



Character Education Values in Traditional Malay Songs

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Article Info

Article history:

Received 5 July 2025

Received in revised form 6

August 2025

Accepted 14 September 2025

Keywords:

Values

Character education

Malay traditional songs

Local Culture

Abstract

Character Education is important in facing global challenges. The moral crisis that causes the young generation to lose their identity due to the influence of foreign culture makes character education important. This research focuses on the lyrics of traditional Malay songs that instill the values of character education. Traditional Malay songs that contain character education values are titled *Timang Cenggok* and *Iyolah Molek*. This study uses a qualitative design with a phenomenological approach. The research location is in North Sumatra. Researchers collected data by means of observation, interviews and document collection. The results of the study found that traditional Malay songs entitled *Timang Cenggok* and *Iyolah Molek* instill religious values, discipline, responsibility and independence. The religious character in traditional Malay songs directs obedience to religious commands. The character of discipline in traditional Malay songs leads to an attitude of perseverance in carrying out a job or task. The character of responsibility in traditional Malay songs leads to the importance of responsibility at work. The independent character in traditional Malay songs leads to the importance of an independent person and not doubting oneself.

Introduction

Character education is one of the main focuses in education in Indonesia, in line with the need to overcome moral crises. In the midst of the current of globalization, many local values are beginning to fade, raising concerns about cultural identities that are increasingly depressed by external influences. This causes the younger generation to lose their identity and cultural values that should be the basis of their behaviour (Bhugra & Becker, 2005; Zubareva, 2020; Manurung et al., 2022; Arnett, 2002).

Traditional Malay songs have important potential in the formation of individual characters. Malay traditional songs entitled *Timang Cenggok* and *Iyolah Molek* not only function as entertainment, but also as a medium for character education that contains good values. The music and lyrics convey messages that can shape an individual's attitudes, behaviors, and characters (Febriani et al., 2022; Martino et al., 2006; Wass et al., 1989). Expressing values such as honesty, hard work, and solidarity found in many Malay song lyrics, is an important potential for educators in conveying character education. The local wisdom contained in the lyrics of the songs *Timang Cenggok* and *Iyolah Molek* not only explains daily life, but also teaches about virtues and good behavior that individuals must have (Greitemeyer, 2009; Messick & Aranda, 2020).

The songs *Timang Cengok* and *Iyolah Molek* are an important part of cultural heritage that enriches art treasures and become an effective medium in conveying the values of character education (Ott & Pozzi, 2011; Sakti et al., 2024; Livo, 2003; Zhao, 2020). As a key element in character education, these lyrics contain life lessons that are essential and relevant to the values

needed in everyday life. In reality, these traditional songs teach about integrity, discipline, and cooperation, all of which are fundamental aspects in character building. Borolla & Marini (2022) stated that the Malay community, with its rich tradition, has used the art of music as a means to transfer local wisdom and character education values from generation to generation. Traditional arts often tell moral stories that illustrate values such as empathy, justice, and love of the homeland, which are very important to build on (Saputro, 2024).

Traditional Malay songs entitled *Timang Cenggok* and *Iyolah Molek* can be one of the media for character education (Ningsih et al., 2019). Traditional Malay song lyrics offer great potential as an effective character education tool, especially in the context of an increasingly modern world. The lyrics of the songs *Timang Cenggok* and *Iyolah Molek* can be used as an integral part of character education efforts, voicing noble values that will lead children in a better direction and become a generation of hope for the future.

The importance of understanding the values of character education in traditional Malay songs is not only limited to developing creativity but also being a tool to shape children's character to be good. The role of traditional Malay songs entitled *Timang Cenggok* and *Iyolah Molek* as a medium to introduce the values of Character Education is needed, in order to cultivate good character in the future.

By exploring the values of character education in traditional Malay songs entitled *Timang Cenggok* and *Iyolah Molek*, this research is expected to contribute to education in the community as a strengthening of cultural identity and the value of character education in community groups, so as to create a generation of character.

