

Moral Values In The Song of *Cublak-Cublak Suweng*

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This paper will discuss the moral values to be found in the song *Cublak-cublak suweng*. *Cublak-cublak suweng* is a children's song of Central Java which has always been sung in the traditional game of the same name. *Cublak-cublak suweng* literally means a box of treasure. Broadly speaking, *cublak-cublak suweng* tells about God's grace, and how His grace is spread across to people around us. However, there are also some people who don't know about the existence of such grace. Only those who live a simple life of humility, sensitivity to the environment and respect for other people will get *suweng* (treasure). Therefore, the moral values contained in the song *cublak-cublak suweng* teach that, as a being created by God, an individual must always draw closer to Him, understand the essence of life when facing life itself, and have a pure and noble heart when being grateful for every grace given by God. In addition, individuals should respect each other.

Keywords: cublak-cublak suweng, moral values, heart

A. Introduction

In the modern era, a variety of technological tools have become a necessity for most people, including children, so it is not surprising that children are born and grow up in the modern era is less or even not familiar with traditional games. This is because the game they know is that the modern game tends to be an individual, such as *playstation*, *game* applied in computers, and other modern games contained in *timezone*. In addition, more modern game were played in an enclosed, so the child is less social interaction and cannot emotionally involved with other children (as a friend). If this is done continuously, then the child will have the individualistic nature, lack of attention to friends, and less able to share with other friends. Although modern children's games are believed to increase intelligence and creativity (Suyami, 2012:3), however, because of its personal nature, may have an impact on children's growth into a selfish generation, as well as a lack of sensitivity in understanding the environmental conditions. These conditions do not affect the planting of manners in children. Though manners are very important, because it is the foundation of moral character that needs to be developed early on. A similar statement was expressed by Suyami (2012:1) that

character is very important in human life, both personal and human as human beings as social beings, as it is the moral basis for human life in treading.

In contrast to the modern game, traditional games that might be considered old-fashioned by most urban communities, in it will be full of moral values, manners and noble values that need to be taught to children. This statement is reinforced by Dirgantara (2012:14) which reveals the traditional game is not a game but a game that without meaning that full noble values and norms that are useful for children to understand and find a balance in the order of life. In the traditional game a child can not play alone as well as in the modern game. They need a friend to be able to do so. If done alone, then the game can not be done. For example, a game of *petak umpet* cannot be played without other friends, as well as game-cubak cublak Suweng. This game cannot be done without the involvement of other people. Thus, it can be said that the traditional games (Astuti, 2013:3) teaches shared values, the nature of sportsmanship, drive to achieve, and obey the rules.

Unfortunately, today traditional games that have moral values, norms, and full of a lot of philosophy of life has been abandoned by most people, especially the children. One of the traditional games that have been abandoned by the children is cublak-cublak Suweng.

Traditional game cublak-cublak Suweng is a game that comes from Java. Judging from the group (Ki Hadisukatno in Suyami, 2012:3), traditional game cublak-cublak Suweng included in the group with songs and rhythm games. Thus, indirectly, the traditional game besides containing noble values and norms, as well as teach and train children in the art sound and musical taste.

Related to this paper, the discussion focused on the moral values contained in the song of cublak cublak Suweng. The moral values revealed by the lyrics of the song of cublak-cublak Suweng. Thus, the question can be asked, whether the moral values embodied in the song of cublak cublak Suweng?

B. Moral Education

Talking about moral education, of course, study of the education of the virtues that need to be taught to someone. Throughout history, morality transmission has been present in education. Furthermore, many people believe that there is a connection

between learning academically and the development of mental power, and the learning of moral values and the development of strength of character. The development of the intellect and of moral character are intimately related. Therefore, moral education is one of the important things taught in schools especially in children. Moral education is the guidance and teaching of good behavior and values. Moral education is taught to young children in schools, providing them with a sense of politeness and lawfulness. It is as expressed by Rostan (2005:109), this is one main reason many people believe that morality education belongs in schools. Additionally, schools are responsible for guiding children in the step by step developmental process, and moral development or learning ethical values is a step in the process of greater development.

