
THREE-DIMENSIONAL REPRESENTATIONS OF CHILDREN'S SONGS AND ITS IMPLEMENTATION IN CHARACTER EDUCATION

Mukti Widayati¹, Farida Nugrahani², Benedictus Sudyana³, Rina Iriani SRT⁴

^{1,2,3} Universitas Veteran Bangun Nusantara, Indonesia

Email: muktiwidayati65@gmail.com, farida.nugrahani01@gmail.com, benysudyana@gmail.com

ABSTRACT

KEYWORDS

3-dimensional representation, Children's songs, Character education

This research aims to describe the aesthetic pattern and meaning of songs children created by Indonesian authors from the 60s to 70s. The songs it is very familiar and frequently sung by children of their time. The spread of children's songs at that time only through radio and electronic television media, which was still very rare and owned by the people of Indonesia at that time. In this digital age, the spread of children's songs conducted through digital media is very fast, good in audio and audio-visual form. The development of technology makes it convenient for children to recognise songs. The second aim is to describe the meaning of character education in three dimensions: the connection between man with God, man with humans, and humans with nature. This study use theory focused on eco-strategy analysis problem environment existing life in literary works. Next, the meaning of three dimensions could be implemented in character education for students in kindergarten and elementary schools.

INTRODUCTION

The development of information technology has had a significant impact on the development of the distribution of children's songs. Children know the songs through processes which are different. The first, before communication technology is developing more rapidly, known children's songs by mouth, by word of mouth, from teachers and parents. At that time, people could only listen to the song on the radio, and not everyone had a radio. In the subsequent development, children's songs can be heard via cassette tapes and compact discs in video form, and recently parents, teachers, and children can easily access via the internet.

Based on (Endraswara, 2009) children's songs are cheerful and reflect noble ethics, songs that children usually sing, and the lyrics contain simple problems that are usually done by children (Murtono, 2007). Lyrics children songs many tell a story about beautiful nature, the loving relationships of parents, siblings, and peers, and express divine majesty. Song children are for children, so the theme, problem, and language are appropriate for the development of soul/ emotional and social children. In addition, based on the tone used to create songs, they are simple tunes one oriented octave moderate, occasional use octave low and octave high. The bar is also simple in one bar that consists of four beats, rare in one knock consisting of more than one tone.

From the 60s to the 70s, there were a number of the famous creator of song children, including Mrs. Sud, Mr. Kasur, Mr. Dal, and AT. Mahmud. The songs created in perception throughout the period load messages which beneficial for children, the message of education character, the message of divinity, the message of loving the environment and nature around, and the message social. A straightforward aesthetic pattern, natural, romantic, but without depth dimensions divinity, nature and social. Anybody who enjoy song children at that time like drowned at that time too, beautiful nature, togetherness with friend known harmony and peace, enjoy majesty God's creation. In other words, the children in the time before the development of the digital era, namely the 70s, were very familiar with the songs. The songs

many disclose how Indonesia's beautiful nature is fertile, which at the same time for instill love towards the Indonesian state and nature surrounding. Dimensions divinity is also a lot implanted to them through simple lyrics. The social dimensions expressed simple lyrics and language, simple tunes too (Marifatun., & Widayati, 2019).

The aesthetic draft is still highly considered. Meanwhile now more emphasise commercial side. The straightforward, known child songs are that song bestseller, often aired on TV and Youtube. The development period of technology more and more information rapidly this worried could grind values character child. Character education is one pole enforcer order children permanently walk, corresponding with Indonesian norms and culture. Character education is essential implanted in child as early as possible through education in school, environment, family, and community. Character education could form from child age early. Character children will form from results study and absorb behavior as parents and the environment surrounding us. Planting good character in ages preschool is an essential thing for done, like the opinion of (Lickona, 1991) that people with character is character experience somebody in responds situation in a manner manifested morality in action real through Act good behavior, honesty, responsible answer, respect people others and characters glorious other. One way to introduce education characters in children is through song. With simple tones and sentences, We could educate children's morals (Kusumawati, 2013). Character education becomes essential for building this nation to be a quality nation, intellectual and moral. Character education prepares children to become more personally challenging, responsible, responsible, integrity, and religious. In other words, according to Mulyasa (2011) in (Fitria & Juwita, 2018), education character is an effort to help develop a soul child good born nor inner character nature towards civilisation more humane ok. So, the cultivation of values of character should start from an early age because the formation of character functions to instil education, personality, and morals in child age early (Suri, 2021).

