

LEADERSHIP CHARACTER EDUCATION THROUGH TEMBANG DOLANAN (SEMIOTICS ANALYSIS OF TEMBANG LIR ILIR BY SUNAN KALIJAGA)

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Abstract. Character education is something that cannot be separated in a person. Leadership character education should be introduced from an early age because this is not something trivial. Because those who are still at an early age are the generation that will lead in the future. Through the song Lir ilir which is full of meaning, we can introduce the values of leadership. This research is a type of library research (Library Research). The results of the research on Tembang Lir Ilir have a meaning that is closely related to the development of leadership character.

Keywords: Character, Leadership, Lir-irir.

INTRODUCTION

Character education is a crucial component of one's self-development. Because the current generation is the generation that will take the lead in the future, education that conceptualizes character in society with strategic content should be introduced at a young age. Of course, this should not be understated because the future leaders are currently in their formative years. They must through a protracted process of getting to know the personalities of this younger generation in order to understand their qualities, which they are aware of from their education, of course.

For instance, if a child hears a dolanan song, they will undoubtedly understand what the song is about. Therefore, a significant influence on a leader's character can be easily accepted and may even affect their attitudes and personality. Early leadership development techniques can take a variety of forms. This is the rationale behind how earlier professors produced songs, particularly in Javanese, to communicate lessons, among them the importance of leadership.

When the Islamic Javanese Kingdom was in existence, children and adults in Java used to sing the song Ilir Ilir as a dholanan song. When propagating Islamic doctrine in Java, Raden Syahid—later known as Sunan Kalijaga—created this song or songs. The Wali Songo have been successful in using art to preach by bringing together a variety of long-standing arts and cultures from Java. This approach has been highly effective in enabling the transmission of art and cooperation with the objective of shaping early childhood character.

Implementation Of Character Education

Definition of Education; Education is the culmination of all the efforts made by adults working with kids to guide their physical and spiritual growth toward maturity. Or, to put it another way, education is the deliberate guidance given by adults to children in their development—both physical and spiritual—so that they can contribute to society and themselves (Ngalim Purwanto 1994). According to KI Hajar Dewantara, education is an attempt to develop children's minds, bodies, and character so that they might advance the perfection of life, which includes raising children in accordance with society and the natural world.

While education is a deliberate and organized effort to establish a learning environment and learning process so that students actively develop their potential to have religious spiritual power, personality, intelligence, noble character, and the skills needed by themselves and society (Tirtaraharja 2005)

1. Definition of Character

The word "character" is one we are all familiar with. It is frequently brought up in daily life, whether when observing someone acting well or poorly. Character is characterized as psychological traits, morality, or manners in the Big Indonesian Dictionary. Character can also refer to conduct, behaviors, or habits that are consistently performed (Sudaryanti 2012). Character is defined as values, attitudes, and behaviors that can be accepted by the larger community, such as ethical, democratic, respectful, responsible, trustworthy, fair and just, and caring, that come from societal values, state ideology, citizenship, national, religious, and ethnic cultural values that are widely accepted by Indonesian society in order to avoid causing conflict (Slamet Suyanto 2012). Instilling in students the behavioral values (character) necessary to live up to one's obligations to God Almighty, one's fellow humans, the environment, and one's country, including the knowledge, awareness, and actions necessary to carry them out (Darmiyati Zuchdi 2015). Character education is a strategy for implementing education in a facility, in accordance with the objectives. The need for character education in human existence is vital, particularly for the young leaders who will lead Indonesia's nation in the future and who are currently being chased by moral decay in a variety of institutions, including the field of education.