Methods

The research method in this study is designed to explore the values of character education as reflected in the performance of traditional Malay songs entitled *Timang Cenggok* and *Iyolah Molek*. This research uses a qualitative descriptive approach, which reveals in depth the educational, social and cultural context behind the song. According to Miles and Huberman analyzing qualitative research, the data that appears is in the form of words and not a series of numbers (Rohidi, 2011). The data has been collected in various ways, namely observation, interviews, document studies, documentation and recordings, then processed and compiled into a broader text. This approach provides a clear and in-depth picture of the values of character education contained in traditional Malay songs entitled *Timang Cenggok* and *Iyolah Molek*.

The research design used involves collecting data from three main sources: lyric analysis, interviews, and observations. The lyric analysis focuses on its structure, and the choice of words that reflect the values of character education in traditional Malay songs. This method is important in identifying the key themes that appear in traditional Malay songs, and how they relate to character education. The results of this analysis can show how the values of character education are reflected in the traditional Malay song entitled *Timang Cenggok*.

The research procedure is divided into several stages. First, the researcher will collect data on the lyrics of the songs *Timang Cenggok* and *Iyolah Molek* and then conduct an initial analysis to understand the meaning contained in them. This process involves searching for key informants who can provide valuable perspective on the values of character education contained in traditional Malay songs.

After data collection, the researcher conducted interviews aimed at obtaining individuals' views and experiences about traditional Malay songs and their appreciation of traditional Malay songs and the meaning they give based on existing traditions and social contexts. In addition to

interviews, observations of social practices related to traditional Malay songs were also carried out.

Once the data is collected, the next stage is the validity check of the data. Triangulation was applied in this study to ensure the validity of the information obtained. Triangulation involves using a variety of data collection methods, lyric analysis, interviews, and observations to compare results and provide accuracy and accuracy of findings. This aims to get a complete and more accurate picture of traditional Malay songs. This analysis also helps researchers in compiling a narrative that describes how songs function to convey the values of character education in people's daily lives.

The data obtained from lyric analysis, interviews, and observations will be presented in the form of a descriptive narrative that reflects the findings as a whole. This narrative is expected to tell the meaning of the song lyrics and the supporting aspects of conveying educational values in the performance of traditional Malay songs. In the final analysis, the researcher can provide recommendations regarding the preservation of culture and the introduction of traditional songs in the education system.

In the end, this research is expected to make a significant contribution to the development of science, especially in the study of Malay culture and educational institutions. Through a deeper understanding of the values of character education in traditional Malay songs entitled Timang Cenggok and Iyolah Molek, it is hoped that it will further enrich the study of the role of traditional arts in the world of education.

Results and Discussion

Character Values Contained In The Word In The Song Timang Cenggok

The Timang Cenggok song is a song often sung when putting children to sleep. The Timang Cenggok song, sung by a mother to her child, aims to provide moral education through the Timang Cenggok song. In accordance with the theoretical basis presented, researchers use Dewantara's concept to analyze the moral values contained in the Timang Cenggok song. Dewantara (2013) states that:

"Character education is "character education, moral education, personality education. Character education is the instilling of good and noble values in the human soul." The main goal of character education is the formation of character, personality, and behavior so that it encompasses the affective and psychomotor domains."

Chapter 6 discusses the moral values contained in the song Timang Cenggok and the importance of instilling moral values in children. According to Septiama (2016), "value means something that has a quality perspective so that it is something that people desire and value is not always associated with price." Value is the same as something that pleases us, value is identical to what is desired, value is a means of our training, value is merely personal experience. Rader (in Widodo, 2010, p. 4) says that:

"Values are the results achieved or satisfaction derived from interests. Pursuing life's interests becomes interesting, and the satisfaction derived from these various interests makes life more beautiful. Various life interests give rise to various values. Various life interests such as: health, security, economics, friendship, spirituality, power, aesthetics, and others give rise to various values such as: security, power, economics, friendship, health, and spiritual values, as well as aesthetic values ."

