled

¹ Leli Halimah, et.al., "Storytelling through "Wayang Golek" Puppet Show: Practical Ways in Incorporating Character Education in Early Childhood," *Cogent Education* 7, No. 1 (2020). Agus Cahyono, et.al., "The Song of Macapat Semarang: The Acculturation of Javanese and Islamic Culture," *Harmonia: Journal of Arts Research and Education* 20, No. 1 (2020), p. 10-18. Henry Susanto Pranoto, "Sacriligious Aspect of Javanese Gamelan: Past and Future," *Harmonia: Journal of Arts Research and Education* 13, No. 1 (2013).

in family life, which is called sociocultural. Sociocultural is a social network, beliefs, norms, oral traditions that can be used to empower people's lives in creating peace and improving prosperity.² Traditional games or children's games are currently threatened with extinction because they are starting to be displaced by the onslaught of modern culture which is more accepted by children.³

Children now prefer playing games, playing on cell phones, watching television rather than playing games. In fact, these various children's games contain educational, moral, character education and social interaction values that are not found in modern game culture, which tends to prioritize practical values, commercial profits and individualism.⁴ "Traditional children's games such as *cublak-cublak suweng* remind us to be polite or *yo prakonco* which reminds us of the importance of harmony.⁵ The rapid development of globalization and information can be easily seen and read, especially through online media. Therefore, like it or not, society must adapt to the development of globalization. One way that can be done is by introducing and instilling the values of national cultural wisdom.⁶

So far, one form of oral tradition is the Javanese *dolanan* song which has almost been forgotten, even though most Javanese people are considered to contain positive values that are in accordance with life. Therefore, in an effort to preserve

²Robert Sibarani, *Kearifan Lokal (Hakikat, Peran, dan Metode Tradisi Lisan)*. Jakarta Selatan: Asosiasi Tradisi Lisan, 2014. Suwardi Endraswara, *Tradisi Lisan Jawa Warisan Abadi Budaya Leluhur*. Yogyakarta: Narasi, 2005. E. C. Condon, *Introduction to Cross Cultural Communication*, New Brunswick, NJ: Rutgers University Press, 1973.

³ I.G.A. Lokita Purnamika Utami, "Teori Konstruktivisme dan Teori Sosiokultural: Aplikasi Dalam Pengajaran bahasa Inggris, *Jurnal PRASI* 11, No. 1 (2016). Edgar F. Borgatta and Marie L. Borgatta. *Encyclopedia of Sociology*, New York: Macmillan Publishing Company, 1992.

⁴ Nelvitia Purba, "Tradisi Lisan Dolanan Membentuk Karakter Dan Citra Manusia. Penerbit LPPM Umnaw. 2023. Ni Made Arwati and Siti Fadilah, "Pengaruh Gerak dan Lagu (Music and Movement) terhadap Peningkatan Kosakata Bahasa Inggris pada Anak Usia 5-6 Tahun di PAUD Kasih Ibu, *PAUD Lectura: Jurnal Pendidikan Anak Usia Dini*, 2, No. 2 (2019), p. 67–75. Muhamad Taufik, "Strategic Role of Islamic Religious Education in Strengthening Character Education in The Era of Industrial Revolution 4.0," *Jurnal Ilmiah Islam Futura* 20, No. 1 (2020).

⁵ Nurmiati Tanjung and Sean Marta Efastris "Upaya Meningkatkan Kemampuan Mengenal Lambang Bilangan melalui Bermain Puzzle Jam Anak Usia 4-5 tahun di PAUD Generasi Bangsa Pekanbaru, *PAUD Lectura: Jurnal Pendidikan Anak Usia Dini* 2, No. 2 (2019), p. 13–24. Ismawati Ismawati and Azlin Atika, "Pengaruh Permainan Ligu terhadap Interaksi Sosial Anak Usia 5-6 Tahun di PAUD Doa Bunda Pematang Benteng Batang Peranap Kabupaten Indragiri Hulu, *PAUD Lectura: Jurnal Pendidikan Anak Usia Dini* 3, No. 2 (2020), p. 40–53.