Global culture oriented towards the digital world is becoming a challenge for every generation nation. Development technology such fast and free give convenience to every child for access various information that cannot filter the positive and negative, the good and the bad, the beneficial and the harmful. Especially children of Early age need more parental supervision. In this 21st century, character education Becomes attention main for child age early even until they mature. Gultom emphasised this in (Tanto & Supena, 2019) that character education child age early made an effort to prepare source power qualified and reliable human resources for welcome demographics year 2045.

Theoretical Basis

Children's literature in a manner general has created literary works for a child with no look age its creator. Hunt (1995) in (Ampera, 2010) said that children's literature is departed literary works from need children. Included works in children's literature are books reading or deliberate literary work written by reading child. Of course, they are reading about suitable life with experience, emotional development, and intellectual child. If linked with learning, needs child refers to cognitive, affective, and psychomotor as other literary works, children's literature is valuable and fun. Proper means give benefits, meanwhile pleasant live entertainment for children. (Lakens, 2003) said that reading children's literature is for pleasure and understanding meaning. A reader could understand various related matters in life.

There are various genres of children's literature, among other stories, fiction, poetry, and drama. A fiction story is a story narrative fictitious with the technique of free writing, not bound by a rule like in poetry (lines, stanzas, rhythm, rhyme). As well children's literature, songs child is an accidental song created for children whose contents correspond with the experience,

thought, emotions, and intellect child. In Indonesia, several authors' songs are known to children in the 60s to 90s, including Mr. Kasur, Mr. Dal, Mrs. Sud, and AT. Mahmud.

Lyric songs children as part of literary genres have function strong didactic, message moral, social, and religious ethics. This opinion was put forward by (Widayati, 2017) with a different but similar view. She states that children's literature has didactic characteristics with strong cultural messages in literature as a means of learning to be an adult. Based on this, it can be argued that children's literature has very important benefits, not just understanding its meaning but the educational messages that must be conveyed to children to prepare them to become better people.

According to (Ampera, 2010), children's literature has benefits: fun, development of imagination, acquiring an experience every day, developing intellectual, improving language ability, understanding social life, understanding score beauty, and knowing the culture.

Lyrics song children as a genre of children's literature (in the matter this poetry) have characteristic simple good in a manner structure nor extra structure. Poetry children are usually written in stanza form, language rhythmic with alliteration and assonance, and disclosure with straightforward language. Utilisation means rhetoric from figurative language and style as well. Disclosures are also adjusted with the development of language competence and imagination child. Based on content, poetry children usually express ideas, thoughts, feelings, and experiences in life with all environments (social, natural, and divine).

The universe is mimesis for creating art (in the matter this lyric of song children). Of course, this is not the same as what Plato said, that a work art is the same as imitation. This is not the same as Aristotle's opinion, which says that art is not the same as an imitation. The opinion could interpret that as natural memes only limited imitation, but art is his creation as product innovation its creator. Expression art as an imitation of nature could disclose in song to children the beauty of nature, mountains, trees, and the universe.

Natural is one memesis in work art (whether poetry or lyrics song children). In other words, nature Becomes emulated source for expressing ideas, thoughts, experiences, and views. An expression will be looked at verbally from diction or choice of words with related words with object macrocosm of nature, environment, and microcosm. Pranoto says that ecology has become part of the literature according to paradigm theory. This showed with at least writers, particularly from circles poet, who uses diction forest, sea, trees, and others to work them. However, with developments, literature has many experiences that change, and so does nature between literature and nature as if two sides are inseparable; or as if they walk side by side. Literature requires nature as inspiration, and medium natural needs literature as a tool for conservation (Fachul Mu'in, 2013 in Pranoto). Humans/authors, nature, and literary works have a connection dialectic. (Asyifa & Putri, 2018)said that man and nature are one unity mutually dependent on and influence. When nature shows no symptoms balanced in life the ecosystem, then living humans side by side with him, in a manner natural will do actions balancing.

The word work is a mirror of the public often put forward by the expert sociology of literature (Goldman in (Damono, 1976)). As a mirror society, literature is not mirrored flat so that the shadow is the same as Aristotle said, that literature is not identical to imitation. However, the meaning is that literary works as art describe a society in time. Related with lyrics song kids, then describes society as public children, that is life children with environment natural social and cultural, how Act behaviour, attitudes, and views on the period of literary works or lyrics created by the author.