The moral values contained in the song Timang Cenggok are expected to be a valuable asset for children as they grow into adulthood. Sellnow (2001) explains that songs should be

beneficial to society, and music should be a medium for conveying the message within their lyrics. The moral education imparted through the song Timang Cenggok is an effort to shape children into good individuals. According to Ki Hadjar Dewantara:

"Intellectual education is the benchmark for a child's success in learning the various sciences available in the world, while character education, also known as moral education, is a less popular model for teaching students. Intellectual education is not the only way to educate children to face a challenging future. Character education, or moral education, is crucial for children to develop noble behavior."

It is important for parents to teach their children noble qualities and instill good values so that they can become useful people for their religion, their parents, and society. Wagner et al. (2021) states that artistic activities in everyday life can shape a child's character. The song Timang Cenggok, sung when putting a child to sleep, is essentially an attempt to educate children through a family approach or informal education. A mother tries to teach and advise her child so that they can later have noble behavior. According to the interview results, Agustoni, a research informant, obtained the following explanation.

" education in the family is where we get education from the family, from the kocik (small) We are taught good things, so this song can be a means of education in the family because the lyrics of the song contain good values. The mother who sang the song Timang Cenggok wanted to instill good values in her child, through the song the mother prayed and advised her child so that in the future (in the future) to be a child who is good in character (has good morals)"

Moral education leads to character and moral education, and this education is obtained from childhood through the family. The song "Timang Cenggok," sung by a mother to her child before putting them to bed, is one form of family education aimed at shaping the child's personality and character. Dewantara (2013) explains that the family is the most important factor in shaping a child's personality because children's growth and development are influenced by their family from infancy to adulthood. Therefore, parents are an important source of education for children.

Parenting styles within a family will influence a child's character; their personal growth and development depend on the parenting styles within the family. Lickona (2004) explains that the success of instilling character values in children depends heavily on the parents. Therefore, the habits parents frequently practice with their children will influence their character. For example, the habit of lulling a child to sleep with the Timang Cenggok song reflects a mother's attention and affection.

The song Timang Cenggok sung by a mother to her child shows the mother's love and attention to her child. The mother tries to communicate with her child and conveys advice through the song Timang Cenggok. Hargreaves et al. (2005) explains that music can be a medium for communication between individuals. Budd (1989) explains that music can be a medium for expressing feelings. From this, it is hoped that children will realize that through the song Timang Cenggok, mothers provide love and attention so that children can have a good personality. Dubowitz et al. (2000) states that fathers and mothers are central figures for their children. Character education is easily accepted by children because the relationship between father and mother is through love and attention that occurs naturally. Therefore, the character that will be instilled in children is influenced by harmonious family relationships that are reflected in the form of love and attention. This is in accordance with the statement of Wanda, a research informant as follows.

“Character can be seen from a child’s attitude and behavior. The lyrics of the song Timang Cenggok teach many values of character, in the lyrics implied the hope of parents that their children will have a patient personality, a humble personality, a diligent personality and care for others. In my opinion, as a child who has been sung the song Timang Cenggok and now sings the song Timang Cenggok again for my child, the song Timang Cenggok can be a medium for character education. The song Timang Cenggok is sung by the mother and listened carefully by the child with full affection, so that good communication is established and the child will easily receive the messages that the mother wants to convey through the song.”

The Timang Cenggok song sung by a mother will help a child grow into a good person. The feeling of affection a child receives when going to sleep makes a child feel comfortable and loved by the family. This will certainly influence the child's character. Lee (2016) explains that deliberately arranged music can be a medium for character education. Afriyanto (2013) states that vocal training can influence feelings. Through the Timang Cenggok song, the mother's attention and treatment of the child will be remembered by the child, so indirectly this is a form of character education. This is in accordance with the statement of Sakinah, a research informant, as follows:

