



PROCEEDING

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Bengkulu, September, 28th - 30th, 2017

Literature and Humanity

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Prof. Dr. Suwardi Endaswara, M.Hum
Dr. Rokhmat Basuki, M.Hum.

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Dra. Yayah Chanafiah, M.Hum.
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BALINESE FOLKSONG AS A WORK OF TRADITIONAL VALUE ENCULTURATION IN MODERN CONTEXT

Ni Wayan Sumitri

Faculty of Language Education and Arts, Institute of Teacher Training and Education

ABSTRACT

This paper describes the Balinese Folksongs as a vehicle for the enculturation of traditional values in the reality of Balinese society in a modern context. One of them is *gending rare* (special song for children). The objective is to know the role of *gending rare* as the inculcation of traditional cultural values in children in an increasingly globalized modern world. This research is descriptive qualitative research with data collection procedure through literature study and direct observation. The main data source is a collection of traditional Balinese children's song collection books. The findings indicate that the meaningful *gending rare* has a very important role in the process of enculturation of traditional Balinese cultural values which includes learning of language and literature, the introduction of the environment, and the instilling of philosophical values and advice related to the value of social life. These values can be used as guidelines in behavior such as thinking, acting and behaving to overcome the present and future life. For example, social norms, solidarity as well as advice that is universal which is still relevant in the context of the reality of modern life. Therefore, *gending rare* as part of local culture should be preserved, reflected, and applied its values in everyday life.

Keywords: Balinese folksong, enculturation, modern

INTRODUCTION

Bali Island is an island located in mainland of Indonesia. Bali Island is famous as one of the world's tourist destinations, in addition to having a natural beauty is also a wealth of culture, customs, traditions, and religion. One of the cultural richness is in the form of oral culture in the form of people's song. The existence of the Balinese folksongs is still alive and it survives up to this day. But to further popularize its existence as a cultural product inherited by the ancestors, it is necessary to get attention as one of the form of preservation of traditional culture.

Folksong in general is one of the products and practices of culture passed down through oral tradition born of the activities of certain groups of people. According to Brunvand (1968: 130) folk song is one of the genres or folklore forms consisting of words and songs, which circulate orally among certain collective members, in traditional form, as well as many variants. On the other hand, Lomax (1968: 274) also states that folk songs are inherited through the oral tradition of certain people as a cultural heritage that is passed on to know the ancestral messages. This suggestion implies that people's songs are created because of the information to be conveyed.

According to (Brunvand in Dananjaja, 1986: 145-146) the types of folk songs can be distinguished on 1) people song that is called *proto folksong* is the folksong created the first time. In the United States, this type of singing is called *wordless folksong* that is a folk song without words like the Kecak dance in Bali; 2) *near song* is a folk song that features the lyrics rather than the song. Both types of songs can be classified as a part of people's songs that are not real, because they do not have the same lyrics and songs. While the folk songs are quite true are: a) a functioning folksong of folk songs whose words and songs play an equally important role such as lullaby song, singing work, and singing of games; b) lyrical folksong, ie, the folksong whose lyrical texts represent an anonymous feeling of emotion; and c) a folkish narrative (narrative folksong) is folksongs tells a story. The Balinese singing also has such criteria.

The hymn of the Balinese is an oral tradition of the traditional Balinese literary type is the product and practice of Balinese culture, often called *gending Bali*. *Gending Bali* includes: (1) *gending rare* or *sekar rare* (singing for children), (2) *sekar alit* consists of *geguritan* and *peparikan*, (3) *sekar madya* or *kekidung*, and (4) *sekar agung* or *kakawin*. The singing of Balinese people, especially *Gending rare* is a traditional Balinese song created for the singing of children that can be classified in oral literature. It is said oral literature, because the delivery is done orally from generation to generation. *Gending rare* is usually sung at the time parents take care of their children (early age) such as child lull, bathing children, when children are fed, when children play with peers, and sung at school on the level of Kindergarten and Elementary School (child age 5-12 years). This method is one way to establish emotional closeness between parents and children. The establishment of a close relationship with the child then the parents will be easy to instill a moral education through the lofty messages contained in the poems of *gending rare*.

