The Differences of Norms and Values Criterion in Asian Society:
Sadness and Solutions: In Ethnical Musical Paradigm
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Introduction

In The Asian Countries there are five major religions, i.e. : Muslim, Catholic, Protestant, Buddhism, Hindu and many others religions. Even the differences do not make peaces but to make conflict each others among their members. In the real daily life the theory and praxis become so different, the terms of truth, bad and god behavior depend on the criterion and categories of each religion.

Religious tolerance become so difficult because every religion have a long-long history, have a long tradition, a long habit, have the rule of low that share more and more, difference habit because of difference region and also social habit this is can make the difference the way of thinking and mind set. ( Baum Gregory, 1997) . By this perspective so it is difficult to understand others religion and even in the same religion but difference on their flows. The Religious tolerances among the students in the school are difficult to reach because the symbols of religion can impact the superior and inferior student. its further more if we see about majority religion and minority. Religion is the wheel to reach political domain, for example the conflict at Mindanao, Philipina; Border line between India and Pakistan. In many countries difficult to differ whether it is religion or it is politic.

We have religion are to maintain the good relation among people, others living things, natural circumstance and to worship to the Creator of The World, Allah, All Mighty God, but in spite of that because of religion we become conflict because of any
perspectives. So we have any questions how to resolve this problem to the human education, in this discussion is limited on two question i.e:

1. How to reduce the conflict because of any paradigm on the religion

2. How we can transfer good moral for students according to the doctrine of religions by applying ethnical music

Discussion

Humanism was knowledge about the awareness of humankind to honor humankind, the awareness to make humankind to be noble both for himself and the community and his nature environment. Each kinds of cultures of humankinds in the world had learned about good behavior for the others and our environment. Geertz said about culture as it is: “The culture concept ….. it denote an historically transmitted pattern of meaning embodied in symbols, a system of in herited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes to ward life”. (Geertz, 1973: 89). We can reduce the religious paradigm conflict is by using cultural paradigm, culture is a wheel to understand other paradigm.

Abdul Munir Mulkhan, the Islamic scientist in Islamic State University is written: “... Kurang disadari bahwa Tuhan sebenarnya hadir dengan wahyu-Nya melalui kebudayaan, yaitu bahasa Arab sebagai sebuah simbol kemanusiaan, dan hanya dengan kebudayaan pula manusia bisa memahami Tuhan dan ajaran-ajaran-Nya. Dari sini penting diakui bahwa kebudayaan adalah jalan mencapai Tuhan, bahkan jalan Tuhan itu sendiri”. (Mulkhan, 2008: 3) He was said that God present to the world by culture that is
Arabian Language and by culture men understand The God and His ordered., even culture is the way of God it self.

Cultural perspective can make us to understand our religion more depth and it can constitute way to understand in depth with others religion too. It is why we can understand and to become the follower of the one religion that come from a long-long way from our region, far a way from our country, because we understand its cultural perspective and paradigm. If we can understand others religion by its cultural perspective and paradigm in depth we can love the others religion too and that is the way to heaven, the way to serve The God and love the world and others living things.

Music is the parts of culture, if we use Geertz’s meaning of culture, music is a paterns of meanings, norms and behaviors embodied in symbols and so on, so we can more tolerance to others religion like we have perspective, paradigm in Ethnic Music. In the Ethnic Music we have perspective like this: “(1) Music hanya bisa dipahami berdasarkan konteks cultural dimana musik itu berada, (2) Kriteria baik dan buruk sesuai dengan kaidah estetis dan etis masyarakatnya, (3) Music tidak dapat diperbandingkan seperti halnya teknologi, ekonomi dan kebudayaan fisik” (Harahap, 2000: 24). Ethnical music can be understand by cultural contexts where is the music being, Criterion about good and worst depend on their ethic and aesthetic according to its society; ethnic music can not be compare like technology.

The criterion of good and worst kroncong music, different with jazz music, different with seriaosa music, if we become a jury for music festival we can not use just the one perspective criterion because it is very difference criterion god and worst these music have the difference rule in each genre of music. We can adopt this
ethnomusicology perspective to things about others religion. We just can to understand (in depth) others religion by learn its cultural contacts in their societies, The good and worst criterions depend on the rule ethic and aesthetic their societies, We can not compare others religions like technology.

We can reduce the religion conflict by use the paradigm in music. In the music materials we have melody, rhythm and harmony. In the song melody there are one note, one sound that differ one to others combine to gather become a good song melody. In the rhythm there are difference accent from one to others but become a good rhythm in a song. One sound and others one sounds compose together become a good harmony. So in music there are perspective id est not just unity in diversity but also harmony in diversity. Any musical instruments, sound and vocal combine together become a good music for human being. The religions can be have the same perspective as music, harmony in diversity, make a good life for human being and serve, worship The God.