⁶ Nurweni Saptawuryandari, "Dolanan Anak Song as A Heritage and Cultural Identity: Globalization Challenges," Proceedings of the 28th International Conference on Literature: "Literature as A Source of Wisdom," Universitas Syiah Kuala, Banda Aceh, Indonesia, July 11-13, 2019. A. D. Gustiana, et.la., Traditional game application in developing the value of child character. Proceeding of the 2nd INCOTEPD, Yogyakarta State University, Indonesia, 21-22 October 2017.

the Javanese *dolanan* oral tradition, it is necessary to revitalize it.⁷ Revitalization of children's games is an effort to change the community due to new awareness to achieve a dream or adopt a way of life with something new or a way of life and values from the past for the growth and character education of children in the environment family.⁸ Apart from that, another important thing is that the continuity of oral tradition values through their inheritance from generation to generation needs to be pursued continuously so that the preservation of oral traditions in this modern era is maintained.⁹

Binjai City is a city where the majority of the population is Javanese and Malay. The Javanese tribe currently living in the city of Binjai is not a native Javanese tribe but a Peranakan Javanese tribe or also called Javanese Pujakesuma. In the Javanese Pujakesuma community, this is where a cultural shift occurs in their daily lives, including the Javanese *Dolanan* Oral tradition which is a characteristic of civilization that has been present since the ancestors of the timeless Javanese ancestral heritage is now almost extinct, including (1) Traditional expressions, pundits, sesanti puja, (2) Wangsalan, *cangkriman*, (3) Parikan, (4) Tembang gede, macapat, (5) Tembang *dolanan*, (6) Javanese style, (7) Spirituality songs, (8) Fairy tales, folk history, humorological stories and (9) Folk drama: *Jemblong*, *ketoprak*, *ludruk*, *wayang*, *ande-ande*, the only popular one is the Javanese *dolanan* song, wayang. only 20% are popularized. This shows that oral traditions are fading and almost extinct, especially for Javanese people.¹⁰

Based on the discussion above, the research problems include: (1). What is the existence of the Javanese *Dolanan* Oral Tradition in the Pujakesuma Community of Binjai City? Thus, the aim of this research is to determine the existence of the *Dolanan* Javanese oral tradition of the Pujakesuma Community, Binjai City and to revitalize the Javanese *Dolanan* oral tradition based on

⁷ Daru Winarti, *Tembang Dolanan Dalam Masyarakat Jawa (Kajian Linguistik Antropologis)*, Disertasi: Universitas Gajah Mada, 2016. Joko Pamungkas, et.al., "Revitalization of Traditional Children's *Dolanan* for Character Growth Jogja Values in Early Childhood." *Journal Research of Social Science Economics Ang Management* 3, No. 2, (2023), p. 315-317.

⁸ Roger M. Keesing, *Antropologi Budaya: Suatu Perspektif Kontemporer*, Translation by Samuel Gunawan, Jakarta: Erlangga, 1999. Sri Sulystiawaty, et. al., "Model Pendidikan Anti Korupsi Pada Siswa SMA Berbasis Nilai-Nilai Karakter Bangsa, Medan: USU Press, 2016.

⁹ Daroe Iswatiningsih, "Penguatan Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal di Sekolah," *Jurnal Satwika* 3, No. 2 (2019), p. 155-164.

¹⁰ Nila Afningsih and Debbi Chintya Ovami, "Fading of *Dolanan* Functions (Traditional Game) Java in the Millennial Generation in Binjai City. *Advances in Social Science, Education and Humanities Research*, Vol. 536 Proceedings ICSTEIR 2020. Nila Afningsih, "Dampak Pemudaran Tradisi Lisan Jawa Pada Remaja Di Kota Binjai. *Jurnal Penelitian Pendidikan Bahasa dan Sastra (JP2BS)*, (2019), p. 484-488. Nila Afningsih. "Study of Oral Tradition of Deli Javanese in the Fading Process of Javanese Culture to The Community in Binjai City. *International Journal of Research and Review*, (2020).

socioculture for the formation of children's character in the family environment of the Pujakesuma Community, Binjai City.

This research uses a mixed descriptive qualitative and quantitative research method analyzed with the theory of structural functionalism.¹¹ There are three data collection techniques in research, namely interviews, documentation and questionnaires. Interviews were conducted with Javanese community leaders in Binjai and academics in North Sumatra. Documentation data is obtained from journal articles, books and references related to the focus of discussion. Meanwhile, questionnaires were distributed to members of the Pujakesuma community in Binjai, North Sumatra. Structural functionalism is a sociological theory that views society as a system that has its own function so as to form harmony and order, including the family. The data analysis model used in this research is data quality testing (validity and reliability). The reliability test is the technique used to measure the reliability of observations is the Cronbach Alpha statistical test.