Religiosity is more looks at aspects that are inside the bottom heart, *moving in the deep heart*, ripple vibration personal conscience, attitude little personal many is a mystery for others

because breathe intimacy psychologically, that is totality universal (include ratio and human sense) depth personal humans (Lathief, 2008). Religious, according to Wijaya (1982), at first say that religious concepts are rooted in the heart's conscience, myth, mysticism, and belief. However, in the end, the literature researchers say that deity is one expression of religious view. Deity could draw things that related to Lord. Creation literature is media for disclosing matters.

Breath deity is an expression author from side macrocosm universe. Philosophers said on sight that the natural universe has strength nature tends to power the mind and soul. In life, daily expressed man through attitudes religiosity. Attitude belief in Lord is expressed author through lyrics song children with various his gaze, praise beauty of His creation, and obey religious rules.

Ecocritics originate from English, i.e. formed *ecocriticism* from two words, *ecology* and *criticism*. Ecology is intended to study scientific relationships between creature life (humans, animals and plants) against one other and the environment. Criticism is the evaluation the excellent and evil literary works. Kindly short and simple ecocritic, forget environmentally oriented criticism around him.

To analyse the mean three dimensions, using the theory of literary ecology. The term literary ecology was developed from ecocritic, literary and environmental studies from an interdisciplinary corner view. Literature researchers do studies that with disclosing problems existing environment in literary manuscripts. Literary ecocriticism studies the connection between literature and the physical environment (Glotfelty, 1996). The ecocritical theory could help define, explore, and even complete problem ecology more broadly (Garrard, 2004). This work literature has potency as media represents attitudes, views, and responses Public to the environment. Literary works have the strength to express environmental ideas and value his education. Mimetic nature of literary works because nature and events are context creation literary works.

Study ecocritic is study reception with two soundtrack approaches. The first approach cognitive focuses on the process of awareness formation of meaning and finding interpretation - the interpretation behind expressions of local culture people. Two essential things in approaching this are reflection and experience (Endraswara, 2016). The second approach could conduct with the method of understanding deep literature context applied. Literature is seen as therapy necessary for pragmatism to be delivered to the reader. Study this using the first approximation, i.e. approach cognitive. Study results song children this could be implemented well in activity teaching and non-teaching by school teachers.

Sing is a fun activity for kids. In learning at school, sing could conduct students and teachers together at the beginning, middle, or end of learning. Teachers can stimulate children to prepare themselves with complete face learning, improving operational thinking, and overcoming saturation as implemented in neuroscience. With so, atmosphere learning Becomes comfortable, fun, and conducive.

Wati, 2018 said that actively listening to songs and singing are very attached tight and cannot be separated, especially in learning to child age early. Learning to listen to songs and sing is an activity played while studying and studying while playing; activities carried out through listening to songs and singing are expected will a pleasant child at a time touch development of language, the sensitivity will change the rhythm to the music, development of motor, most authentic self, as well bravely take the risk. Because of that need exists something activities that can train educators child age early in stimulating children through listening to songs and singing.

Lyrics song child have contributed personal values as well as score education. The lyrics song child could be a stimulus development of emotional, intellectual, imagination, social

sense, ethical and religious. Based on Educational value, song children as a stimulus for exploration and discovery, development of language, value beauty, planting outlook multicultural, and planting habit read. Because that is the lyrics song children, this could be used as a medium to embed education character as early as possible. As said by (Kusumawati, 2013), experience music for children needs to be given as early as maybe. With music, children could not only express their ability to sing or play music, but they could also do and apply things implied in poetry the song. The ability to express and process mean song is one method for helping child in form character.

Real character education is already there in Indonesia which prioritises culture as a characteristic nation. Character is essential in civilisation in this 21st century. In the middle developments in the world of technical communication, character education contributed from individuals who do not only depend on cognitive intelligence but need balance affection that can result from Character Education. Character education has been intensively developed through the National Character Education Movement since 2010. The movement get responses positive even Support from whole Indonesian citizens. Since then, various seminars, discussions, and exploration of character education have appeared. Draft character since that start developed from which consists of the 36 pillars, 18 pillars, 9 pillars, and the last this 2019 years concept the simplified into 5 pillars accordingly with Pancasila as the foundation of the Indonesian state. Now these developed 5 values main character nation that is religious, nationalist, independent, mutual cooperation, and integrity values are described in each sub. Fifth main character nation refers to the Minister of Education and Culture Number 20 of 2018 as follows (Ministry of Education and Culture, 2019: 8 – 13). Character values include religion, nationalism, independence, mutual cooperation, and integrity.