The ancient Greeks called developmental or learning moral values that can be taught ethics consists of four things (Lickona, 2001:2-3) namely, prudence or practical wisdom, justice, fortitude, and temperance. They considered prudence, or practical wisdom, to be the master virtue, the one that steers the others. Wisdom tells us how to put the other virtues into practice. It tells us when to act, how to act, and how to integrate competing virtues (e.g., being truthful and being charitable toward someone's feelings). Wisdom also enables us to make the essential distinctions in life: right from wrong, truth from falsehood, fact from opinion, the eternal from the transitory.

The second virtue named by the Greeks is justice. Justice is the virtue that enables us to treat others as they deserve to be treated. In their character education efforts, schools often center on justice because it covers all the interpersonal virtues, that are civility, courtesy, honesty, respect, responsibility, and tolerance that make up so much of the moral life of the school. Justice is clearly important, but it's not the whole story.

The third, often neglected virtue is fortitude. Fortitude enables us to do what is right in the face of difficulty. The right decision in life is usually the hard one. One high school captures this truth in its motto: "The hard right instead of the easy wrong." Fortitude, in the words of the educator James Stenson, is "inner toughness." It enables us to deal with adversity, withstand pain, overcome obstacles, and be capable of sacrifice. If you look around at the character of our kids and many of the adults in our society, we see a character that is soft and self-indulgent, that lacks the inner strength to

handle life's inevitable hardships. Patience, perseverance, courage, and endurance are all aspects of fortitude.

The fourth virtue is temperance. By this the Greeks meant something profound, namely, selfmastery. Temperance is the ability to govern ourselves. It enables us to control our temper, regulate our appetites and passions, and pursue even legitimate pleasures in moderation. Temperance is the power to say no, to resist temptation, and to delay gratification in the service of higher and distant goals. An old saying recognizes the importance of temperance: "Either we rule our desires, or our desires rule us."

Lickona is one of the experts (Ariyanto, 2011:4) which is develops learning moral values in order to establish the nature or characteristics of the child, and the theory expressed by Lickona is considered by many educators are better suited to form the character kid. Furthermore, the view of Lickona (1992; Ariyanto, 2011:4) known as educating for character. In this case, Lickona refers to Michael Novak philosophical thinking who argued that the character / nature of a person is formed through three aspects, namely moral knowing, moral feeling, and moral behavior. These three aspects are inter-integrated with each other, as shown in Figure 1.

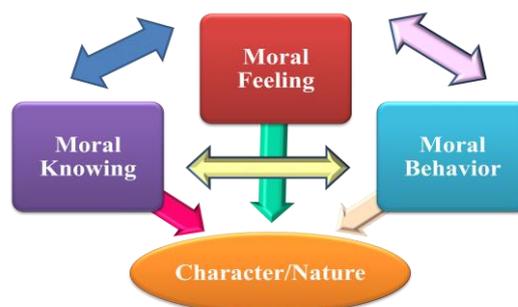


Figure 1. Three aspects that make up the character / nature of a person and an integrated with each other.

Based on these descriptions, Lickona (Faturrohman, t.t: 9) argues that the formation of character / nature of the child can be done through three aspects, that is: 1) the concept of moral (moral knowing), among others, include moral awareness, moral knowledge, moral reasoning, and knowledge self; 2) moral attitudes (moral feeling), among others, includes the conscience, self-confidence, empathy, love kindness, self-control, and humility, and 3) moral behavior, among others, include the ability,

willingness, and habits. Thus, the result was the formation of the attitude of the character of the child can be seen from three aspects, namely the concept of morality, moral attitudes and moral behavior.