The Existence of the Javanese *Dolanan* in the Pujakesuma Community Binjai City

Dolanan is a type of *legon* (tembang) that has a relaxed atmosphere, fun, joy, joy and lightness without burden. Most *dolanan* songs are sung by children who are playing. *Dolanan* is usually accompanied by music and movement, so it seems fun. As a *dolanan* song, it is carried out at any time and place where children often play with their group. *Dolanan* songs are songs sung while playing or songs sung in a particular game. The meaning of tembang *dolanan* is that folk songs are a genre or form of oral folklore consisting of words and songs that are spread orally among members of a particular collective, have a traditional form, and have many variations.¹² The *dolanan* tradition continues to be preserved by the Javanese people wherever they live, including when they leave Java, such as Binjai, North Sumatra.

The Binjai community consists of 17 ethnicities and the most dominant are Javanese. The Javanese *dolanan* oral tradition is very full of sayings and adages in molding character, so it is not surprising that a person's character can be seen from his behavior, however, he still maintains good manners and etiquette, which is called "*Ono tembung wong ngunung adoh queen cerak watu*" which means there is

¹¹ Sugiyono. *Metode Penelitian dan Pengembangan R & D*, Bandung: Alfabeta, 2016. Pip Jones, *Pengantar Teori-Teori Sosial dan Teori Fungsionalisme Hingga Post-Modernisme*, Jakarta: Yayasan Pustaka Obor Indonesia., 2010.

¹² Prima Veronika, et.al., "Implementasi Pembelajaran Bahasa Jawa (Materi Tembang *Dolanan*) Berbasis Pendidikan Karakter Religius dalam Kurikulum 2013," *El-Hakarah: Jurnal Budaya Islam* 19, No. 1 (2017).

an opinion that the mountain people are far away with the king close to the rock. Javanese oral tradition here is a song which is a form of traditional literary art or folk song with a certain rhythm and playing by a group of children where the name of the author or inventor is unknown because it is passed down orally. Javanese *dolanan* songs are a means of communicating and socializing children with their environment. Through *Dolanan Jawa*, children can play and learn to sing, make physical movements, have fun and be happy and socialize with their peers. In addition, the lyrics of *Tembang Dolanan* contain messages of moral education and advice related to children's daily lives.¹³ The values of local wisdom in this Javanese *dolanan* song today in the Binjai city have experienced many shifts due to the current of globalization. Many people, especially the younger generation, think that Javanese *dolanan* songs are considered ancient and not modern. Furthermore, many noble values are no longer understood or possessed by the younger generation.

Basically, the *dolanan* Oral Tradition is a means of educational activities outside of school which is very important in the socialization process. Children learn to recognize cultural values and social norms that are needed as guidelines for social interactions and play roles according to their social position. By playing, children can determine their life path and personality¹⁴. Therefore, Javanese *dolanan* songs have beautiful and meaningful words and can be sung in certain games.

Based on the results of interviews with the Binjai City Pujakesuma administrators, there are examples of Javanese *tembang dolanan* or songs that used to be one of the things that can animate character formation which is usually done by children in a large yard, in the light of the moon, while the parents of the children. The children sat on the porch of the house enjoying their children's games such as the song *bald bald hoe*, *gotri Legendari*, *cublak-cublak suweng* and *dolanan Jaranan*.

Data from the answers to the questionnaire given to 25 administrators RRC Pujakesuma Binjai City regarding their understanding of the Javanese *dolanan* oral tradition is presented in the following table.

Table 1. Understanding the Dolanan Tradition in the Pujakesuma Community

¹³ Interviews with Ki Suhariyanto, Member of Pujakesuma Community Binjai City, July, 2023.

¹⁴ Sintia Dewi and Abdurrahman Adisaputera. "Nilai Didaktis Pada Tembang Dolanan Anak Berbahasa Jawa Di Desa Banyumas Kecamatan Stabat Kabupaten Langkat," *Jurnal Basastra* 7 no. 1 (2018).