Etymologically *gending rare* comes from two words namely the word *gending* 'singing', and the word *rare* 'child'. *Gending rare* texts are free poetry, sung by Balinese language in general. The text structure of *gending rare* is not bound by the rules of poetic meter as well as other traditional Balinese poetry, such as *sekar alit* called *geguritan* or *peparikan* whose form is bound by the *lingsa*. In the *lingsa* is the number of syllables and the final sound in a verse of *geguritan* (see Mayuni 2015). However, *gending rare* basically also has a binder, which tie is just beauty, so that children are interested to listen and sing (Tato, 2010: 1). According to Gautama (1991: 4-5) *gending rare* has a distinctive characteristic namely, (1) using simple sentences easily understood; (2) when new children learn to sing is generally guided by voice; (3) the contents tend to be funny; (4) more imitation of game play; (5) contains advice. Although *Gending rare* language is very simple but loaded with the value of local wisdom as a reflection of the intellectual property of the Balinese. Duija, (2014) states that *gending rare* or rare singing is a cheerful song, aimed at children using simple language but containing educational values, and high philosophical values.

Therefore, *gending rare* other than as entertainment also assume philosophical values as local wisdom that can be used as a guide in behaving in everyday life. In addition, Balinese *gending* also has an important role in the traditional value enculturation of children in the reality of Balinese life, which is the object of the study in this paper. The reason for *gending rare* as the object of study, because although the language is simple but has the power lies in the ability of its creative power and its influence to be something 'real' through symbols, metaphors, and interpellations (Farquar and Fitzimons, 2012) as a vehicle for cultural learning. The focus of the study on the aspects of language in the rendering of *gending rare* is related to (1) the process of learning the language and literature, the introduction of the environment, and the instilling of philosophical values and advice related to the value of social life.

RESEARCH METHODS

This research is included in the category of qualitative descriptive research using phenomenological approach as its philosophical foundation. Qualitative research is a research procedure that produces descriptive data in the form of written or oral words of people and behavior that can be observed. This approach was chosen because the data in the research is in the form of, actions, and description of the sentences that is in accordance with the object of research (Milles and Huberman, 2009: 15). The method of data collection used in this study through literature study and direct observation. The main source of data is a collection of books of Balinese folk songs especially *gending rare*.

RESULTS AND DISCUSSION

Gending rare especially created for children and sung also by children nuanced joy, humor and innocence of a child. The song is sung basically with the aim to introduce regional songs, vocal, menanamkan morality and knowledge to the introduction of the natural environment, helping the process of child development and instill awareness to the child that the importance of cultural sustainability. By way of singing a person is taught about local values, norms, and customs, such as life glory, tolerance, brotherhood, and mutual desires. Based on a review of the content of messages, *gending rare* shows high intellectual property laden with universally relevant philosophical values for the present and future. This message is wrapped with various language styles such as rhetorical style and parallelism. The philosophical value it contains is related to the existence of human beings as individual beings, social beings, and civilized beings, because *gending rare* has a very important role as a medium of enculturation.

The concept of enculturation can be matched by means of the cultural process (Koentjaraningrat, 1986: 233) which is the process of studying and adjusting the individual's mind and attitude with the system of norms, customs, and rules that live in his culture. This process runs from childhood, from a smaller environment (family to larger neighborhood). According to E. Adamson Hoebel enculturation is a condition when a person consciously or unconsciously reaches the competence in his culture and internalizes the culture. The result of the enculturation process is the identity, that is, the personal identity within a community group. The process of enculturation occurs when they associate with the community from the beginning of the elderly children. Through the process people can learn to respect and be responsible. <https://en.wikipedia.org/wiki/Enculturation>.