Furthermore related the description, the pupil/children needs to learn (Arthur, 2003:42) to balance self-interest against the needs of others and develop a capacity to show generosity, extend friendship and express a sense of sympathy for others. This will involve behavior, attitude, feelings, and rationality.

Thus, moral education (O'Leary, 1983; Arthur, 2003) is concerned with the development of reason and of a person's ability to act morally appropriate ways. These, however, are not two separate enterprises but rather linked by way of traits of character. In developing those traits of character known as virtues, moral education enables a person to act for good reason.

C. Cublak-Cublak Suweng

Cublak-cublak Suweng is one of the traditional game of Java which is usually played by children. Concerned with Java, the culture in the area has many unique characteristics filled with symbols and profound meaning, so it is with this game. In addition, much of the meaning contained in every motion in this game. Not only in the game only contained many meanings, but also in *cublak-cublak suweng* song that was sung when the children play this game. Moreover, in songs in Javanese culture called dolanan, many also contain high values. Dolanan song (Nurhidayati, nd: 2) is a part of the Java song that the singing accompanied by the game.

According to Ki Hadisukatno (Suyami, 2012:3) traditional children's games can be classified into five types, namely a game that is imitating adult behavior, game to try the strength and prowess,, game to train your senses, play with language exercises, and games with songs and rhythms. Game that is imitating adult actions, among others, can be exemplified in the game *pasaran*, *manten-mantenan*, and *dhayoh-dhayohan*. Game to try the strength and skills, among others, can be exemplified in the game *gobag sodor*, *gobag bunder*, *bengkat*, and *benthik uncal*. At this game, a lot of children who do not realize when they're actually practicing physical strength and prowess. Game to train your senses, among others, can be exemplified in the game *petak umpet*, *main kelereng*, and *dhakon*. As with any game to try the strength and prowess, in this game

the children are also not aware if they were actually fingering skills training with hands, counting numbers, estimating distances, sharpen vision and hearing instruments, and practice the skills hands. Furthermore, games with language training, among others, can be exemplified in a game with puzzles and riddles. In this game the children would be tell a story and then make the puzzle as expected, and then another friend guessing riddles posed. Here, in fact they taught language skills and increase intelligence. Last game of the group with songs and rhythm games, among others, can be exemplified in the game *jamuran*, *ancak-ancak alis*, and *cublak-cublak suweng*. At this game, children are taught to sing and also taught to have a musical sense.

If the views of the group, the game *cublak-cublak suweng* is a game that was accompanied by the song of the same name, and dolanan song of *cublak-cublak suweng* is a popular song in the Java community. As for how to conduct game of *cublak-cublak suweng* can be described as follows (Nurhidayati, nd: 5).

1. The game is generally followed by a minimum of three children, with roles: leader, son is "*dadi*" (so), and a playmate;.
2. A child who "*dadi*" in prostration;
3. One of his friends ahead of the game by way of distributing Suweng (symbolized by gravel) into the palm of the hand more friends open in the back of the child "*dadi*". Suweng screenings (gravel) is accompanied by singing along to sing *Cublak-cublak Suweng*. Children who "*dadi*" must think and be aware of in order to guess the gravel screenings are holding it appropriately;
4. After a few rounds, gravel submitted to one of the children to be hidden in his grasp;
5. Children who "*dadi*" must guess who keep the gravel at the time *sir sir pong dhele kopong*, *sir-sir pong dhele kopong* lyrics sung;
6. If the guess was missed, then the child should be "*dadi*" again. If the guess is right, then the child should hold the gravel in place of the child "*dadi*".

Complete the game of *cublak-cublak suweng* can be seen in Figure 2.



Figure 2. The game of *cublak -cublak suweng*
(Source: *Biografi Tokoh Dunia*, 2013)

Furthermore, regarding the lyrics of the song of cublak-cublak Suweng there are various versions. But, at this writing lyrics of cublak-cublak Suweng used a song that is often sung at large. Here are the lyrics to the song of cublak-cublak Suweng.