No	Respondents' Answers	Number of Person	Percent (%)
1	Understanding the Javanese Dolanan Tradition	23	92 %
2	Performance times of the Javanese Dolanan Tradition	25	100%
3	Forms of the Javanese Dolanan Tradition	4	20 %
4	Values contained in the Javanese Dolanan Tradition	25	100%
5	Javanese Dolanan Traditions as Character Formation	25	100%
6	Obstacles to Maintaining the Javanese Dolanan Tradition	25	100%
7	The Existence of Javanese Dolanan Traditions in Binjai City	25	100%
8	Revitalization of the Javanese Dolanan Tradition	25	100%

From Table 1 it can be seen that the management of the RRC Pujakesuma Binjai City understands the Javanese *dolanan* oral tradition ($\geq 90\%$) both in terms of the definition of the Javanese *dolanan* oral tradition, the times of performance, the values contained in the performance both educational value and character formation, obstacles in maintain this tradition. However, the existence of the Javanese *dolanan* oral tradition in Binjai City comes in nine forms, including: (1) Traditional expressions, *pennyandra*, *sesanti puja*, (2) *Wangsalan*, *cangkriman*, (3) *Parikan*, (4) *Tembang gede*, *macapat*, (5) *Tembang dolanan*, (6) Javanese style, (7) Spirituality songs, (8) Fairy tales, folk history, humorological stories and (9) Folk drama: *Jemblong*, *ketoprak*, *ludruk*, *wayang*, *ande-ande*, the only popular ones are Javanese *tembang dolanan*, puppet. Drama is part of the oral tradition, but basically, drama texts are written with the aim of being performed on stage. However, actually not only that, drama texts can also be enjoyed by reading, like other types of literary works such as poetry, short stories or novels. For this reason, writing drama texts also has its own rules so that they can be read comfortably.¹⁵

From Table 1, although only 20% of the Binjai City Pujakesuma DPD administrators understand what is included in the Javanese *dolanan* oral tradition, they agree to encourage the revitalization of the Javanese *dolanan* oral tradition.

¹⁵ Ambhita and Hanifa Pascarina. "Transformasi Cerita Rakyat ke dalam Naskah Lakon Berbahasa Inggris dalam Pembelajaran Drama," *Leksema: Jurnal Bahasa dan Sastra* 5, No. 2. (2020).

This is emphasized by the talkative habits of the Indonesian people who abandon their own culture and more interested in following the flow of global culture, especially among the younger generation. Therefore, nationally, the character of this nation is at stake in a critical condition. The decline of Indonesian pride. The culture itself has resulted in the relay of passing on local wisdom values to future generations being cut off. Every effort needs to be made from an early age so that the nation's next generation can grow into people of good and commendable character. This effort can be carried out in various ways, including: getting children used to playing and singing Javanese dolanan songs which contain didactic values which are based on Javanese cultural philosophy which teaches the values of goodness, noble and noble character.

Revitalization of Javanese Dolanan is Socioculturally Based for The Formation of Children's Character

Revitalization in the Big Indonesian Dictionary means the process, methods and actions of revitalizing or revitalizing. This understanding shows that something that previously lacked power and received little attention is revived or reactivated so that it becomes very important and necessary.¹⁶ Cultural revitalization is a process and effort to vitalize culture in people's lives or an effort to make culture something very important in people's lives. Culture must be part of the supporting community. The idea of revitalization contains clear thinking which implies a positive view of several strategies, the strength of local wisdom in facing the rapid flow of globalization.¹⁷

Pujekusuma Javanese oral traditions include:

1. Traditional expressions, pennyandra, sesanti puja
2. Wangsalan, cangkriman
3. Parikan
4. Big song, macapat
5. Playing songs
6. Javanese style
7. Spirituality songs,
8. Fairy tales, folk history, humorological tales
9. Folk drama: *Jemblonh, ketoprak, ludruk, wayang, ande-ande*

¹⁶ Kemendiknas, *Model Pembinaan Pendidikan Karakter Di Lingkungan Sekolah*, Jakarta: Direktorat Jenderal Manajemen Pendidikan Dasar dan Menengah Kementerian Pendidikan Nasional. 2010.