Religious character values reflect faith in the manifested God Almighty with behaviour carrying out religious teachings and beliefs that are adhered to, respecting religious differences, upholding tall attitude tolerant to implementation of worship the religion and trust else, living harmony and peace with adherents of other religions. The value explained in sub religion for child age early among others, believing and fear, love peace, tolerance, respecting differences, hold one stance, believe self, working the same, loving saying, friendly, sincere, appreciating the opinion of others, loving environment, life clean, healthy, and protect the small and abandoned.

Character value nationalist is a method of thinking, behaving, and show loyalty, caring, and high honours to the language, environment, physical, social, cultural, economic, and political nation, putting the interest of the nation and state above the interest of themselves and their groups. Subnationalism in children age early includes love homeland, following rules, discipline, respect diversity cultures, ethnicity and religion, respecting self-own (for example: caring for self own to be healthy and strong), respecting others (include to they are different), care environment, proud of culture nation itself (include language, clothing, and manners), willingly sacrifice (example: willing lend toy to friends), superior, and accomplished.

Score character independence is an attitude and behaviour no relies on others and uses all energy, thought, and time for realising hopes, dreams and aspirations. Sub-independence in children age early, among other things, diligent work, Tough attitude and power fight, following rules, developing curiosity know, creativity and courage.

Mutual cooperation character values reflect action value, spirit work same and shoulder to shoulder complete problems together, intertwine communication and friendship, and give help/aid to people who need it. Sub-mutual cooperation in children age early among others, have attitude care, appreciate work self and others, respect the collective agreement, work

same, get used to deliberation, consensus, and discussion; help develops attitude solidarity, empathy, anti-discrimination, anti-violence, solidarity, and attitude volunteering.

Character value integrity is underlying value behaviour based on an effort to make himself someone who has always been trusted in words, actions, and work. It has commitment and loyalty to values humanity and morals (moral integrity). Sub-integrity in children age early among other things, answer as a citizen, anti-corruption, actively involved in social life, moral commitment through Consistency Actions and words based on truth, patience and regularity (e.g. queued), honesty, love of truth, loyal, fulfilling promise, justice, not quite enough answer, exemplary, and value friends, incl they are different (e.g. own disability)

Fifth character is primary the more carry on developed and implemented based on 3 principles, namely (1) development-oriented potency participant educate in a manner thorough and integrated, (2) exemplary in application character building on each environment education, and (3) takes place through refraction and length time in life every day (Kemendikbud, 2019, p. 15)

Based on the principles, score character could be implemented in life a daily start from environment, family, community, and school. The main task in the development and implementation of character education is school. In other words, character education could be implemented through learning. Character education is not materialised in Subjects; therefore, implementation in learning could be implied in Subjects which others, Learning Devices, and an exemplary attitude in the environment school.

RESEARCH METHOD

The method used in this research is method qualitative descriptive. This method serves to explain in detail and detail data findings and analysis with a single case study strategy (*embedded case research*). In this approach, the research focus has been determined before the research is carried out. This research is more focused on representing three dimensions of nature, divinity, and society in the lyrics of songs already kids selected as a sample data source. Character education is a follow-up to the benefits of research results after conducted analysis score character based on source Permendikbud Number 20 of 2018.

Data and Data Sources

The data was obtained from text sources using children's song lyrics by Pak Kasur, Pak Dal, Ibu Sud, and AT. Machmud. This research data is in the form of information related to the environmental, social, and divine dimensions. In addition, the data needed is information on implementing research results in learning and non-teaching activities.

Data sources consist of documents and sources. The source of the document data is the lyrics of Indonesian children's songs that are familiar and often sung at school or in the family environment since they were small. The lyrics of the song are as follows. (1) Mr Mattress's work song: Waking Up, My Balloon, Chop the Swan Duck, Head Shoulder Knee Foot; (2) Lyrics of Mr. Dal's song works: Twinkle Twinkle Little Star, Kind and Polite, Mother of the Foster, Wake Up Morning, See My Garden; (3) Lyrics of a song by Ibu Sud: Tik Tik Sounds of Rain, Bird of Kutilang, Cute Butterfly, Planting Corn, Climb to the Peak of the Mountain, My Village, Ride a Delman, Ancestors; (4) Lyrics song works of AT Machmud: Morning Star, Lizards on the Wall, Rainbow. These songs are obtained from internet sources by downloading. In addition to sources in the form of text, another source is videos of songs that have already been released and published through Youtube. At the same time, the research was conducted for data validity. Data is also mined from resource persons, namely elementary school teachers and kindergarten teachers.