*Cublak Cublak Suweng,
suwenge teng gelenter,
mambu ketundhung gudhel,
pak empo lera-lerere,
sopo ngguyu ndhelikake,
Sir-sir pong dele kopong, sir-sir pong dele kopong.*

D. Moral Values in Cublak-Cublak Suweng

Contained in a traditional game in Indonesia occurred teaching high values typical of Indonesia, among others, such as togetherness, mutual cooperation, joy / happiness, and mutual respect. If the game cublak-cublak Suweng contained Javanese cultural values such as children to behave responsibly, alert, honest, brave, sportsmanship, and fair, then the song of *cublak- cublak suweng* contained moral values that need to be taught to children for the next understood as a provision in treading later life.

Moral values in the song of cublak-cublak suweng that the man taught how to look for treasure in tread life. It is described in which a word *Suweng* woman in ear ornaments and more valuable than the earrings. *Suweng* been identified as a treasure, while cublak meant as a place / container of *Suweng* (treasure) is. Thus, poetry *cublak-cublak suweng* can be interpreted there a place / container, which place / container to store a treasure. Furthermore, *suwenge teng gelenter* intended his property scattered everywhere. In the game, it looks as a child who "dadi" and holds *Suweng* (gravel) passing from one hand to the other. This intent can also be described by the abundance of life (Karlin, 2012:2).

The next verse is *mambu ketundhung gudhel*, can be drawn that the treasures are scattered everywhere wafted by morons (*gudhel* = calves were identified with ignorance) and induce those who do not have the inner satisfaction, knowledgeable narrow to rush the search for treasures. Because they do not have sufficient knowledge of good soul, then even though many feel finding treasures they consider valuable, nonetheless they still feel less and always look left-right (*pak empo lera-lerere*). Success, material, big names, positions, all of which are considered abundance still result in

confused and unsatisfied. Then proceed to pak empo lera-Lere, which means pack empo glancing to and for *Pak empo* (Karlin, 2012:3) described as the opposite of *gudhel* (calves). *Pak empo* is a human figure that has grown up and trying to find the treasure (*Suweng*) are scattered everywhere. *Pak empo* is manifested as a rational human being, and in contrast to *gudhel* identified with ignorance, so *pak empo* is considered to be dancing treasure. Related to *cublak-cublak suweng* games, form of *pak empo* is children who "dadi" and play in prostration, and must guess who store up treasures (gravel) is.

Furthermore, poetry *sopo ngguyu ndhelikake*, Behind all this, there are people who have found abundance. Those who have found such a treasure, look at the people who are always chasing false abundance, they just laughed. As if they were laughing because it determines that the property is scattered everywhere were false.

Last poem that *Sir-sir dele kopong, sir sir pong dele kopong*. This poem describes people who are stupid (*gudhel*) shouting that they had found the treasure. Though they do not know anything (*dele kopong*), but a lot of talk. Thus, *sir pong dele kopong* depicted with a conscience void (empty), there is no content.

Based on what has been described about the song of *cublak-cublak suweng*, it can be said that the concept of abundance in the song teaching him life in humans, that the search for the treasure of conscience required (sir) the net. As a being created by God, an individual must always draw closer to Him, understand the essence of life when facing life itself, and have a pure and noble heart when being grateful for every grace given by God. In addition, individuals should respect each other.

E. Conclusion

The song *Cublak-Cublak Suweng* that was sung in in the traditional game of the same name, contains a lot of moral values as moral cultivation. In addition, the song's composer has created a life philosophy that value is very deep and full of glory lessons. Therefore, the moral values contained in the song *cublak-cublak suweng* teach that, as a being created by God, an individual must always draw closer to Him, understand the essence of life when facing life itself, and have a pure and noble heart when being grateful for every grace given by God. In addition, individuals should respect each other.

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