“The song Timang Cenggok teaches good manners, which can be seen from the lyrics and the gentle treatment of parents when singing this song. Parents sing and try to instill good values in their children so that the children can be polite, honest, and faithful when the child is an adult. When a mother sings the song Timang Cenggok with tenderness and affection, the child will feel comfortable and loved by her parents. A child's attitude will be influenced by the treatment of parents towards them, so if a child has been instilled with affection from a young age, then when the child grows up, he will also give affection. In addition, the lyrics of the song Timang Cenggok indeed try to educate children in a simple way, namely the approach of parents to their children when the child wants to sleep. Of course, children can become better after singing this song, because I myself have experienced it. When I was naughty, my mother would scold me. Then when I was sleepy and wanted to sleep, my mother would rock me by singing the song Timang Cenggok, in which case I certainly felt loved again. Then my mother said the sentence in the song Timang Cenggok which was It contains advice so that in the future I will become a diligent child, be a role model and be useful for religion.”

Parents' activity of singing the Timang Cenggok song is essentially a form of affection and attention to their children. Every parent certainly wants their children to have good character or morals so that they can live independently, responsibly and be useful to those around them. Hodges (2019) explains that music and psychology are interconnected, therefore music can influence human attitudes. Moral education or character education in everyday life is an effort to instill noble values sourced from culture and religion, values filled with calls for goodness and truth. This is in line with Suyanto in Widodo (2010, p. 5) who stated that:

“nine pillars of character that come from universal noble values, namely the character of love for God and all His creations, independence and responsibility, honesty/trustworthiness and diplomacy, respect and courtesy, generosity and love of helping others and working together, self-confidence and hard work, leadership and justice, kindness and humility, and the character of tolerance, peace and unity.”

Arthur (2015) explains that values filled with calls for goodness are important to be instilled by families from a young age in order to form a person of good character. Uri et al. (2025)

explains that the values of good character taught by parents in the family run naturally, namely values in religious obedience, values in politeness towards others, as well as teaching how to dress, how to eat and so on.

Sakinah, a mother who became a research informant in an interview, revealed that the Timang Cenggok song that was sung was an effort to shape the child's personality into a good person, obedient to religious principles and can be a useful child for those around him. It was emphasized by Wanda in an interview about the Timang Cenggok song which continues to be maintained until now, because through singing the Timang Cenggok song it can instill good values such as religious values, moral values and social values. Therefore, the character values contained in the Timang Cenggok song include religious values, moral values and social values that will help children in living a better life. Sinaga (2010) explains that through song lyrics can instill character values and shape children's character. These values can be seen through the lyrics of the Timang Cenggok song.

Religious Values (Obedience to Worship)

The word "religious" comes from the Latin *religare*, meaning to tie or bind. In English, it is called "*religion*," meaning "religion." Values are the qualities of something that make it liked, desired, useful, valued, and an object of interest. Fletcher (2004) explains that religious values are the concepts humans hold regarding their belief and faith in God in their lives. Juditha (2008, p. 31) states that:

"Religious values are values that stem from a person's belief in God. Therefore, religious values are something that is useful and practiced by humans, in the form of attitudes and behaviors that are obedient in carrying out the teachings of the religion they adhere to, tolerant of the practice of other religions, and living in harmony with followers of other religions. In Islamic teachings, this relationship is not only a relationship with God but also includes relationships with other humans, society, or the natural environment."

The religious values or teachings of devotion contained in the song "Timang Cenggok" can be interpreted as religious education, highlighting the importance of a child's adherence to their religion. The Malay community in Tanjungbalai who sings "Timang Cenggok" are Muslim, and therefore the song's lyrics also teach Islamic teachings, as illustrated in the following verse.

The First Part of the Timang Cenggok song

Hold it high

Hold it high

Don't let it reach the roof

Don't let it reach the roof

Explanation of the meaning of the first part of the song Timang Cenggok:

Hold the High Cenggok

Timang is interpreted as a form of affection and being hugged in the mother's embrace.

Lah has no meaning, *la h* is an additional word from the song.

Cenggok has no meaning, *cenggok* is an additional word from the song.

Height is defined as a measure or something that will continue.

Conclusion: *Holding a tall head* can be interpreted as meaning that a mother will continue to love her child throughout life.

Don't let it reach the roof

Maybe it is interpreted as a prohibition or something that should not be done.