Data Colelection

Data collection techniques were library research through critical analytical reading of texts and interviews with informants (children, elementary school teachers and kindergarten teachers). The critical reading technique is a reading technique followed by a critical review. In this activity, initial analysis has been carried out to get signs of language indicating the existence of the three dimensions of research objectives. Furthermore, recording techniques are carried out to anticipate data damage and instability or if data is lost and inconsistent. In this technique, data is classified based on three dimensions: human relationships with God, humans with other humans, and humans with nature. In addition, data is collected by interview technique to get related data with character education and its implementation.

Data Validity

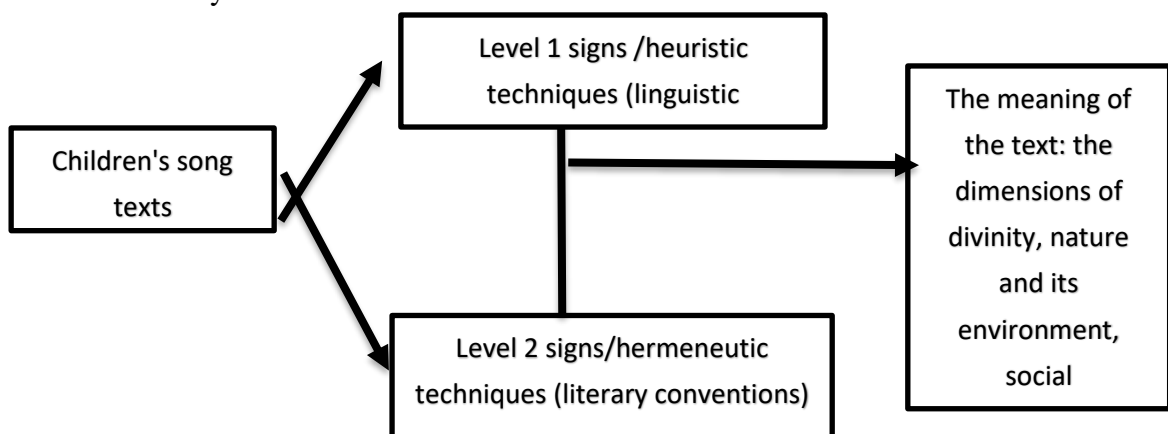
Data validity was ensured in this study through the utilization of three triangulations to obtain reliable data. Triangulating theory, methods, and sources carried out data validity. The validity data with triangulation theory was conducted by checking the same data with semiotic theory and eco-strategy. Data validation with method triangulation was done by checking the same data with different methods (document analysis, interview, and library method). Data validity with source triangulation is done by checking the same data from different sources, namely document sources and sources.

Data Analysis Technique

The data analysis technique uses two techniques; the first is an analysis technique related to text analysis, namely using an eco-strategic approach and semiotic, whereas technique analysis second is an interactive technique developed by Miles and Huberman. To find meaning, fine means three dimensions and character education used semiotic and ecocritical approaches, i.e. with look Language signs indicating a depiction of three dimensions. Next, based on the analysis of the result, three dimensions of the outlined related findings with score later character implemented in schools.

The semiotic analysis technique begins by analyzing the first level of signs, namely meaning analysis (linguistic language analysis), then continues with the second level of analysis to understand the three-dimensional meaning contained in the first level of signs (meaning). The semiotic analysis technique chart can be described as follows.

A semiotic analysis chart as follows.



RESULTS AND DISCUSSION

The Structure of the Children Songs

The structure in literary work is another term for mentioning elements built from that literary work covering how to utilise a lingual unit of language to generate effective aesthetics of the literary work. Element most minor form of phoneme could be utilised by the creator lyrics song with bring up means literature in the form of alliteration, assonance, and rhyme. Other elements included in structure found mind in lyrics song children is utilisation diction, figurative language, and means rhetoric.

Children compiled the lyrics of the song by the creator by appropriate vocabulary and diction by progress child Diction and vocabulary selected for organised lyrics song the said by aesthetics consideration simple that children understand. Deep rhythm every line is always brought up by its creator by a technique using assonance and alliteration. Assonance is an alloy sound that occurs on a row caused by equal vocal sounds. Instead, alliteration alloy is the sound produced by the equation alliteration. When compared, the equation for more vocal sounds was found from the consonant equation, as an example in some lyrics, each song author below this.