In this regard, the process of enculturation or the inclusion of traditional values in *gending rare* involves learning of language and literature, the introduction of the environment, and the instilling of philosophical values and advice relating to the living, social and social values described below.

a) Language and Literature Learning Process

Singing or listening to music is part of the individual's natural needs. Singing is also an expression of emotion. For children, singing is a fun activity. Singing or listening to singing is an early process of language recognition for children. The role of singing activities improves the ability of children to speak confuse words. Through singing a child can directly pronounce syllables, word for word, and sentence so it's easier to express it. The introduction of language in children usually begins with the phonemic pronunciation of both vowel and consonant phonemes, such as consonant pronunciation / m / on syllable 'ma' for mother and consonant / p / on syllable 'pa' for father. Sujanto (1980) stated that both syllables 'ma' and 'pa' are spoken by all children of languages in the world. This means that the consonant phoneme / m / and / p /, and vowel / a / is the first knowledge and language ability known through language and spoken by the child. The pronunciation of both consonant and vowel phonemes as initial capital achieve one's success in communicating. With regard to vocal as a process of learning language and literature with the introduction of phonemes through oral vocal, oral vocal exercise is an exercise to train intonation, diction, and give the sound clarity quality of a spoken word. Here are some examples of *gending rare* that emphasizes the pronunciation of consonants or vowels in the process of learning Balinese language by children as their first language is the language of Bali

Gending rare : *meong-meong* 'kucing-kucing'

- (1) *Meong-meong alih ja bikule* 'cat-cat please search for the mice'
Bikul gede-gede, 'they are large rats'
buin mokoh-mokoh , 'and they seem also plum'
Kereng pesan negrusuhin, 'which always make riot'
Juk meng juk kul 'catch cat, catch rats'
Juk meng juk kul 'catch cat, catch rats'
 (Madera, 1971:6)

Gending rare : *Ongkek ongkek ongkir* 'ungkit-ungkit ongkir'

- (2) *Ongkek ongkek ongkir gadebong biu batu,* 'ongkek ongkek ongkir banana tree
Jegeg i Luh Kade 'how beautiful I Luh Kade is'
Nyandang juk anggo mantu 'she is suitable to be daughter in low;
 (Remen, 1983:19)

Gending rare: *Ping pung ping pang*

- (3) *Ping pung ping pang* 'ping pung ping pang'
Roti kembang jaja gipang 'danish pastry and gipangcake'
Pipi kembang basang bengkang 'swollen cheek and stomach problem
Gigi prumpung, kajet dongkang 'toothless hit by frog'
 (Madera, tt:3)

The lyrics T of the songs in the data (1) above are the process of practicing the consonant / m / consonant / b / and vowel / e / and / o / as shown in the word *meong-meong*, 'the cats look for the mouse' *buin* lagi 'and *mokoh mokoh* said. The song is playing a game of romps shown in a *meow-meong* sentence over the *bikule bikule* 'the cats look for the mouse. His poems also use word choices like the word *bikul* 'tikus' The phrase contains the moral value of moral values that we live in this world should not harm others, greed or corruption that refers to the word *bikul* 'rat' which has the connotative meaning of stealing. In the data (2) and (3) is the guidance on the pronunciation of the nasal consonant / ng / on the sentence *ongkek ongkir gadebong biyu batu*. The poem implies the beauty of a person who refers to the word *jegeg* 'cantik'. In the data (3) in addition to coaching for nasal pronunciation / also train the child to be able to choose a word built with the pronunciation of the syllable ending nasal / ing, ung, and ang /. Raising the above exposure, *gending rare* not only has a pragmatic value in vocal coaching, also aims to instill moral values that s referred in organizing daily life.

b) Introduction to the Environment

Environment is everything that is around humans. Environment is a space occupied by various beings. Therefore, the environment is known there are two types of natural environment and social environment according to Parsudi who followed Mayuni, 2005). The natural environment includes flora and fauna, while the social environment is the environment of residence and association such as family and society. The natural environment provides a wealth of knowledge and experience for children living in the world. In the environment, children recognize different kinds of living things such as plants and animals. In the environment, the child learns to manage the natural resources without destroying it which is utilized to meet the needs of his life. Learning to know the environment by singing, can unwittingly instill and grow awareness to the child that the importance of maintaining the surrounding environment. If the environment is well maintained and well preserved, human life will be harmonious both with the natural environment and with fellow human beings.