Every Ethnic in Asia have a traditional music, traditional music in every ethnical music have a function according to their society. Traditional music usually had function to maintain the rule, norms, institution, ethic and aesthetic according to native members of its cultures. So we can adopt the emic paradigm to resolve the meaning behind its music, emic construct are account, descriptions, and analysis expressed in terms of conceptual schemes and categories regarded as meaningful and appropriate by the native members of the cultures whose beliefs and behaviors are being studied.( Lett, 1987) The emic construction can be use to understand others religion for depth understanding and

verstehen about others religion
Folk song in traditional music, like folklore have function to its society, folk song have function: projective system to assert their vision, to legalize institution, to pedagogical device for child and to controlling its society (Bascom in Danandaja, 1991: 19). Folk song have three kind of form (a) functional song; (b) lyrical song; (c) narrative song. Functional folk song for examples to make children to sleep (lullaby); to make people more work hard; and to communication for more close each others by ply song. Lyrical song, the song that have a long lyric and always conjunction. Narative song is to tell about the good heroes men, woman. Folk song have function to entertain and pleasure, for have a good motivation to work and life; to maintain the patterns of society; to educate children and also for social critic its society.

Folk song for lullaby, this song have mention to close with mother and families which have hope for become a good men next. The song like this is Nina Bobok. Taka lela ledung. The song that its meaning for work hard: Holobis Kontul baris, Padle your own canoe. The song for social critic: Cucak Rowo, Koning koning. The song for ply and human relation: Jamuran, Menthok-menthok. The song for a good behavior: ande-an de lumut, bawang putih, aja lamis, aja sambong, gunhul pacul. The song to love country and work for country: Arokoku No Hanna, Tanah Airku.

The Japanese song, Arokoku No Hanna is the the song that inspire the great actor from Indonesia. He come from the lower class artist, if he get troubles in life he always remember the song Aikoku No Hanna, that he get when he learned at elementary school. He always remembers that he must brave and become the flower of the nation like the lyric of that song. The song always in his mind and gives spirit and after all He become a
great artist in Indonesia, and close to the President of Indonesian Country. The song is

Like this:

**Arokoku No Hana**

¾ Do = Bb

! 5 . 5 ! 1 . 2 ! 3 . 1 ! 5 . . !  
Mas hi ro ku Fu ji no

! 6 . 1 ! 7 1 6 ! 5 . . ! 5 . . !  
Ke da ka sa wo

! 3 . 3 ! 6 . 1 ! 5 . 6 ! 5 . . !  
Ko ko ro no tsu yu i

! 1 . 1 ! 3 . 2 ! 1 . . ! 1 . . !  
Ta te to shi te

! 2 . 2 ! 5 . 3 ! 2 1 2 ! 3 . . !  
Mi ku ni nit su ku su

! 5 . 5 ! 1 7 6 ! 2 . . ! 2 . . !  
O mi na ra wa

! 5 . 5 ! 3 . 3 ! 2 1 2 ! 1 . . !  
Ka ga ya ku mi o no

! 7 . 2 ! 1 7 6 ! 5 . . ! 5 . . !  
Ya ma sa ku ra

! 1 . 1 ! 7 . 6 ! 3 . 6 ! 5 . . !  
Shi ni sa ki mi o u

! 6 . 6 ! 3 . 2 ! 1 . . ! 1 . . !  
Ku ni no ha na
The traditional folk song from Java-Indonesia, that tell about conceit for example is 
*Gundhul-gundhul Pacul*, that tell Human must polite and honesty. The lyric of this song 
is like this: *Gundhul-gundhul pacul cul, gembelengan nyunggi nyunggi pacul cul 
gembelengan, wakul glimpang segane dadi sak lapang, wakul glimpang segane dadi sak 
lapang.* The other song like *Oh Adikku*, that tell about to love to the younger sister and 
brother: 

**Oh Adikku**

*Oh adikku kekasihku aja pijer nangis*
Mengko dolan karo aku ana ngisor uwit manggis
*Delo maneh Ibu rawuh ngasto oleh-oleh*
Gedang goring kuweh moho
Adik diparingi. (Java Etnhic Music from Indonesian)

In order to children, students at elementary and secondary school get freedom 
from religious mental pressure and religious political need so the materials of moral 
education taken from the universal norms and values as human being in the Asian 
Countries World. Students learns about to life together as social human being in the 
World, in the all mighty world and worship, appreciate to the creator of all mighty World 
So children, students learn about love, justice, honesty, work hard, help, attention to 
others and the like. All subject mater of moral education can be expressed on the 
traditional songs that exist. They can learn a good moral and behavior without force them 
but tell them and encultural them by folk song, traditional song. By playing music and 
vocal, students do not neglect, they enjoy but the mission of moral can came in, they 
enculturized by the good motivation and in depth in their mainds (terbatinkan).
Moral do not just theoretically, just in conceptual, after sing we tell to the students how deep the meaning of this song. In order to the song become operational, the students are conducted to show the rally life and doing like this song suggested.

Conclusion

Ethnical music paradigm can giving us learning about how we can tolerance with others perspective religion by learn the materials that exist in the music and traditional music, harmony in diversity by understanding in depth with emic construction. Moral for human life in order to human can live in the world love, peace, pleasure like in the heaven do not moral for just our each religion.

Moral education and its god behavior for men can began with learning and playing traditional music, folk song that have four function in the societies that is for god relation to the family, for work hard, for worship The God, for education and for the pattern maintenance. After learn music and song, we learn the meaning behind the word of that song and practically in our day life.
REFERENCES


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