¹⁷ Aynur Pala, "The Need for Character Education," *International Journal of Social Sciences and Humanity Studies* 3, No 2 (2011). Purniadi Putra, et.al., "The Use Malays-Sambas Expressions in Developing Character Education in Sambas Primary Madrasah in Millennial Era," *Jurnal Ilmiah Peuradeun* 9, No. 2 (2021).

However, the Javanese oral traditions above that are currently popular in performances are: Tembang dolanan, ketoprak, ludruk and wayang. Tembang, which we often hear as a Javanese art that is still and has been able to survive until now, seems to have quite complicated meanings and understandings. Tembang itself in Javanese culture is understood as, "a form of traditional Javanese poetry, poetry or stanzas which are sung in Javanese each stanza has a certain sentence line (gatra) and each gatra has a certain number of syllables (guru wilangan), and ends with the final sound of the poem (guru song; guru certain sound). An example of one of the popular songs is Cublak-cublak Suweng.

The text of the *Cublak-cublak Suweng dolanan* song is as follows:

Cublak-cublak suweng
Suwenge ting gelenter
Mambu ketundhung gudel
Mr Empong lera-lerere
Say hello to ngguyu ndhelikake
Sir-sir pong dhele kopong
Sir-sir pong dhele kopong

It means:

Cublak 'place of perfume' (and) subang
 The earrings are scattered
 The smell of an expelled calf
 Mr. Empong is toothless
 if you eat food here and there
 Whoever laughs is the one who hides
 Soy pong sir-sir that is not pithy
 Soy pong sir-sir that is not pithy

In this day and age, many children do not know or understand the lyrics or play songs, children prefer love songs that are intended for adults. This *dolanan* song is only found in a few villages. The contents of these *dolanan* songs vary, some contain noble teachings, honesty, togetherness and responsibility. The Character Education Team of the Ministry of National Education defines character as "a complete personality that reflects the harmony and harmony of the heart (honest, responsible), thought (intelligent), body (healthy and clean), as well as feeling and intention (caring and creative)".

According to Megawangi there are nine characters that are important to instill in children's character formation. These various characters are in line with local wisdom values which contain universal noble values, including:

1. Love for God and the universe and its contents
2. Responsibility, discipline and independence

3. Honesty
4. Respect and courtesy
5. Compassion, care and cooperation
6. Confident, creative, hard work and never give up
7. Justice and leadership
8. Kind and humble
9. Tolerance, love of peace and unity.¹⁸

The Javanese *dolanan* oral tradition is currently threatened with extinction, because it is starting to be displaced by the arrival of modern culture. With the development of technology, modern electronic games, such as games, computers, Play Station (PS), and other types of games are better known than traditional (Javanese) games such as *cublak-cublak suweng*, *jaranan*, *dondhong apa salak*, and so on. Lack of understanding and knowledge about the types and types of traditional children's games and songs. If this condition is allowed to continue without significant efforts from various parties, traditional children's games and songs, especially Javanese, will become extinct. To overcome the problems mentioned above, efforts are needed to revive these *dolanan* songs in order to maintain their sustainability which reflects the richness of local wisdom which is full of value. morals, religious values, and philosophical values of Javanese society^{19,20}. Basically, the *Dolanan* Oral Tradition is a means of educational activities outside of school which is very important in the socialization process. Children learn to recognize cultural values and social norms.²¹

Similar to the conditions above, the Javanese *dolanan* oral tradition in Pujakesuma Binjai has also been increasingly eroded and teetering in the face of the influence of globalization which is increasingly expanding in scope. If this condition is allowed to continue without significant efforts from various parties, traditional children's games and songs, especially Javanese, will become extinct.

¹⁸ Ratna Megawangi, *Membangun Karakter Anak Melalui Brain-based Parenty (Pola Asuh) Ramah Otak Indonesia*, Depok: Heritage Foundation, 2010. Salami Mahmud, et.al., "Building Students' Character Based on Maqāṣid al-Sharī'ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023). Nur Azizah, et.al., "The Role of Parents in Implementing the Post-School Transition," *Jurnal Ilmiah Peuradeun* 12, No. 1 (2024).