In the social environment, many children can learn about norms and ethics of social life. In relation to the introduction of the natural environment, gending rare provides a great deal of knowledge in the process of introducing the environment to children. Introduction to the environment is very important to raise awareness to children that the environment needs to be maintained and maintained that can be utilized for welfare and sustain human life. The introduction of the child to the flora environment in the form of vegetation can be listened to in the following *gending rare*.

Judul : *Munuh Padi*

- (4). *Tumben jani liang kenehe,* 'It is just now I feel happy'
nepukin pemulane mokoh, 'witnessing rice plantation grows well'
disubane kapulang rabuk, 'after being fertilized,
ejahang nerabas tur jani suba serab, 'it grows rapidly and it has shown the grain'
sawetara dinane ping slae, 'more or less after 25 days'
I bapa saget ngalih sekaa, 'my father has contacted harvesting group'
ngorahang padi suba ukut, 'said that the paddy rice has been due for harvest'
mangdane kaanyi bin mani semengan, 'so to be harvested the next day'
sasubane semengan manine, 'the next morning'
dapetanga sekaa suba repot, 'I found the harvesting group been busy'
tiang masih bareng ditu munuh, 'I was also participated collecting the spreading of rice grain'
padalem nepukin aasane makacakan, 'took pity seeing the rice grains be scattered around'
 (Warna, 1975:40-47)

Data (4) above implies a culture of growing rice. Rice planting is the main agricultural activity of Balinese society passed down from generation to generation. This rice cultivation business is still using traditional patterns other than those already using modern patterns such as tractors, and rice threshing machine. The culture of planting rice in Balinese society uses a system of periods as a rule of control (*kerta*) of rice planting, in the (season) period established and applicable in a *subak* (rice irrigation group)(see Kaler, 1994: 12).

The cultural The system of rice on the lyrics of the *gending rare* as seen in the data (4) above appears in the sentence *I saget ngalih sekaa, ngorahang padi suba ukut*, 'the father has been looking for the harvest group, said the herice is worthy of harvest.' When harvesting is done by harvesting group, many grains of fallen and neglected grains of grain are reflected in the phrase "padalem nepukin aasane mekacakan". In the phrase " *tiang mase bareng ditu munuh, padalem nepukin aasane makacakan* "I also participated there picked up grains of rice scattered, pity the grains of rice scattered. Picking up the scattered grains of rice is what is meant by *munuh padi*. Despite being a grain of rice left behind is very valuable to be saved as a manifestation of awareness of God's creation. The lyrics of this song provide knowledge about planting rice from seeds to decent harvest and made rice as a support in the sustainability of human life in the world.

In addition, the introduction of fauna in the form of animals or animals are also commonly found in *gending rare* such as *juru pencar* 'fisherman' and the song of *lagu bulan makalangan* 'bright shining moon' as follows.

- (5) *Juru pencar juru pencar,* 'Fisherman, fisherman'
mai jalan luas mencar ngejuk ebe, 'Let's go catch fish'
ebe gede-gede 'Big fish'
ebe gede-gede di sowane ajaka liu 'a lot Big fish, in the estuary'
 (Warna, 1975)

- (6) *Bulan makalangan,* 'the moon shines brightly'
penyune mataluh, 'the turtle lay eggs'
bindan penampahane, 'when is day for slaughting'
yang to ngaba danyuh, 'at that time bring dry coconut leaves'
nasi wadah dulang, 'rice on food tray'
jukut wadah jembung, 'vegetables is in bowl'
budi tiang madiman, 'though I want to kiss someone'
cunguh tiang kembang. 'my nose is swollen
 (Remen, 1983:16)