According to Asmani, character values can be grouped into five main values:

1. One strives to base all of their ideas, words, and deeds on religious or divine principles when developing their character in relation to God.
2. Character traits that pertain to oneself include being trustworthy, accountable, leading a healthy lifestyle, exercising discipline, working hard, having self-confidence, having an entrepreneurial spirit, and being independent.
3. Their ability to empathize and sympathize with others, as well as their awareness of their own and others' rights and obligations, is a key component of their interpersonal relationships.
4. Environmental concerns such as conserving the environment and avoiding harm are tied to character values, which are related to social and environmental issues.
5. National values are those that emphasize putting the needs of the country and state before those of the individual or group. Nationalistic ideals and respect for variety are examples of character qualities.

Character values in early childhood (Nuraeni 2014), namely:

1. Honesty

Because it will influence their interactions with other people, honesty is one of the qualities that people must possess. A person will be more liked by others and his surroundings the more honest he is. Contrarily, the environment will not like those who cheat and are dishonest. Children need to be exposed to an honest attitude at a young age through the constant modeling of adults—teachers and parents—through words and deeds. It takes a long process to develop youngsters with an honest character; results of establishing an honest mindset do not show up quickly. Therefore, character education needs to start early so that children can grow up to be a generation of good people.

2. Discipline

If a person wants to live a good life, they must possess discipline, one of the key habits. A person who is disciplined will be able to manage everything that has to be done in his life. Everything has been planned out and carried out on schedule in order to produce better, law-abiding results. An individual's attitude toward discipline is not created immediately. Every person needs a method to develop discipline in their lives. Children can be taught to be disciplined from an early age. The formation of discipline cannot be done simply once or

briefly. The development of discipline must begin at a young age and continue throughout life. Simple rules, a teacher who arrives at class on time, or other behaviors that demonstrate that the teacher is not delaying a task are all effective strategies to teach children discipline.

3. Tolerance.

A caring attitude toward others, offering chances for self-improvement, and other humane concerns are all examples of tolerance. If youngsters are raised in a setting that promotes tolerance in their society, tolerance will increase. Children therefore require role models or examples to imitate in order to cultivate a tolerant mentality.

4. Independence

Individuals require the attitude of independence. Being independent might enable someone to grow as a person on their own. A person's dependence on others can be reduced by having an independent attitude. Individuals must be taught to be autonomous from a young age through a variety of child-related activities, both at home and at early childhood education facilities.

Character education must be imparted from an early age through a procedure that is tailored to the developmental phases of children. This demonstrates the need for educators to have patience and tenacity while maintaining a balance between parental education at home and education at school in order to build children's character (Hilda Ainissyifa 2014). Education continues throughout one's life. Early childhood is when education is first provided. Both formal and informal settings can be used to deliver education. Children are first exposed to education in non-formal settings like their families and communities (Ary Kristiyani 2014). Since parents are where kids first learn to learn, they are the primary and first educators for kids. Parents must therefore exercise caution in their actions and words since children will copy anything they hear or see from their parents. Everything a teacher does to shape a student's character is known as character education. By giving examples, instructing students in effective communication skills, tolerance, and other relevant topics, teachers assist students in developing strong character traits (Ary Kristiyani 2014).

Character development is influenced by a kid's intrinsic qualities as well as his or her worldview, which includes knowledge, experience, moral standards that are upheld, parental supervision, direction, and interactions (relationships) with the child. Parents' personal circumstances as prominent persons who serve as role models and who children look up to or want to imitate set the stage for the development of character. Character teaching happens continuously throughout the child's age through the daily attitudes and behaviors of parents (Nana Prasetyo 2011).

Character building can be done through character education, which involves aspects of knowledge (cognitive), feelings, and actions.

Five educational methods (Ahmad Atabik dan Ahmad Burhanuddin 2015) :

1. Education by example

Even parents who set a good example for their kids shouldn't assume that they have taken care of all of their kids' educational obligations. This implies that exemplary is consistently offered in order to mold the child's character.

2. Education by habit (repetition)

A teacher or parent can ask a young kid (early childhood) to repeat instructions they have received from the educator in the form of previous activities they have engaged in with them (Ahmad Atabik dan Ahmad Burhanuddin 2015).