¹⁹ Muhammad Abdullah and Merya Anggraeni, "Conservation of Javanese Cultural Haritage as Strategy to Strengthen the Nation Character and Maintain the Local Wisdom (Case Study Lagu Dolanan Anak)," *E3S Web of Confernces* 202, 07058 (2020)

²⁰ Siti Yumnah. "Character Education with Islamic Insights of The Nusantara," *Nazhruna: Jurnal Pendidikan Islam* 4, No. 3, (2021), p. 547-562. Ikhrum Ikhrum, "Taghyir Within Character Building of The Islamic Traditional School Students in Aceh Besar," *Jurnal Ilmiah Islam Futura* 23, No. 2 (2023).

²¹ Maryaeni, "Kajian Tembang Dolanan dan Implikasinya dalam Pendidikan Budi Pekerti Anak Bangsa pada Pendidikan Dasar dan Menengah," *Jurnal Pendidikan dan Pembelajaran* (2009).

To overcome the problems mentioned above, efforts are needed to revive the Javanese dolanan song in order to maintain its sustainability. Thus, revitalizing or reviving children's folk songs is very important for the nation's next generation and needs to be actualized in the lives of the younger generation. Especially if it is related to national character education which is currently being promoted by all components of the nation.

Javanese dolanan songs are a means of communication and socialization for children with their environment. Through *dolanan* songs, children can play and learn to sing, make physical movements, have fun and be happy and socialize with their peers. In addition, the lyrics of *Dolanan* songs contain messages of moral education and advice related to children's daily lives. The values of local wisdom in this Javanese *dolanan* song have recently undergone many shifts due to the current of globalization. Many people, especially the younger generation, think that Javanese *dolanan* songs are considered ancient and not modern. Furthermore, many noble values are no longer understood or possessed by the younger generation. One of these noble values is found in the *dolanan* song. The existence of a crisis of noble values is one of the things that encourages researchers to discuss the revitalization of children's *dolanan* songs in shaping the character of early childhood.

Javanese *dolanan* songs are a means of communication and socialization for children with their environment. Through *dolanan* songs, children can play and learn to sing, make physical movements, have fun and be happy and socialize with their peers. In addition, the lyrics of *Dolanan* songs contain messages of moral education and advice related to these games. These games are hard to find nowadays. Games that are still used by Javanese children, although with little frequency, are ordinary games and songs. These two types of games are now starting to be replaced by modern games such as video games, Play Station, online games, game watches, and so on. Games that are classified as ordinary games are children's movements or behavior that contain elements of sport, such as rounders, benthic, *gobag sodor*, *engklek*, stilts, and so on. The name of the game sometimes only mentions the objects or tools used to play, such as: stilts, *dakon*, *bedhil-bedhilar*, *benthik*, *montor-montoran*, and so on. Games that are classified as songs are games that consist of movements or behavior accompanied by singing. The songs sung in the game are called dolanan songs.

The dolanan songs that are often used in this game are: *cublak-cublak suweng*, *sluku-sluku bathok*, *mushrooman*, *gula-ganthi*, *jaranan*, and so on. There are also dolanan songs that are only sung, not combined with games, such as: *Bebek Adus Kali*, *Oh Adhiku*, *Menthok-Menthok*, and others. Children's play songs contain teachings about noble behavior which are packaged in the form of songs or combined into games. When children sing or play games with these traditional songs, children can adopt these teachings without feeling pressured. If these

teachings have been adopted, the child's behavior will gradually be formed without pressure or coercion. The fun atmosphere in the game supports the process of adopting the noble teachings of Javanese culture in children. This of course requires reinforcement from the family and the people around them so that these teachings become part of the child's behavior. Inheriting culture to children is a process that is not easy. Child should not feel pressured in absorbing various teachings which will later become part of his personality character. For this reason, fun facilities are needed to introduce and develop various behaviors that originate from various noble teachings so that they can become part of the child's self. One of these facilities is children's play songs. The relevance of games as a means of educating children also shows that games, if used properly, can have a positive impact on educating children.²²

Further signs so that games can be effective and have added value in educating children, namely:

1. The game must be directly related to the place of study
2. Games must be packaged so that they can teach students to think, access information, react, understand, develop, and create real value for students
3. Games must give students the freedom to collaborate and be creative
4. Games must be interesting and challenging, but should not make students disappointed and lose their minds
5. Games must provide sufficient time for reflection, feedback, dialogue and integration with students
6. Games should be very fun and exciting, but should not make students look stupid and shallow.