Data (5) and (6) above the introduction to the fauna environment of animals seen in the sentence *mai jalan luas mencar ngejuk ebe, ebe gede-gede di sowane ajaka liu* "let's catch fish, big fish in estuary very much". This song introduces the place where the fish live and how to catch it. Fishermen catch fish from the effort and hard work of fishermen to fulfill the life of his life. In the data (6) the introduction of the turtle's behavior in relation to the shining moon is seen in the sentence *bulan makalangan penyune mataluh* 'moon shines brightly and the turtles lay their eggs.' This sentence is about to introduce to the child that the turtle is a beast that has been laid out. Fish and turtles are natural resources are God's creations that are utilized to meet the needs of human life. Singing and hearing this *gending rare* can raise awareness to children that the natural environment is very important for the sustainability of human life, so it needs to be preserved.

c) The Instilling of Philosophical Values and Advice

The instilling of philosophical and counseling values toward children is not only received in the family or in school but also in the activity of singing. *Gending rare* has a very strategic role in the instilling of traditional cultural values, because based on the review of content *gending rare* message shows a high intellectual property loaded with universal philosophical values relevant to the present and future. This message is wrapped in a variety of language styles, especially the style of rhetorical language and parallelism. The philosophical value conceived is generally related to man in his being as an individual being, a social being, and a civilized being. All that, the expected/coveted life is in perfect harmony with the environment and obeying the various social rules and away from the restrictions. The following is the content of philosophical values as well as advice in singing the rare songs with attitudes and behavior of human life as shown in the following table.

No.	Philosophical value and advice	Translation
	1) Pemujaan kepada Tuhan (07) Matur Suksma <i>Dahat suksma atur titiang, ring ajeng batara sami, duaning Ida sampun sweca ngardi sami, sahaning sane wenten ring jagate, mogi sida titiang melaksana ayu. (Dharna, tt:2)</i>	1) Worshipping to GOD (07) 'Thank you' I thank you deeply, before the great of GOD, because HE was willing to create everything, everything exists in the world wishing I can do my best.
	2) Kepatuhan/Ketaatan/Tanggungjawab (08) Putri Cening Ayu	Compliance / Adherence / Responsibilities (08) 'my beautiful daughter'

<p><i>Patri cening ayu, ngijeng cening jumah, meme luas malu, ka peken mablanja, apang ada daarang nasi. meme tiang ngiring, ngijeng tiang jumah, sambilang mangempu, ajak tiang dadua di mulihne dong gaggapin.</i></p> <p><i>Kotak wadah gerip Jaje megenepan Ane lung-luong Bunga melah melah Ambunnyane sarwa miik (Warna, 1975:21</i></p>	<p>My beautiful daughter, keep the house, mother go first, to market shopping so that to buy some food stuff as side dishes of rice, I do mother, stay home and take care of the house While taking care of younger siblings, with me both please do bring home something</p> <p>stationery (books and pencils) diverse food which is delicious beautiful flowers the fragrant aroma</p>
<p>Kewajiban Belajar (09) <i>Putra Sasana Kapatutan anake nu cenik, anut ring pangajah meme bapa, teleb melajah di sekolahan, ngaresepang pangandikan guru (Warna ;1975:31)</i></p> <p>Solidartias Sosial (10) <i>Bli Bagus Beli bagus ngiring mangkin majangeran, mangda ical kayun bli sane sungsut, yening bli sampun girang sekadi titiang, titiang nyadia sai-sai ngiring bli (Warna, 1975:4</i></p>	<p>Duty of learning 'good child' the truth of a child follow the advice of mom and dad, seriously studying in school, take the teacher's advice.</p> <p>Social Solidarity 'Big brother' Brother let us <i>majangeran</i>, to lose feelings of grief, if you are already happy like me, I am willing to spend time with you</p>
<p>5) Disiplin (11) <i>Selegenti Magenta menegnti, selegenta selegenti, magenta magenti, selegenta selegenti, macek sing dadi magarang, magilir uli tengawan, asing piwal teken subaya, tonden macek suba kalah, sijang kulik-kulik, atur sijang kulik-kulik, (sing ngenen) sijang kulik-kulik atur sijang kulik-kulik (sing ngenen) (Taro, 2003:55)</i></p>	<p>5) discipline 'Alternately' Alternately, alternating each other, assisted-alternately, alternating each other prick not to scramble, one by one from the right, any who break with the promise, has not been pierced already lost, <i>sijang kulik-kulik</i>, arrange <i>sijang kulik-kulik</i> (not hit) <i>sijang kulik-kulik</i>, set <i>sijang kulik-kulik</i> (not hit)</p>
<p>Giat bekerja (12) <i>Juru Pencar Juru pencar, juru pencar</i></p>	<p>Hard working Fisherman' Fisherman, fisherman</p>