3. Education and advice

Storytelling exercises can be used to provide knowledge and counsel. This tale approach (stories) is particularly useful in educating young children because they have a high degree of interest, so when they hear something new, they will pay close attention to what the educator, in this case the teacher or parents, tells. An educator might highlight the lesson that underlies the just-told narrative at its conclusion. so that they are taught the importance of education from an early age (Ahmad Atabik dan Ahmad Burhanuddin 2015).

4. Education by giving attention and supervision

The primary premise of education, according to Abdullah Nashih Ulwan, is to pay attention to children and control what educators do (Saifullah Kamalie in Ahmad Atabik and Ahmad Burhanuddin, 2015). If you see something admirable, you urge the child to do it all the time. If you notice something bad happening, you need to stop it, warn others, and explain the repercussions.

- a. Definition of Leadership: Influence is part of leadership. Someone can lead more successfully if they have more influence over other people (Polit, D. F., & Beck n.d.). According to Timothy, who agreed with Maxwell, leadership is an influence, whereas a leader is a person who has influence. The aim of developing leadership in kids is to instill leadership values in them from a young age. Principles for developing children's leadership, including helping them discover their own identities, cultivate their abilities early, uncover their passions, and respect others. They should also be taught how to persevere from an early age in order to produce greater quality and greatness (Elmore, Dr. Tim 2002).
- b. Song Lir-ilir: Raden Syahid or Sunan Kali Jaga wrote the song Lir-ikir. The Javanese are highly accustomed to this song. He has a high level of cultural tolerance. On the island of Java, Sunan Kali Jaga conveyed his message through this dolanan song (lir ilir). He believed that if civilization was assaulted from inside, it would retreat. The meaning-filled song Lir Ilir can help the child develop his leadership qualities.
- c.

RESEARCH METHOD

This article's author searches and collects data by carefully reading and drawing conclusions from books in libraries and online journals that are the outcomes of previous researchers using the type of library research (Library Research), which is the way of writing. The scientific article also outlines the procedures for gathering, analyzing, and interpreting data from literary sources that were gathered by the author during the data collection stage in order to be discussed and interpreted by the author.

RESULT AND ANALYSIS

Many Islamic advancements have been introduced into various social groups and facets of people's lives thanks to Sunan Kalijaga. Sunan Kalijaga has the power to educate individuals from all walks of life in Javanese society.

However, he continued to make significant comments about sermons, *wedhangan*, and *wulangan* so that the long-established harmony about the development of culture and religion that may coexist becomes something that is challenging to separate and then has a significant impact on the growth of Islam. Sunan Kalijaga's emphasis on these three understandings is crucial in order to protect students from being misunderstood and to ensure that they don't make a mistake when attempting to contribute to the existence of religious and cultural harmony.

The meaning of Tembang Lir Ilir is strongly tied to the growth of leadership character. The Lir ilir song makes fascinating references to the following:

1.1 *Lir ilir, lir ilir, tandure wis sumilir*

"Wake up, wake up", we can understand the implied in the lyrics that the human figure in worldly life must have a strong personality, to be able to race against blooming plants. This means that a tough person must always be prepared.

1.2 *Tak ijo royo- royo tak senggo temanten anyar*

According to this lyric, performing dhikr will result in benefits that can help a tree regain its green and lovely appearance. Here, the tree symbolizes something that is very advantageous to us. The human self is represented in this lyric as a "plant" that is in bloom and is green in hue. As green as newlyweds' desire.

1.3 Cah angon- cah angon penekno blimbing kuwi, Lunyu- lunyu penekno kanggo mbasuh dodotiro

The term "shepherd's son" (cah free-range) is used here instead of "king," "patih," "general," or "president," among other titles. Given that Allah has also given us something to feed, namely the heart, the term "cah angon" was chosen because it refers to a person who is capable of carrying and properly "shepherding" his mother. The star fruit tree, whose five-toothed shape is well known, was asked to be scaled by the shepherd child. The tenets of Islam are represented by this star fruit. We must therefore continue climbing the starfruit tree even if it is difficult and slippery, symbolizing our best efforts to uphold the tenets of Islam despite the hazards and dangers.