Data from the answers to a questionnaire given to 25 members of the administrators RRC Pujakesuma Binjai City regarding the understanding of the revitalization of the Javanese *dolanan* oral tradition is presented in the following table:

Table 2. Views of the People of Pujakesuma Binjai City Regarding Management in Revitalizing the Javanese *Dolanan* Tradition

No	Respondents' Answers	Number of Person	Percent (%)
1	Understanding the Revitalization of the Javanese Dolanan Tradition	15	60 %

²² Suyatno, *Permainan pendukung Pembelajaran Bahasa dan Sastra*, Jakarta: Gramedia, 2005.

2	Need to revitalize Javanese culture	25	100%
3	Bentuk Revitalisasi Tradisi Dolanan Jawa	10	40 %
4	Facilities and infrastructure are needed to revitalize the Javanese Dolanan Tradition	25	100%
5	Cooperation between parties related to the revitalization of the Javanese Dolanan tradition is needed	25	100%
6	Obstacles in Revitalizing the Javanese Dolanan Tradition	25	100%
7	Socialization and Communication related to the revitalization of the Javanese Dolanan tradition	25	100%

From Table 2 it can be seen that the management of the RRC Pujakesuma Binjai City understands the revitalization of the Javanese dolanan oral tradition ($\geq 95\%$) both from the need for facilities and infrastructure to revitalize it in order to build children's character in the Pujakesuma community, the need for cooperation, the need for socialization and communication as well as the obstacles in revitalizing the obstacles in maintaining this tradition even though only 60% understand the meaning of revitalizing the Javanese dolanan tradition and only 40% understand the form of revitalization of the Javanese dolanan oral tradition. This is in accordance with Lorensius' opinion, which states that revitalizing or reviving *dolanan* songs is very important for the nation's next generation and needs to be actualized in the lives of the younger generation in the family environment and the Pujakesuma community of Binjai city. Especially if it is related to national character education which is currently being promoted by all components of the nation.²³ The Character Education Team of the Ministry of National Education defines character as "a complete personality that reflects the harmony and harmony of the heart (honest, responsible), thought (intelligent), body (healthy and clean), as well as feeling and intention (caring and creative)". Therefore, the revitalization of the Javanese *dolanan* oral tradition must be carried out considering that foreign

²³ Lorensius Hendrowibowo, "The Use of Traditional Games to Implement Character Education Policy in Kindergarten," *The Journal of Educational Development* 6, No. 3 (2018), p. 380-388. Sarifa Suhra, "Character Education Values in the Bugis Traditional Game of Mappasajang: An Islamic Perspective," *Ulumuna: Journal of Islamic Studies* 27, No. 1 (2023).

culture has a huge influence on the character of the younger generation because the Javanese *dolanan* oral tradition is a cultural asset of the nation so it needs to be maintained in forming the character of today's young generation.

Therefore, referring to the discussion above, it can be emphasized that *donalan* in Javanese society does not only function as a song that is usually sung by children when playing and socializing with their environment, or a song just for entertainment. More than that, *dolanan* is a very interesting work of art because it contains implied meanings, containing important moral messages as a form of good character for the nation's children. The intended meaning includes, among other things, a moral message to children to have a religious attitude and personality.²⁴

Rahmat Kartolo, an academic from Al-Washliyah University, North Sumatra, explained that even currently mastering foreign songs is also considered more classy than Javanese songs and Javanese *dolanan*. The irony is that today's children and teenagers are more familiar with songs from abroad than domestic songs based on local wisdom. Through this tradition, we can learn about the importance of working together to create common goals, respecting the rules of the game, and facing challenges with high enthusiasm, as well as helping to strengthen our identity. Because of this, Javanese *dolanan* is always synonymous with *tembang*, or again in Javanese, it is synonymous with the meaning of life.²⁵

Dolanan is a means of communication and socialization for children with their environment. Through *dolanan*, children can have fun, play and have fun in their free time. *Dolanan* songs are something that is interesting for children. Even though it is full of educational moral messages, *dolanan* is delivered in simple language so that it is easy to memorize and digest according to the level of psychological maturity or mental development of children who still like to play. The messages or teachings and religious values as well as moral values in *dolanan* are conveyed through parables and analogies which are packaged in simple but still beautiful (aesthetic) language.²⁶

According to Sumariono, Secretary of the DPD Pujakesuma Binjai, in Binjai City, Javanese *dolanan* can be said to be forming the character of the younger generation. Until now, Javanese *dolanan* songs are still performed at events such as: Weddings and religious holidays. However, in reality, with advances in technology, Javanese *dolanan* culture in the city of Binjai is starting to fade. Children now prefer games such as: games, play station. Therefore, it needs to be revitalized. The revitalization of the Javanese *Dolanan* oral tradition in Binjai City should be carried out because this culture is a national cultural asset

²⁴Prima Veronika, et. al., "Implementasi Pembelajaran Bahasa Jawa, p. 59.