<p><i>mai jalan mencar ejuk ebe be gede-gede be gede-gede di sawane ajaka liu (Warna, 1975)</i></p>	<p>Let's go catch fish Big fish Big fish At the actuary there are a lot</p>
<p>Kebersihan (13) <i>Semengan Bangun</i> <i>Semengan tiang bangun laut nyemak sampat, Makedas di ampik di natahe mangda bersih, Di subane hias ditu mara tiang manjus, Manjus mabersih makedas di raga, Tur nyikatin gigi mangdene seger, Disubane hias ditu mara tiang masuk. (Tim Penyusun Gending-gending Bali,tt)</i></p>	<p>Cleanliness (13) 'Morning wake up' The morning I wake up I take a broom, sweep the place verandah, in the yard to keep clean after completing everything I take a shower, wash myself and brush our teeth so I feel fresh, after everything is neat I leave for school</p>
<p>8) Cinta tanah air <i>Merah Putih</i> (14) <i>Merah putih benderan tiange, berkibaran di langite terang galang, nika lambang jiwaan rakyat Indonesia, merah bani madasar artine suci pusaka adi luhur jaya sakti (Tim Penyusun Gending-gending Bali,tt)</i></p>	<p>8) Love the country 'Red white' (14) our red and white flag, fluttering in the brightly lit sky, it is the symbol of the soul of the people of Indonesia, red means brave that based on the sacred heart the flag that has sublime magic power</p>
<p>9) Rendah hati <i>Pangudandikan urip</i> (15) <i>Dabdabang pesan semu solah yatnain, da ngedengang deweke apang kapuji, m'rasa ririh bilih tong ada ngasorang, 'nto solah sato mwah keraksasan sing nyandang tinut, sepat gumine patut jang di arep, anggon guru ne paling mautama, sayang ring raga anake malu tresnain, mula keto sasulurnya ngupenin urip.</i></p>	<p>9) Life Humble 'Life reflexion' (15) Do remember to be aware of behavior, do not show yourself to be praised, Feeling smart and no one beats, That is animal and giant behavior do not have to be followed life line on earth should be put in front, As the most important Guru, Love ourselves means to love others, That's the way to understand life</p>
<p>10) Kejujuran (tidak boleh usil dan mencuri milik orang lain) (16) <i>Dadong dauh ngelah siap putih Suba metaluh reko Minab wenten limalas taluhne Nanging lacur ade nak nepukin Anak cerik-cerik, anak cerik-cerik Bes keliwat rusit ipun</i></p>	<p>10) Honesty (may not be bothering and stealing other's property) Old grandmother keeps white chickens is already laying eggs Approximately fifteen in number But unfortunately there are children who see Little kids. small children they are very naughty</p>
<p>11. Tidak boleh merugikan orang lain (rakus, korupsi) 17). <i>Meong-meong Meong-meong alih je bikule Bikul gede-gede</i></p>	<p>11. May not make others suffer a financial loss 17) Cats The cats please search for the mice</p>



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