

THE RELEVANCE OF THE SONG LIR-ILIR ACCORDING TO AINUN NAJIB (CAK NUN) FOR CHARACTER EDUCATION

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Abstrak: Artikel ini bertujuan untuk menyelidiki penerapan nilai-nilai Tembang Lir-Ilir dalam pendidikan moral sebagai upaya mengatasi kemerosotan moral di era Masyarakat 5.0. Era Masyarakat 5.0, yang ditandai oleh adopsi teknologi digital dan kecerdasan buatan, telah membawa perubahan sosial yang signifikan dalam berbagai aspek kehidupan manusia. Namun, seiring dengan kemajuan teknologi, juga terjadi kemerosotan moral yang mengkhawatirkan dalam masyarakat. Penelitian ini menggunakan metode penelitian kepustakaan dengan mengumpulkan data melalui tinjauan pustaka tentang nilai-nilai lagu Lir-Ilir yang diterapkan dalam pendidikan karakter. Nilai-nilai tembang Lir-Ilir meliputi etika, moralitas, kebijaksanaan, persatuan, dan cinta. Hasil penelitian menunjukkan bahwa penerapan nilai-nilai lagu Lir-Ilir dalam pendidikan moral dapat memberikan kontribusi positif dalam mengatasi kemerosotan moral di era Masyarakat 5.0. Pendidikan moral yang mengintegrasikan nilai-nilai tembang Lir-Ilir dapat membantu individu mengembangkan karakter yang kuat, etika yang baik, dan pemahaman yang lebih mendalam tentang hak dan tanggung jawab sosial mereka. Selain itu, penerapan nilai-nilai tembang Lir-Ilir juga dapat mempromosikan persatuan dan cinta di antara individu, mengurangi disparitas sosial, dan mendorong kerja sama harmonis dalam masyarakat.

Kata kunci: Lir-Ilir, Pendidikan Akhlak, Era Society 5.0

Abstract: This article aims to investigate the application of the values of the Tembang Lir-Ilir in moral education as an effort to overcome moral decline in the era of Society 5.0. The era of Society 5.0, characterized by the adoption of digital technology and artificial intelligence, has brought significant social changes in various aspects of human life. However, along with technological advancements, there has also been an alarming moral decline in society. This study uses the library research method by collecting data through a literature review of the values of the song Lir-Ilir applied in character education. The values of the tembang Lir-Ilir include ethics, morality, wisdom, unity, and love. The results showed that the application of the values of the song Lir-Ilir in moral education can make a positive contribution in overcoming moral decline in the era of Society 5.0. Moral education that integrates the values of tembang Lir-Ilir can help individuals develop strong character, good ethics, and a deeper understanding of their social rights and responsibilities. In addition, the application of the values of tembang Lir-Ilir can also promote unity and love among individuals, reduce social disparities, and encourage harmonious cooperation in society.

Keywords: Lir-Ilir, Moral Education, Society 5.0 Era

Introduction

The era of the Industrial Revolution 4.0 or also known as the era of disruption. Industry 4.0 is an industry that combines automation technology with cyber technology (Haris 2019). This era takes place so quickly and erases all the previous authenticity that has ruled and triumphed, then replaces it with a new arrangement design. Digital technology acts as the foundation for the movement of the industrial revolution 4.0, which includes the Internet of Things (IoT) combined with artificial intelligence. This has a function in managing large-scale data and can describe a situation virtually and be able to provide a solution in making effective, efficient, and precise decisions (Suherman et al. 2020).

In this regard, many have begun to participate in making changes. This can be seen from the many developed countries that also participate in making changes. Society 5.0 is a concept developed by Japan that is centered on humans using technology. This design grew out of an expansion of the 4.0 era which has the potential to replace human functions. And this plan has started in Japan from 2019. It is hoped that this design can be the answer to the problem of the industrial revolution 4.0. With the help of technology it is hoped that it can combine the real world and the virtual world so that human needs can be served which will then create a sense of comfort and people can enjoy life.