"*Up to the roof*" is interpreted as something that is beyond or excessive. The roof is the highest point in a house, so one should not exaggerate anything, as it is not good to exaggerate something.

Conclusion: *perhaps going up to the roof* is interpreted as a prohibition on excessive things.

From the first sentence of the song Timang Cenggok, namely *timang lah cenggok tinggi*, it can be concluded that a mother will always give love to her child throughout life and this is part of the teachings of Islam, namely Islam teaches to love and care for each other. According to the results of the interview with Utadz Imran, as a research resource, the following explanation was obtained.

"The song Timang Cenggok shows affection towards children, in the teachings of Islam, the nature of affection is taught, just like the lyrics of the song Timang Cenggok where there is the word timang lah cenggok tinggi which is interpreted as a mother's love for her child throughout her life, this is in accordance with the words of the Prophet sallallaahu 'alaihi wa sallam narrated by Tarmizi, "Whoever does not love humans, Allah will not love him". Furthermore, the Prophet sallallaahu 'alaihi wa sallam said: Indeed, Allah only loves His servants who are merciful (HR At-Thobrooni in al-Mu'jam al-Kabiir, and hasan by Shaykh Albani in sahih Al-Jaami' no. 2377) From the hadith it is explained that Islam teaches affection. Therefore, as Muslims, this affection should be given by mothers to their children."

Giving affection is part of the teachings of Islam, Children will feel loved by their mothers when they are sung the song Timang Cenggok, when children can feel affection then later when they are adults they will be able to give affection to others. According to Wanda's interview results "Children's attitudes will be influenced by their parents' treatment of them, so if from a young age children have been instilled with a sense of affection then when the child grows up they will also give affection".

The second sentence of the song Timang Cenggok is *jangan-jal lah sampai ke atas atap* which means you should not do anything excessive, then if the first sentence of the song is combined with the second sentence then it can be interpreted that the affection given by the mother should not be excessive. Excessive things are also prohibited in Islam. Excessive affection will have a negative impact on the child's personality, excessive affection will make the child naughty, not independent, and useless in his life. Therefore it is recommended not to give excessive affection. When interviewed with Ustadz Imran, one of the research sources, he stated

"It is the duty of parents to give affection to their children, but if the affection is excessive, it will have a bad impact on the character of the child, such as the child is not independent, naughty and irresponsible in his life. Affection must be in portion for example, if the child is wrong he must be given advice, do not because we love too much we as parents let the mistake. As parents we must also be able to see the needs of their children, we should not also give excessive things so that later the child will become spoiled. These excessive people, as said by Imam Nawawi, are people whose words and actions are too deep and exceed the limits. (Syarhun Nawawi 'ala Muslim). Then the Word of ALLAH in the letter Al-Maaida - Verse 77 Say: "O People of the Scripture, do not be excessive (exceeding the limits) in a way that is not

right in your religion. And do not follow the desires of those who were astray before (before the arrival of Muhammad) and they have led many (people) astray, and they have strayed from the straight path. From this we can learn that basically anything in excess is not good.

From the first part of the song, it can be concluded that a mother truly loves her child, but this love should not be excessive because if this love is excessive, it will be something bad.

The second part of the song Timang Cenggok

Teeth grow quickly

Teeth grow quickly

So you can read the book

So you can read the book

Explanation of the meaning of the song Timang Cenggok part two

Copat is a Malay word, if translated into Indonesian, *copat* means fast or hastened time.

Lah has no meaning, *lah* is an additional word from the song.

Teething means teeth are a part of the human body that is prayed for to grow soon.

Conclusion: "*Copat lah gunung lagi gigi*" (*tooth growth is fast*) can be interpreted as a mother praying that her child will grow and develop quickly, humans who have teeth will be able to talk.

Supayo is a Malay word, if translated into Indonesian, *supayo* means hope.

Copat can read books, which in Indonesian means quickly able to read books, the book in question is the holy book of the Koran.

Conclusion: *supayo copat dapat baca kitab* can be interpreted as a mother praying and hoping that her child can soon read the holy book of the Koran.

