



The Character-Building Reconstruction Based on Local Wisdom (Adoption of Empathy Values in Sèsèt Jâmbul Song)

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Abstract

Keywords:

Character-building;
Empathy;
The Sèsèt Jâmbul
song.

This article examines the values of empathy in the sèsèt jambul song as an effort to shape the character of students based on local wisdom. Observing the many cases of violence between children, it is undeniable that one of them is caused by a lack of empathy so that it is necessary to review the teaching and learning process that takes place in schools. In this case, the empathetic value contained in the Sèsèt Jambul song can be adopted by the teacher as an effort to build character. The research method uses a descriptive qualitative approach. Data collection techniques used are documents and in-depth interviews. The data source for this research is the book Collection of Madurese Songs composed by Adrian Pawitra. The process of data analysis used the Gadamerian hermeneutic analysis technique, namely the method of analyzing the interpretation of meaning in the text. The results showed that there were three values of empathy in the sèsèt jambul song which could be adopted as an effort to shape the character of students, namely not being selfish, caring, and alert to help. Unselfish attitude of students who do not win alone. Caring is an attitude of compassion towards others. Alert to help is a light-hearted attitude to help others.

Abstrak:

Kata Kunci:

Pembentukan
Karakter;
Empati;
Lagu Sèsèt Jambul

Artikel penelitian ini mengkaji nilai-nilai empati yang terkandung dalam lagu *Sèsèt Jâmbul* sebagai salah satu upaya pembentukan karakter peserta didik yang berbasis pada kearifan lokal. Menyimak banyaknya kasus kekerasan antar anak, tak dapat dipungkiri salah satunya disebabkan oleh kurangnya sikap empati sehingga perlu ditinjau kembali proses belajar mengajar yang berlangsung di sekolah, seperti proses pembelajaran dan materi yang diberikan. Kurangnya sikap empati tersebut bisa jadi menggambarkan kurangnya didikan orang tua maupun guru dalam membentuk karakter anak. Dalam hal ini nilai empati yang terkandung pada lagu *Sèsèt Jâmbul* dapat diadopsi oleh guru sebagai upaya pembentukan karakter. Adapun metode penelitian ini menggunakan pendekatan kualitatif deskriptif. Teknik pengumpulan data yang digunakan ialah dokumen dan wawancara mendalam. Sumber data penelitian ini yaitu buku Kumpulan Lagu-Lagu Madura yang disusun oleh Adrian Pawitra. Proses analisis data menggunakan teknik analisis hermeneutika Gadamerian, yaitu metode analisis

penafsiran makna dalam teks, Hasil penelitian menunjukkan bahwa terdapat tiga nilai empati yang terkandung dalam lagu *Sèsèt Jâmbul* yang dapat diadopsi sebagai upaya pembentukan karakter peserta didik yakni tidak egois, acuh atau peduli, dan sigap dalam menolong. Tidak egois sikap peserta didik yang tidak menang sendiri. Peduli yaitu sikap belas kasih terhadap sesama. Sigap menolong yakni sikap ringan hati untuk membantu sesama.

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INTRODUCTION

The world of education in Indonesia continues to experience changes and developments in order to build and educate the nation's life through a talented and potential young generation. These changes and developments are in line with the phenomena that occur in the nation itself. Character building is a way or effort made to form, foster, and or improve the character and morals (ethics) of individuals so that they can show better temperament based on Pancasila values (Pkm, 2017). If observed further, a khir-recently in Indonesia there have been many problems in many ranah. One of them is therealm of education, especially at the elementary and secondary school levels, there are many cases of violence between children (bullying) and brawls (Widiarti, 2013).

Behind the rise of these cases implies that there are problems with character development. Character is not an inheritance, but the result of behavioral habits carried out by individuals, so that if you want to give birth to people with positive character and noble character, it is necessary to carry out positive habits to the individual. One of the places or places where these positive habits are taught is school, which is the second place where education is given to children after the family. Of course, various activities have been carried out by the school to shape the character of students. However, listening to the increasing number of cases of violence between children , both verbal and non-verbal violence, it is undeniable that one of them is due to the lack of empathy formation in students. In this case, it is necessary to review the teaching and learning process that takes place in schools, such as the process and character building materials provided. The lack of empathy may illustrate the lack of upbringing of parents and teachers in shaping the character of students. (Juhdi, Fauzi, & Pgri Sumenep, 2017, p. 84). The importance of empathy is possessed by students, namely with the empathy attitude of students or children can easily build good relationships or social relationships, which of course these good relationships can help them in reaching the future. As the results of Mulyawati's research, there is a significant influence between

students' empathy attitudes and building good relationships with other students (Mulyawati, Marini, & Nafiah, 2022).