In the era of Society 5.0, the development of technology can change a person's lifestyle and values. Which lifestyle can minimize economic problems and social inequality in the future. In developing countries like Indonesia, the application of Society 5.0 is still considered difficult. But that does not mean it cannot be applied, because it has been proven by Japan, which is now the country with the most advanced technology. Industry 4.0 was based on an industrial revolution that focused on manufacturing, but it was never mentioned that the revolution could have an impact on the public. This is different from the era of society 5.0, which focuses on the broad impact of technology and also on creating the needs of society to be better with a higher level of intelligence than the previous era. Despite being in an era of cutting-edge technology plus a paradigm shift in society regarding the ability of intelligence, it is hoped that we will continue to adhere to moral values.

Based on this explanation, the researcher considers it necessary to examine the relevance of the application of the values of *tembang lir-ilir* in moral education to efforts to overcome moral decline in the era of society 5.0. Therefore, this research aims to describe how the relevance of the song *lir-ilir* to the formation of moral decline (Jailani 2018).

Method

This research method will use an E-Library approach, which involves searching and analyzing electronic literature related to the theme of the implementation of the song *Lir-Ilir* in moral education. In this research, E-Library is used as the main source of information to collect and analyze literature related to the implementation of *tembang Lir-Ilir* in moral education. Through this method, it is expected to provide deep insight into the potential of the song *Lir-Ilir* in improving moral education. This research is based on the E-Library research method which relies on electronic literature as a source of information. However, this method can also be combined with field research or other qualitative research to gain a more comprehensive understanding of the implementation of *tembang Lir-Ilir* in moral education (Rumpaka and Ayundasari 2021).

Findings and Discussion

The Philosophy of the Song Lir Ilir According To Emha Ainun Nadjib

According to Javanese terms, *tembang* is a song. *Tembang* as an expression of art has main characteristics such as reflective-transcendental, symbolic, and has philosophical meaning. As a form of artistic expression, *tembang* can lead to various interpretations because it is part of a literary work that can be interpreted differently. The meaning of the *tembang* depends on the expectations of the reader or viewer. The function of *tembang dolanan* is not only as a song for children to sing while playing, but *tembang dolanan* is a unique work of art because there is an implied meaning contained and contains advice on character education for children.

One of the meanings includes moral messages to children to have a religious attitude and personality, prioritizing togetherness and harmony in interacting with others. This includes avoiding laziness or arrogance, taking pleasure in helping others and living in harmony with others (Farida Nugrahani 2012). In analyzing the philosophy of the song *lir-ilir*, the author will quote and compare the meaning of the song *lir-ilir* according to Cak Nun (Emha Ainun Nadjib), on the other hand, it will also draw a common thread between the results of the author's analysis and the meaning of the song *lir-ilir* according to Cak Nun. The meaning of the song *Lir-Ilir* is as follows:

1. *Lir-ilir, Lir-ilir* (rise up, rise up)

Rise up means that time will go on, so be aware of religion. Because a negligent attitude will harm yourself.

Roland Barthes reveals the message contained in the song that the time has come so people must come immediately. People who have reached puberty must be aware of the sins that have been committed and immediately repent of the sins that have been committed (Ifan Adytya 2022).