In the second part of the song, it is explained that a mother hopes that her child will soon grow up and be able to read the holy book, the Quran. In Islamic teachings, it is obligatory for Muslims to be able to read the Quran. Solihin (2017) explains that the Malay community has an Islamic identity, where Malay and Islam are inseparable. Once these two identities are integrated into the lives of the Malay community, the cultural idioms "Malay World - Islamic World" and Malay Culture - Islamic Culture" emerged. According to the results of an interview with Ustadz Imran, a research informant, the following explanation was obtained:

"The book referred to in the song Timang Cenggok is the holy book of the Qur'an, the child is expected to be able to read the holy book of the Qur'an soon because the holy book of the Qur'an is the source of all Islamic law. With the Qur'an we know the things we are obliged to do as Muslims and various other things. The Qur'an is a guide in the lives of Muslims in every action, therefore Allah Subhanahu wa Ta'ala sent the Prophet Muhammad Shallallahu 'alaihi wa sallam to all mankind."

The religious values contained in the Timang Cenggok song are acquired through informal education (education within the family). Through the Timang Cenggok song as an educational medium, mothers strive to educate their children so that they will later develop religious personalities or be devout in worship. The religious values implied in the lyrics of the Timang Cenggok song, the messages conveyed by mothers to their children are moral education containing calls for goodness to learn about religion and carry out religious commands.

Social Values

Sayer (2011) explains that social values are things that concern the common welfare, so that social values are upheld by many people.

Social values also serve as a measure and assessment of the appropriateness of an attitude in social life. Fischer & Poortinga (2012) explains that social values demonstrate the extent to which an individual relates to others as members of society. These social values can include mutual cooperation, participation in deliberations, obedience, loyalty, and so on.

The lyrics of the song "Timang Cenggok" contain social values that aim to raise awareness of harmonious living in society. Social values are instilled in children from an early age through the song "Timang Cenggok" so that they can act well in accordance with social norms. The lyrics of the song "Timang Cenggok" that contain social values are as follows.

The third part of the song Timang Cenggok

Just rock it, darling

My darling child

Your mother's hope

The country's hopes

Explanation of the meaning of the song Timang Ccenggok part three

Timang-timang lah sayang is a term, if translated into Indonesian it means being held in the mother's arms and given affection.

My beloved child means the child of a beloved mother.

Conclusion: The phrase "*Tiamng-cuddling lah sayang si anak ku sayang*" can be interpreted as meaning that the child who is being held by the mother or is in the swing is a child who is loved.

Your mother's hope can be interpreted as meaning that the child is the hope of the parents, the child is the hope of a mother.

The hope of the country can be interpreted as someone who will love the homeland.

Conclusion: *your mother's hopes, the country's hopes* can be interpreted as meaning that there are hopes from a mother for her child that the child will become a useful person in society and be devoted to his parents and the country.

In the third part of the song Timang Cenggok, it is explained that a mother hopes that her child can be useful for parents and the country. Social values are important values for a child's life, by understanding social values, children will have a sense of tolerance, compassion and responsibility towards the people around them. Social values can grow if children feel them directly from those around them, for example, the love of a mother for a child that makes the child understand the feeling of compassion. The social values contained in the song Timang Cenggok are also implied in the lyrics of *your mother's hope, the hope of the country* where the child must become a good citizen who obeys the law and carries out the cultural values that have existed since ancient times. This is in accordance with the results of an interview with Ustadz Imran, one of the research informants, who stated the following.

"At this time, what is meant by the lyrics of the song as your mother's hope, the hope of the country is that the child is an Indonesian nation, therefore the child should maintain the values of Pancasila from foreign cultural values that are not in accordance with

our culture, such as the culture of drinking alcohol, discotheques, drug abuse, and others. Indonesian society must maintain the values of Pancasila such as politeness, cooperation, divinity, mutual respect and appreciation which are a protective fortress for all Indonesian citizens from the influence of harmful foreign cultures. The existence of noble social values, then good hopes arise in humans. Social values that are upheld and made as the ideals of noble humans will create a harmonious society and a civilized nation."