Therefore, education needs to equip every student to have a sense of empathy through the provision of character and cultural education to prevent cases such as the above in the future. Character and cultural values are the identity of the Indonesian nation. The relationship between da'wah (in this case the provision of education) and local culture gives rise to a wise teaching, such as the suggestion to be empathetic (Effendi, 2019). Empathy is one of the basic characteristics of the Indonesian heritage and is one part of Indonesian cultural wisdom that must be maintained and developed. Cultivating and instilling an attitude of empathy is a must to form a society that is friendly, understands each other, has high concern, and makes a pleasant and calming person for others, so that thus the unity of a complete Nation can be Created (Fithriyana, 2019).

Empathy, which is the basic character of Indonesia's cultural heritage, needs to be instilled in students in ways based on Indonesian local wisdom, so that an attitude of empathy can be formed that is valuable to Indonesian beliefs or culture. Wahid mentioned that the cultivation of moral values in education can be done by pribumizing Islam, Islamic teachings and local traditions which are used as a foundation (Mufidah, 2015). One of the things that can be pursued in instilling and forming an attitude of empathy based on local wisdom is to adopt the values of empathy contained in Madura songs, namely the *Sèsèt Jâmbul* song

The song *Sèsèt Jâmbul* is a Madurese song which contains many characteristics of an attitude of empathy. The meaning of helping in this song is toget along well and topeace because living in this world will not be able to live alone (Putra and Winarko, 2021). Character building based on Madurese local wisdom has been carried out by Juhdi with a research study, namely on character building based on local wisdom, namely children's singing. The findings in Juhdi's research explain that children's singing has an important role in shaping character, such as accepting what it is (*qanaah*), persevering and like to work hard, caring for others, and others. The difference between Juhdi's research and research conducted by current researchers lies in the type of character formation to be formed. Juhdi's research examines character building in general, while character building in this study focuses only on empathetic character building. Then the difference also lies in the local wisdom studied, Juhdi's research examines children's singing, while in this study examines the traditional Madurese song entitled *sèsèt jambul*.

The position of this study, namely the song *Sèsèt Jâmbul*, will be analyzed and studied further regarding the values of empathy contained in it, so that it is hoped that later by adopting and implementing these values, it can give birth to students with a strong empathy character and can prevent and reduce the occurrence of violence both verbally and non-verbally.

METHODS

This research method uses a descriptive qualitative approach. Descriptive qualitative research. Qualitative research according to Bogdan is a research procedure that produces descriptive data in the form of written or spoken words of people and observed behaviors (Bogdan & Biklen, 1982). Kirk and Miller explain that qualitative approaches depend on the results of observations of objects that are naturalistic in nature (Kirk & Miller, 1985).

Data collection techniques used are documents and in-depth interviews. The document is in the form of a book "Collection of Madura Songs" compiled by Adrian Pawitra. While interviews were conducted to collect data face to face with several informants who were considered to have knowledge and understanding of Madurese songs. The selected informants include humanists or teachers who have knowledge of Madurese songs, as well as some Madurese people who are also considered to have knowledge of Madurese songs.

While the data analysis technique uses the Gadamerian hermeneutic analysis technique, namely a method of interpreting and understanding the text as a complete truth (Muzir, 2012). In this study gadamer hermeneutics was used to interpret the verses of the song *Sèsèt Jâmbul* and dive into the content of its literal meaning. Through the Gadamerian Hermeneutics method, researchers have the opportunity to become interpreters, that is, researchers have the opportunity to find meaning and values of empathy in *Sèsèt Jâmbul* songs that can be adopted by students in forming an attitude of empathy. The following is an overview of the application of dialogical hermeneutics of Gadamer.

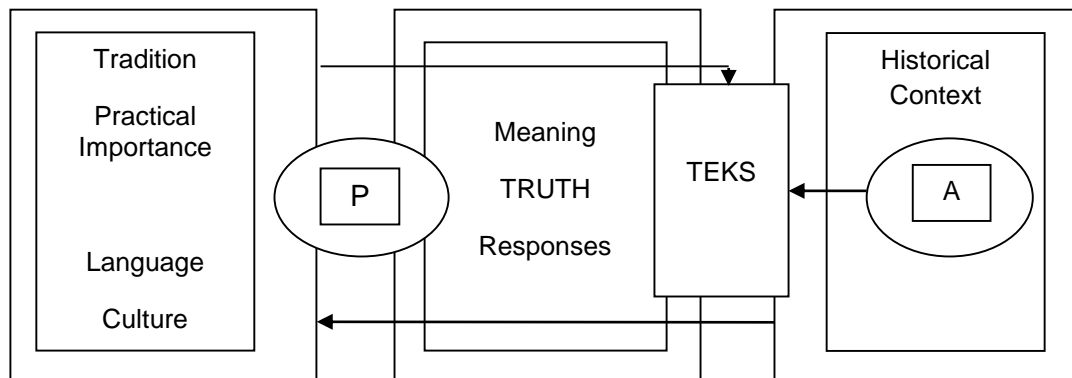


Image 1. Gadamer's Dialogical Hermeneutics.