2. *Tandure wis sumilir* (The plant has begun to bloom)
Beginning to bloom means a prosperous life. The plants in question are rice plants that look beautiful when fertile. Javanese people consider rice as a source of sustenance in life, therefore they always carry out the *wiwitan* tradition, which is a tradition as an expression of gratitude for the abundant harvest as a gift from God, which is then known as Dewi Sri. (Moh Ainul Yaqin 2018)
3. *Tak ijo royo-royo* (Like a soothing green color)
The meaning of the stanza is a Muslim who has a pleasant personality. A person who has physical and spiritual health. The seed of faith that is always nurtured with good worship will produce a good person as well as *ijo royo royo* which means a fertile plant.
4. *Tak sengguh temanten anyar* (Like a pair of newlyweds)
Newlyweds means the beginning of married life wrapped in happiness. The poem means that people who have awareness and devotion to God will always be happy.
5. *Cah angon-cah angon* (O shepherd boy, O shepherd boy)
The shepherd boy is defined as a shepherd who directs his sheep so that they do not go astray. The shepherd here is likened to a priest who is obliged to direct his people to stay on the right path. The stanza is addressed to the clerics, kings and students so that they have an obligation to set an example and direct the community (Siti Mukzizatin 2018).
6. *Penekno blimbing kuwi* (Please raise the star fruit tree)
This poem has a very deep meaning. *Belimbing* is a fruit that has five sides, in this case it is compared to the five pillars of Islam. A king is ordered to practice Islamic law in order to become a pious person and clean from all the sins he has committed.
7. *Lunyu-lunyu penekno* (*Lunyu-lunyu penekno*) *Kanggo mbasuh dodotiro* (To wash your clothes)
The star fruit tree has a slippery trunk, but in the poem even though the star fruit tree is slippery, climb it anyway because the fruit can clean your clothes. Star fruit used to be used to clean clothes and clothes here are a parable of the human heart. So if you want to have a clean heart, it must always be washed by practicing the pillars of faith.
Dodotiro-dodotiro (Your clothes, your clothes)
Kumitir bedhah ing pinggir (Has been damaged and torn at the edges)
Dondomono jlumatono (Sew it up, fix it up)
The word "dodot" means the clothes used by the king and can also be used as a sleeping blanket. Dodot must always be sewn to look intact (Fuadatul 2015).
8. *Kanggo sebo mengko afternoon* (To face later in the afternoon)
This poem means facing the Almighty and the evening which is the end of the day means the end of human life. Although everyone does not know when their death will come, but all must be prepared early on as provisions for the afterlife. So *dodot* is not only used as a parable of the heart, but also religion. Religion will be damaged if a person does bad things and things that violate religion. So it must always be repaired for the next life.
9. *Mumpung padhang rembulane*, (While the moon is still full)
What this means is that the moon will be bright and shining at night and the night will be pitch black without the light of the moon which makes people unable to see anything, not even being able to distinguish between right and wrong. Everything would be mixed up in the darkness.
10. *Mumpung jembar kalangane* (While the place is still free and spacious)
Free and spacious means that the area illuminated by the moon can illuminate anything. It can be explained that while we still have the opportunity to improve and carry out religious orders, we should do so before it is

too late. With the moonlight (Islamic light) we can distinguish between right and wrong. Therefore, do not waste this opportunity (Rizal Abdul Rakhman 2021).

11. *Yo surako surak hiyo* (Surrender with gratitude)

If a person has carried out the command "peneken blimbing kuwi" then he will be happy and joyful. This happiness is obtained after carrying out various religious orders because a Muslim who has carried out these orders will get heaven in the hereafter (Susanto 2016).

According to Cak Nun, in the stanza *Lir-ilir- Lir-ilir, Tandure wis sumilir tak ijo royo-royo, Tak sengguh temanten anyar*, Sunan Kalijaga seemed to give a hint about everything that we will experience. Through a historical analogy about a country, which experienced a decline due to the people's unawareness of the damage that was really happening. Cak nun revealed that the country had to rise "Wriggle out of your death," said the Sunan. Wake up from your stupor. Rise from a long sleep. Because basically this country is a piece of heaven.

Bait *Cah angon-cah angon, Penekno blimbing kuwi. Lunyu-lunyu penekno, Kanggo mbasuh dodotiro*. In Cak Nun's view, the choice of the character *cah angon* represents that it does not have to be a big person such as a general, scholar, cleric, artist or writer to wake up the long-sleeping country, but *cah angon*. The stanza *penekno blimbing kuwi* also comes into focus. In this song, Sunan Kalijaga instead of choosing a fruit that is considered more valuable such as mango, he chose the five-fingered star fruit. From this stanza, Cak Nun illustrates that someone must climb the slippery tree, *lunyu-lunyu penekno*, so that we can reach the star fruit together. And, the one who has to climb is the *angon boy*, the shepherd boy. The shepherd boy was chosen because it represents someone who has the ability to guide (*ngemong*), embracing all the characteristics of this *angon boy* that must be possessed by a country leader.