From the statement above, it can be concluded that social values are not something that is innate, but rather must be taught and instilled through the environment. The song "Timang Cenggok" contains social values that are expected to influence a child's personality, making them caring and responsible members of society. Through the song "Timang Cenggok" as a medium for conveying social values, a mother hopes that her child will later understand social values, develop a good personality, and be able to socialize with the community.

Moral Values

Harsanyi (197) explains that morals are standards of good and bad determined for individuals as social members, these standards are a series of values about various kinds of behavior that must be obeyed. Ellemers (2017) explains that morals are part of the rules of norms and institutions that regulate individual behavior in relation to social groups and society. Hinde (2005) states that morals or morality are views on good and bad, right and wrong, what can and cannot be done by humans. Noddings (2013) explains that moral messages are human relationships that foster caring. Having good morals is the goal of every parent for their child, of course the song Timang Cenggok sung to children aims to shape the child's personality to produce good morals. Therefore, the lyrics of the song that contain moral values are as follows.

The fourth part of the song Timang Cenggok

If you're bored, darling

Be a role model

Don't be lazy

So that the heart is at peace

Explanation of the meaning of the song Timang Cenggok part four

If you are bossy, dear, it is Malay, if translated into Indonesian it means if the child has become an adult.

Being a role model means being someone who behaves well and whose behavior can be imitated.

Conclusion: *if you are bossy, darling, be a role model*. This means that when the child grows up, the mother hopes that the child will have good and noble qualities, exemplary qualities that can be a role model for others.

Don't be lazy is Malay, if translated into Indonesian it is a sentence that prohibits you from being lazy.

Agar hati sonang is Malay, if translated into Indonesian it means so that the heart becomes happy.

Conclusion: *don't be lazy so that your heart is happy* can be interpreted as a mother forbidding or not wanting her child to be lazy because it is not good for his life, on the other hand, if the child is not lazy then his life will be happy.

In the fourth part of the song, it is explained that a mother hopes her child will be able to choose good things for his life. Moral education is the teachings that enable a person to distinguish between good and bad things for his life. This is consistent with the results of an interview with Ustadz Imran, one of the research sources, who stated the following.

"Of course, in everyday life, children need to know what is good to do and what is bad not to do. Knowledge about moral values can be a guide for children in their behavior, therefore, through the lyrics of the song Timang Cenggok which contain moral values, parents hope that their children will be able to become a moral person. The song Timang Cenggok contains teachings on moral values where there is a poem, *if you are bored, darling, be an example, don't be lazy so that your heart will be good*. This is intended for children to become A good person, an example, is an example of a good man or someone whose behavior *is worth following*. Exemplary qualities contain good and noble qualities, such as the character of the Prophet Muhammad Rasulullah sallallahu 'alaihi wa sallam, who had exemplary qualities including honesty, humility, good manners and so on. who is lazy because being lazy is not an exemplary trait, being lazy is a trait "Bad behavior is prohibited by the word 'don't'. The advice given by parents through the song 'Timang Cenggok' is truly a form of basic family education so that children will have a view of the good and bad behaviors they should carry out."

From the explanation above, it can be concluded that a child must have a view of good and bad in life. Therefore, parents need to instill moral values as a measure in taking attitudes in everyday life. The moral values contained in the song Timang Cenggok are obtained through informal education (education within the family), where parents act as educators who explain good things to do and bad things to avoid. Through the song Timang Cenggok, parents teach their children to be able to adopt good attitudes so that they can be useful in society.

Conclusion

The values of character education contained in traditional Malay songs entitled Timang Cenggok and Iyolah Molek are religious, disciplined, responsible and independent values. The religious character contained in the song Timang Cenggok plays an important role in character education that directs individual behavior to obey religious commands. The character of discipline contained in the song Timang Cenggok leads to an attitude of perseverance in carrying out a job or task. The character of responsibility in the song Iyolah Molek leads to the importance of being responsible in working hard. The independent character in the song Iyolah Molek leads to the importance of an independent person and not doubting himself.

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