²⁵Prima Veronika, et. al., "Implementasi Pembelajaran Bahasa Jawa, p. 60.

²⁶Prima Veronika, et. al., "Implementasi Pembelajaran Bahasa Jawa, p. 60.

that is maintained in order to anticipate cultural influences that have an impact on the character of the younger generation. Government support, facilities and infrastructure, cooperation, outreach and communication are really needed to revitalize it.²⁷

In line with this, according to Sutikno, an academic at Al-Washliyah University, North Sumatra, Javanese *dolanan* was born from local wisdom or local wisdom which has philosophical value in forming thoughts from the culture that is applied. The Javanese *dolanan* philosophy has several characters that can be used as educational patterns and thought patterns. For example, Javanese *dolanan* cannot be played by just one person, but requires several people, which means that every Javanese person has a social nature that depends on other people. Then the interaction in the Javanese *dolanan* game also has the meaning of togetherness, mutual cooperation, *tepo seliro*, so that in achieving harmony and achievement, good cooperation is needed so that what is aspired to will be achieved. Togetherness, harmony and *tepo seliro* are Javanese philosophies of life, which are taught through Javanese children's play, and also as teaching, harmony and togetherness and prioritizing togetherness in every action. Therefore, this Javanese *dolanan* needs to be preserved and maintained as a concept and learning model for every child who experiences the process of forming identity development so that in the future they will know the meaning and benefits of culture as identity and unification.²⁸

Therefore, it can be emphasized that the role of the family has an important role in instilling character values in children because parents are the closest people to children. The family has a big responsibility in instilling values in character formation, and this will have an impact on society in general and subsequently for the future of a nation.²⁹

Likewise, in the context of developing children's character through *dolanan* songs. If we refer to the theory of structural functionalism, the implementation of character education carried out by families based on religious values can be conveyed well through the lyrics of the play. Through this media, messages with religious value will certainly be more easily conveyed, especially to children. When children are able to understand the purpose and significance of each song lyric, it will be easier to encourage them to apply these values in their daily lives, which can start from small things in the surrounding environment. Because

²⁷Interview with Rahmat Kartolo, Academic from al-Washliyah University, April, 2024.

²⁸Interview with Sutikno, Academic from al-Washliyah University, April, 2024.

²⁹Bahrin Abubakar, et.al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 2 (2023). Teuku Zulfikar and Emawati Emawati, "Islamic Education and Religiosity: Voices of the Indonesian Muslim Communities in Australia," *Ulumuna: Journal of Islamic Studies* 24, No. 1 (2020).

messages conveyed through art, movement, dance and even while playing will have an easier and faster effect.

Conclusion

The existence of the Javanese *dolanan* oral tradition in Binjai City in nine forms, including: (1) Traditional expressions, pennyandra, *sesanti puja*, (2) Wangsalan, cangkriman, (3) Parikan, (4) *Tembang gede, macapat*, (5) *Tembang dolanan*, (6) Javanese style, (7) Spirituality songs, (8) Fairy tales, folk history, humorological stories and (9) Folk drama: *Jemblonh, ketoprak, ludruk, wayang, ande-ande*, the only popular ones are Javanese *tembang dolanan* and *wayang* is performed at certain events such as: weddings and religious and national holidays. Revitalization of the Javanese *Dolanan* oral tradition for the formation of children's character in the family environment of the Pujakesuma community in Binjai City must be carried out considering that foreign culture has a huge influence on the character of the younger generation because the Javanese *Dolanan* oral tradition is a cultural asset of the nation so it needs to be maintained in the formation of children's character in the environment. families at this time through the support of facilities and infrastructure, cooperation, socialization and communication. In this context, according to the social theory of structural functionalism, the family has an influence in instilling character values in children whose existence needs to be maintained and preserved.

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Interviews

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