"*Ku pandang langit, penuh bintang bertaburan.* ("I look up at the sky, full of stars.)
Berkelap-kelip seumpama intan berlian. (It twinkles like a diamond.)
Tampak sebuah lebih terang cahayanya. (A brighter light appeared.)
Itulah bintangku, bintang kejora yang indah selalu." (That's my star, the beautiful Morning Star always.)
(*Bintang Kejora* (Morning Star), A.T. Machmut)

Sound assonance on couplet the said at above dominated by sound /a/ with variation / i / and /u/ sounds. Domination alliteration sound nasal /ng, m, n/ with variation sound /b/online first and to four, as well as variation sound /l/ on the second s line give effect aesthetics firm dynamics. Effect sound nasal add intensity the mood evoked by the lyrics the is an atmosphere of happy and carefree look beauty nature.

Tik tik tik.. (Tick tick tick...)
Bunyi hujan diatas genteng (The sound of rain on the roof tiles.)
Airnya turun tidak terkira (The water comes down like no other)
Cobalah tengok dahan dan ranting (Look at the branches and twigs)
Pohon dan kebun basah semua (All the trees and gardens are wet)
(*Tik Tik Bunyi Hujan* (Tick tick tick the Sound of Rain), Ibu Soed)

Almost the same with the pattern song *Morning Star*, the song *Tick tick tick the Sound of Rain* created by Mrs. Soed is also dominated with assonance sound /a/ with variation sound / i / . Indeed at first, in natural children could produce vowel sounds /a/, / i /, /u/, /o/, /e/. because it, the diction and vocabulary chosen creator song with considerations vocal productivity by children. As well as in the next song.

Bila kuingat Lelah Ayah bunda (When I remember tiring Daddy and Mommy)
Bunda piara piara akan daku (Mommy and daddy nursed me)
Sehingga aku besarlah (So that I grew up)
Bila kuingat Lelah Ayah bunda (When I remember tiring Daddy and Mommy)
Bunda piara piara akan daku (Mommy and daddy nursed me)
Sehingga aku besarlah (So that I grew up)

(*Bunda Piara* (Mother of the Foster), Pak Dal)

Assonance sound /a/ in songs children the varied with other sounds because of course vocabulary for describe atmosphere consists from variation other sound. Sound assonance on stanza the in on dominated with sound /a/ with variation / i / and /u/ sounds. Domination alliteration sound nasal /ng, m, n/ with variation sound /b/ on line first and to four, as well as variation sound /l/ on the second s line give effect aesthetics firm dynamics. Effect sound nasal add intensity the mood evoked by the lyrics the is atmosphere happy and carefree look beauty nature.

Tik tik tik.. (Tick tick tick...)

Bunyi hujan diatas genteng (The sound of rain on the roof tiles.)

Airnya turun tidak terkira (The water comes down like no other)

Cobalah tengok dahan dan ranting (Look at the branches and twigs)

Pohon dan kebun basah semua (All the trees and gardens are wet)

(*Tik Tik Bunyi Hujan* (Tick tick tick the Sound of Rain), Ibu Soed)

Almost the same with pattern song *Morning Star*, song Tick tick tick the Sound of Rain created by Mrs. Soed is also dominated with assonance sound /a/ with variation sound / i /. Indeed at first, in natural children could produce vowel sounds /a/, / i /, /u/, /o/, /e/. because it, the diction and vocabulary chosen creator song with considerations vocal productivity by children. As well as in the next song.

Bila kuingat Lelah Ayah bunda (When I remember tiring Daddy and Mommy)

Bunda piara piara akan daku (Mommy and daddy nursed me)

Sehingga aku besarlah (So that I grew up)

Bila kuingat Lelah Ayah bunda (When I remember tiring Daddy and Mommy)

Bunda piara piara akan daku (Mommy and daddy nursed me)

Sehingga aku besarlah (So that I grew up)

(*Bunda Piara* (Mother of the Foster), Pak Dal)

Assonance sound /a/ in songs children varied with other sounds because of course, vocabulary for describing atmosphere consists of variation sounds other. One other familiar literary means with Indonesian literature is rhyme which is equality sound at the end of the line. Inside rhyme pattern lyrics song children this various. Some are patterned aa-aa, some are patterned ab-ab. The rhyme is found in several lyrics song. Usually, the pol aitu appears at the end of the line in one composed stanza of 4 lines, like the following.