According to Cak Nun, the depiction of the leader in the metaphor of the *angon boy* is that the *angon boy* must climb the slippery star fruit tree with difficulty until he gets the fruit. Not giving up in the middle of the road, nor cutting it down, knocking it down and even fighting over it. *Kanggo mbasuh dodotiro* this stanza describes the essence of the star fruit that has been obtained is used to wash clothes. The clothes here are a metaphor of one's morals because basically the clothes of a person are his morals. With these clothes humans are different from animals, even Cak nun describes clothes very vocally "... If you don't believe, stand in front of the market and take off your clothes, then you lose all kinds of dignity as a human being". Because clothing is a value guide, a moral foundation and a value system. That value system is what we must wash with the five guidelines or what is often known as the pillars of Islam.

The last stanza is *Dodot iro-dodot iro, Kunitir bedah ing pinggir. Dondomono jlumatono, Kanggo sebo mengko afternoon. Mumpung padang rembulane, Mumpung jembar kalangane. Yo surak o, surak hiyo*. This stanza is a stanza that is very relevant to the current condition, according to Cak Nun's view, the condition of the nation's clothes that have been chaotic due to the erosion of technology must be immediately sewn, fixed and renewed.

Implementation of Lir Ilir Song

The application of the values of the song "Lir-Iilir" in moral education has great relevance in efforts to overcome moral decline in the era of Society 5.0. Through moral education based on these values, it is hoped that the relevance of Tembang "Lir-Iilir" in Moral Education. Tembang "Lir-Iilir" is a Javanese song that has a deep moral message and can be applied in various aspects of life. Some of the values contained in this song are simplicity, balance, justice, and unity (Khafidoh 2021). Application of the Values of Tembang "Lir-Iilir" in Moral Education.

Simplicity:

1. Moral education must teach the value of simplicity to overcome excessive consumerism and technology addiction. This value teaches the importance of appreciating what we already have and controlling the urge to have more.
2. Balance: The value of balance is important in facing the complex era of Society 5.0. Moral education should teach how to achieve a balance between technology and moral values. This involves a proper understanding of how to use technology without forgetting the aspect of morality.
3. Justice: Moral education should promote the value of justice to create equality and fair law enforcement amid uneven technological advances. Education should help individuals understand the importance of justice in social interactions and promote inclusive attitudes.
4. Unity: The value of unity is an important foundation in efforts to overcome the moral crisis. Moral education must teach the importance of cooperation and solidarity between individuals and between generations. Unity creates a harmonious social environment and helps overcome the moral divisions that often occur in the era of Society 5.0.

Conclusion

Society 5.0 is a concept developed by Japan that is centered on humans using technology. This design grew out of an expansion of the 4.0 era that has the potential to replace human functions. In the Society 5.0 era, the development of technology can change a person's lifestyle and values. Despite being in the era of cutting-edge technology plus a paradigm shift in society regarding the ability of intelligence, it is hoped that it will still hold fast to moral values (Achmad Nur Waqid 2020). While the song *lir ilir* contains the meaning of religious character values and responsibility. Humans are called to rise up and immediately realize the life they live, realize all the actions they have done. Humans must also rise above adversity by increasing faith and piety which is likened to *penek o blimbing kuwi*. Although everything feels difficult, it must still be carried out as a human obligation that must obey the orders of the creator of the universe, namely Allah SWT (Moh Nur Fauzi 2017). The application of the values of the song "*Lir-Ilir*" in moral education has great relevance in efforts to overcome moral decline in the era of Society 5.0. Moral education based on these values can help individuals overcome excessive consumerism, achieve a balance between technology and morality, fight for justice, and encourage social solidarity through moral education (Masdini and Dewi Anggraeni 2020).

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