1.4 Dodotiro-dodotiro kumitir bedhah ing pinggir, Dondomono jlumatono kanggo sebo mengko sore, Mumpung padhang rembulane, Mumpung jembar kalangane, Yo surako Surak iyo

Then the song's lyrics describe the purpose outlined above, namely that the goal is to wash our clothes—specifically, religious clothing. These garments are our taqwa garments. As regular people, we must occasionally be torn and punctured, thus we are commanded to always correct it so that, one day, we will be prepared when we are called to appear in front of Allah SWT. The song "ilir ilir/lir ilir," which was written by Sunan Kalijaga to awaken or excite the Muslim population in Java, undoubtedly has numerous meanings, but the most crucial aspect of it is its usage as a da'wah method. This Lilir Ilir song by Sunan Kalijaga or Raden Sahid, a multi-talented person who was both an artist and a ruler, serves to remind us that all people are fundamentally caliphs or leaders.

This lir ilir song conveys the idea that a procedure must be used to keep the "khalifah" or leader in humans in place. This suggests that in order for a person to be able to make decisions for themselves and not just rely on luck and mercy, their consciousness of their obligations must be built through lir-ilir (waking).

Tak ijo royo- royo tak senggo temanten anyar, This verse means that if you have performed dhikr, you will receive blessings that can bring back a green and lovely tree to life, as was stated in the analysis at the beginning. Here, the tree symbolizes something that is very advantageous to us. As green as newlyweds' desire. According to the author, human personalities who are capable of leading others through dhikr to Allah do so with the intention of serving everyone else as well as their own needs.

Cah angon-cah angon penekno blimbing kuwi, Lunyu-lunyu yo penekno kanggo mbasuh dodotiro; The idea that Cah Angon (the shepherd's son), the main person given work, possesses a spirit of control and protection over what he leads or shepherds, and that even the tasks he bears must be completed despite the difficulties/obstacles they face, is contained in this story. The "symbol" of cah angon in this instance makes it abundantly clear that the diversity of subjects does not allude to a high level in social order in society; therefore, the freedom and responsibility of a leadership lie with those who have the seriousness to oversee the security of their followers (their patrons), despite the fact that the surrounding dynamics or polemics have the potential to incite conflict or produce the despicable. *Dodotiro-dodotiro kumitir bedhah ing pinggir, Dondomono jlumatono kanggo sebo mengko sore, Mumpung padhang rembulane, Mumpung jembar kalangane, Yo surako Surak iyo*; The purpose of the shepherd's instruction to climb the treacherous tree is therefore served by washing our clothes, specifically the clothes of piety. These garments are our taqwa garments. As regular people, we must occasionally be torn and punctured, thus we are commanded to always correct it so that, one day, we will be prepared when we are called to appear in front of Allah SWT.

CONCLUSION

Being able to control human behavior naturally entails having rules that can protect us and everything else that becomes a part of our identity as caliph Fiil ard. Humans cannot be taught leadership skills when they are old. The path of human life begins and ends with this leadership education, so it must be introduced at a young age. Children are naturally exposed to this information through edu-tainment, more specifically through songs or game soundtracks.

This work by Sunan Kalijaga, Lir ilir or ilir ilir, is an illustration of edu-tainment that may be used to promote leadership ideals that are closely tied to this song. Being a person who must be able to rise to the level of responsibility for the benefit of others and then be able to submit to Allah SWT is a crucial lesson to begin teaching kids through a song or game so that when ss is responsible for being a leader, his leadership spirit is already unified and in accordance with the concept in the song lir the ilir.

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