Menanam Jagung (Planting Corn)

Ayo kawan kita bersama [menanam jagung](#) di kebun kita (Come on guys we plant corn together in our garden)

Ambil cangkulmu, ambil pangkurmu kita bekerja tak jemu-jemu (Take your hoe, take your pangkur we work unceasingly)

cangkul, cangkul, [cangkul yang dalam](#) tanah yang longgar jagung kutanam (hoe, hoe, hoe deep in the loose soil I plant corn)

beri pupuk supaya subur (Put some fertiliser to make it fertile)

tanamkan benih dengan teratur (Plant the seeds regularly)
jagungnya besar lebat buahnya tentu berguna bagi semua (Corn is big dense fruit is certainly useful for all)
cangkul, cangkul, aku gembira menanam jagung di kebun kita (hoe, hoe, I'm happy to plant corn in our garden.)

Balonku (My Ballon)

Balonku ada lima (I have five balloons)
Rupa-rupa warnanya (A different kind of colour)
Hijau, kuning, kelabu Merah muda dan biru (Green, yellow, grey, pink and blue)

Meletus balon hijau (Popped the green balloon)
Hatiku sangat kacau (My heart is in turmoil)
Balonku tinggal empat (My balloon is only four)
Kupegang erat-erat (I hold it so tight)

Sound mix end of line that is not rhyme pattern also appears in several lyrics song. Sound mix that appears at the end of the line as in the lyrics song Mother of the Foster. On the lyrics, *Plants Corn* two lines in the stanza to two and the last stanza found a very regular rhythm because the total the same syllables and alloys the same sound with two stanzas to two. Rhyme pattern aa-aa to the song the raises effect art, rhythm is regular. Except that is rhythm that supported with word repetitions. Almost all lyrics song children found poetry end with pattern aa – aa, or ab – ab. As found in lyrics *My Ballon, Riding a Delman, My Villages, Wake Up in the Morning, See My Garden, Wake up*. There is one song created by the author arranged with rhyme structure, there is sample there is content, rhymes ab – ab, as following.

Nenek moyangku orang pelaut (My ancestors were sailors)
Gemar mengarung luas Samudra (Loved to sail the vast ocean)
Menerjang ombak tiada takut (Crashing through the waves without fear)
Menempuh badai sudah biasa (Weathering the storm is common)

Angin bertiup layar terkembang (The wind blows the sails unfurled)
Ombak berdebur di tepi pantai (The waves crash on the shore)
Pemuda b'rani bangkit sekarang (Brave youths rise up now)
Ke laut kita beramai-ramai (To the sea we march)

Belalai gajah Panjang (Long elephant trunk)
Bulu kucing belang (Striped cat fur)
Tuhan maha penyayang (God is merciful)
Anak-anak disayang (Children are loved)
(*Nenek Moyang* , Ibu Soed)

Inner syllable pattern each inner row lyrics song children laid out creator for make it easy child memorise and hum the song. Other than that, the pattern is regular and aesthetic for raising dynamic rhythm and stress, fixed reading tone. Amount syllable with variation ethnic group open and closed or open syllable all in one line gives and asserts regular rhythm, as in a quote the. It for also supports if lyrics the sang. Part big song for children is a song with rhythm

cheerful, beat dynamic, and very rhythmic if sung with accompanied pat hands as sample looked at lyric song Mother of the Foster. Amount syllables in the first stanza show the same amount as in the second. 1st line 9 syllables, 2nd line 10 syllables, 2nd line three 9 syllables, the line to four totalling 10 syllables. It is repeated on stanza three. On Stanza two two show references that consist from repetition of the word but with total the same syllable with second refrain that is with arrangement number ethnic word groups in the first row a total of 9 syllables and the second line 10 syllables. In the lyrics other songs also found a lot of ethnic groups common words, including in the lyrics song *Twinkle Twinkle Little Sat*, *Morning Star*, *Lizard on The Wall*, *Rainbow*, *Butterfly*, and so on, almost everything lyrics song has a syllable with the regular amount.

Lyrics song child could classify into children's literature in the poetic genre. The kindly structure looks at the features, in particular, the use of alloy sound, rhyme, and straightforward language structure. Simplicity the customised with age child. In addition, the choice of words made by the creator is very appropriate with children and raises effect aesthetics as described above. Vocabulary used is vocabulary from everyday contextual language corresponding with their environment, his life, his feelings, his thoughts. The diction chosen by the creator for describe atmosphere or mean that disclosed author in a manner realistic aesthetic. Author bring image children for describe existing atmosphere in lyrics the. Kids do not understand any words. All vocabulary originates from the Indonesian language, no there is original vocabulary from a foreign language or local language. In his time matter that support Indonesian nationalisation even until now this.