The song *Sèsèt Jâmbul* which will be interpreted is taken in the book "Collection of Madurese Songs" published by the Madura Cultural Preservation Institute (LPKM) by R. Amiruddin Tjitraprawira, Muhammad Irsyad, and other Madurese musicians. Muhammad Irshad himself was the composer of the song *Sèsèt Jâmbul*.

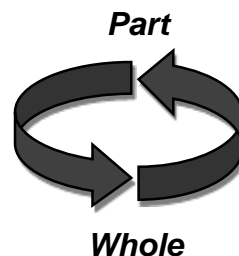


Image 2. Hermeneutic Circle

In the process of data interpretation, there is an interaction between the interpreter and the text. Gadamer's frame of thought supposes that there are two parties involved in the interpretation, namely between the discourse and the interpreter. This process forms a cycle called the Hermeneutic Circle which forms 3 processes, namely the interpretation of parts, the interpretation of the whole, the whole, and the Understanding of underlying meaning, which is the stage of core understanding (Rahardjo, 2010).

RESULTS AND DUSCUSSION

The song *Sèsèt Jâmbul* was originally sung by madurese children during dragonfly season. When the sun is about to set, young children will play and catch buffalo dragonflies using geragai webs filled with cobwebs to trick dragonflies into being easily caught. Catching buffalo dragonflies for children in Madura is a hobby, even though these dragonflies are hard to catch. Catching a buffalo dragonfly is a fun way of playing for Madurese children, because catching a buffalo dragonfly is arguably very difficult, and it takes enthusiasm to catch it, so that if you can catch the buffalo dragonfly, the children will feel a special relief and happiness. This difficulty implies that the dragonfly

is a symbol of enterprising and tenacious. As Widayanti (Widayanti, 2011) reveals that dragonflies contain the meaning of tenacity in life. These little children catch while singing happily even though the singing sounds irregular. M. Irsyad who saw took the initiative to recycle the song to make it more regular and beautiful, so that it could be sung by all circles. The song is titled *Sèsèt*. The following is a fragment of the lyrics of the *Sèsèt Jâmbul* song (Pawitra, 2003).

Sèt buđina pèghâ' orèng 2x
Jhâ' aghâjâ'ân mon orèng mèghâ' sèsèt
Mala mara tolongè nyarèyaghi
Ajhâr atalong mong ghu dâ' ca-kancana
ma' akor atatangghâ, ođi' rokon

Sèt jambul jambul lâ nyarè kakan,
Kanan-na sèt maloko', è ka sambhel è ka jhuko'
Rè ka rèna baghi sèngko'
Sèt jambul, bah! tadâ' sè endâ'
Sèt dhâmar sèt jambul
padâ tadâ' kakabbhi
Sèt jhârum endâ' kèya

In the song *Sèsèt Jâmbul* above, it talks about a group of small children who are playing happily catching buffalo dragonflies. A fragment of the lyrics in the song seems to convey that a group of children are laughing and teasing each other. This can be seen in the lyrics of the *set Budi na pegha' oreng* (Watch Dragonfly, behind you! Someone is trying to catch you). The lyrics tell that a friend (let's call him X) tries to seduce another friend (call him Y) who wants to catch a dragonfly carefully. Person X makes a fuss or riot to make the dragonfly fly by trying to shout at the dragonfly. At first glance, we understand that it is just an attempt at a joke that is usually done between friends. However, sometimes these jokes can bring risks to their friendship, because when Person Y is having trouble catching dragonflies, Person X even interferes. This could have made Y, who was in trouble, angry. Therefore, in the next lyrics there is a message that is to help a friend who is in trouble. The lyrics read *Jhâ' aghâjâ'ân mon orèng mèghâ' sèsèt, mala mara tolongè nyarèyaghi, ajhâr atalong mong ghu dâ' ca-kancana, ma' a kor a tatangghâ, ođi' rokon*. In these lyrics, it tells that there is another friend (let's call him Z) reprimanding a child who is joking and disturbing a friend who is catching dragonflies by saying, “*don't joke if someone catches a dragonfly, it's better to be helped*”.

The lyrics of the song contain meanings and values that symbolize or describe the character of the Madurese people, one of which is a character full of empathy. The results of the study of lyrics that contain empathy can be seen in the following table:

No.	Feature Empathy	Lyrics	Translation
1	Unselfish	<i>Jhâ' aghâjâ'an mon orèng mèghâ' sèsèt</i>	Don't joke if someone catches a dragonfly
2	Care		
3	Be swift in helping	<i>Mala mara tolongè nyarèyaghi Ajhâr atolong</i>	Instead let's help find it Learn to help each other

Table 1. Description of the value of empathy in a Sèsèt Jâmbul song

The lyrics of *Jhâ' aghâjâ'an mon orèng mèghâ' sèsèt*, contain the message that when someone is working on a difficult thing then do not disturb and joke on their own. the point of doing the difficult thing in this song is to catch the Buffalo Dragonfly, a big floating C that is difficult to catch. It is not easy to catch a Buffalo Dragonfly so the little ones who want to catch it must have effective fishing gear so that the Dragonfly can be caught. Therefore, the message in these lyrics is strongly emphasized not to be nervous or not to be busy on your own when you find an orag struggling or working on something difficult. The word *Jhâ' aghâjâ'an* means that it should not be selfish when someone else is struggling in trouble. In the lyrics we are encouraged to be concerned in a way that is not busy on our own.

The lyrics above explain that being unselfish and caring (not busy myself) are characteristics and manifestations of empathy. Of course, people who have a strong attitude of empathy, then they will show an attitude of concern and exclude their own interests.

Followed by the lyric's *mala mara tolongèh nyarèyaghi, ajhâr a tatolong*, which contains the message that we must have sensitivity in helping others who are experiencing difficulties. As I've said before, when we find a friend who is struggling to catch a dragonfly, we'd better help him. In the sentence of *ajhâr a tatolong* we are advised to always learn and train ourselves from an early age to be quick to help when seeing people in distress, learning begins please help starting from one's own friends or peers. The lyrics explain that helping others is the impact and the end result of empathy. this means that by empathizing with others we will automatically reach out to help them. The description of Empathy Values in the Madurese Traditional Song "Sèsèt Jâmbul" as an Effort to Reconstruct Character-Buliding can be explained as follows:

Unselfish

Not being selfish means being compassionate to others. Unselfish individuals will tend to show a generous and altruistic attitude towards others. Generousness is one of the reflections of one's sincerity in which there is no element of egoism. Einsberg and Mussen suggest that generosity is one of the altruistic aspects, namely the generosity (Dayakisni, T. & Hudaniah., 2003). In the context of empathy, a generous individual will exclude his own self-interest. Ginsburg and Silakoswki (2009) examined that the lowest level of empathy is selfish behavior. Similarly, Myers explains that being generous and altruistic is the opposite of egoism (Myers, 2012).

Unselfish attitudes are important to have and instill in students, because this can facilitate students in the learning process. An unselfish attitude will make students willing to be given advice. On the other hand, if students have a selfish attitude, then what happens is that students will be difficult to guide.

Care

Caring is a form of empathic concern (empathic attention) which is caring for people who are experiencing distress. Sears suggests that an altruist person would put concern for a personal obligation. The concern referred to in the lyrics of the *Sèsèt Jâmbul* song is to care for people who are in grief or distress (Sears, Freedman, & Peplau, 1994). To bring out an attitude of empathy, you must have a high concern for others, because empathy is the root of care and love (Hamdan, 2017)

Having a caring attitude will make individuals liked by many people, because in fact humans will indeed be happy to be given attention and given care. As Fithriyana explained in the study that caring attitudes will form a sense of empathy in students so that students will become children who are friendly, understand each other, and become pleasant and calming individuals (Fithriyana, 2019). Juhdi added that caring can promote a high sense of social solidarity (Juhdi et al., 2017).

Another study mentioned that social care needs to be developed and instilled in students or children so that children do not have negative traits, such as arrogance, indifference, individualism, ignorance of social problems, picky friends and the fading of the culture of mutual cooperation (Tabi'in, 2017).

Swift in Helping

Empathy will always be associated with helping, because helping is the effect of empathy. In addition, empathy is also one of the types of prosocial behavior. Fidrayani said in the study that empathy has a relationship with prosocial behavior, one of which

is being quick to help others (Fidrayani, Malang, 2015). Helping is a characteristic of empathy, because of course with us empathizing with others, we will always reach out for them. Sears reveals that the end of empathy is the onset of helpful behavior (Sears et al., 1994). A person helps others without expecting compensation from the person being helped, this is because helping is based on affection. In contrast to sympathy, that is, the feeling of compassion felt by a person without being continued with a helping hand or action.

By having a helpful attitude, students can build socialization from a wider environment. In the research of Mulyawati et al. explained that the behavior of helping each other is a great opportunity for students to live a wider environment later (Mulyawati et al., 2022).

CONCLUSION

The results of research on the reconstruction of wisdom-based student character formation by adopting empathetic values in the *sèsèt jambul* song can be concluded that there are three values or characteristics of empathy that can be adopted for the formation of student character, namely not being selfish, caring, and quick to help, by instilling these three values, students can have a strong empathetic character, making it easier for them in the learning process with teachers and other students, have broader social relations, and of course be able to prevent and reduce acts of violence both verbal and nonverbal

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