Diction in lyrics song children selected by the author gives rise to poetry, good from side sound and beautiful language others. For needs poetics, the creator song use tau choose to look rarely used in the language of communication everyday but easy understood children. For example, in the lyrics of the songs "My Village", " Morning Star", " Friendly and Polite", and "Mother's Foster". The choice of the word " my village" with the clitics "my love", "my idol", "my father and mother", "my friends", "divorced", "I miss", and the word "beautiful". With these word choices, the lyrics of my village become more beautifully poetic, supported by the chorus at the end of the line. Likewise, the choice of words in Morning Star lyrics. The words " Morning Star", "Solar Star", are seen by the songwriter as more beautiful than "Eastern Star". In the lyrics of Friendly and Polite, the word "'friend'" is found, which means brother. In the lyrics of " Mother Foster", the words "mother" and " foster" (nurturing, guiding, raising) are also found. The above words if replaced in ordinary words maybe no will give rise to aesthetic language. The songs that created children the author mentioned above are familiar to children. Almost all child Indonesia at that time can sing the songs said.

The figurative language is one literary means that utilise language for raises aesthetics. With use language figure of speech serious literature matter this lyrics song kids Becomes interesting, picture Becomes more concrete, no common language. Of course, only a few found language figure of speech in lyrics song kids. There is only several course, which use language figures of speech are also adjusted with development soul child. The types of figurative language that are often used are similes, metaphors, and anthropomorphs. Simile figurative language is figurative language that uses comparative words, for example, this figurative language often uses comparative words "like", "as", " like "as", "like". In children's song lyrics, for example, it can be found in the lyrics of the song Morning Star, as follows:

"Ku pandang langit, penuh bintang bertaburan. (I look at the sky, full of stars.)

Berkelap-kelip seumpama intan berlian. (They twinkle like diamonds.)

Tampak sebuah lebih terang cahayanya. (One appears to be brighter than the other.)

Itulah bintangku bintang kejora (That is my star, the Morning Star)
Yang Indah selalu (The beautiful one always)

Utilisation language figure of speech that looked no line / Twinkling for example diamond diamonds /. In context, the tenor is the stars in the sky scattered with the twinkling figure out as diamond. Figurative that disclose description Becomes more concrete that flickering stars in the sky it is so beautiful like a diamond.

Choice of stars morning is choice of words support figure of speech diamond. Based on convention universal culture that diamond is a jewellery kind of rock that can bring up a gorgeous luster Another term star morning in Indonesian is star east. Star the is venus planet which regular visible big and bright next door east at dawn day. Indonesian people call it star morning or star east.

Anthropomorphic figurative language is part of metaphor. This figurative language compares humans to other objects, such as in the lyrics of Butterfly and Twinkle Little Star. In the lyrics of Butterfly, it compares humans to butterflies so that they can fly with them doing what butterflies usually do. The same is true in the lyrics of Twinkle Little Star. Humans are compared to something that can fly to be with them. The figurative language suggests that the imagery used by the composer is to unite the child with nature. Except that, the metaphor of butterflies as humans is described as someone who has a funny nature, can feel happy, joke, and feel tired. The song lyrics are very contextual. The simple expression of the natural atmosphere is in accordance with the psychological context of children who always want to play with their best friend, the butterfly.

Butterfly

Kupu Kupu yang lucu (A cute butterfly)
Kemana engkau terbang (Where you fly)
Hilir mudik mencari (Back and forth in seek of)
Bunga bunga yang kembang (The flower that blossoms)

Braun ayun (Swinging back and forth)
Pada tangkai yang lemah (On weak stalks)
Tidakkah sayapmu Merasa lelah (Don't your wings feel tired)

Kupu Kupu yang elok (Beautiful butterfly)
Bolehkah saya serta (May I join you)
Mencium bunga-bunga (Smell the flowers)
Yang semerbak baunya (That smell so good)

Sambil bersenda gurau (While having a joke)
Semua kau hampiri (All you approach)
Bolehkan kuturut (May I follow)
Bersama pergi (Together go)

BINTANG KECIL (Twinkle Little Star)
Bintang kecil di langit yang tinggi (A little star in the high sky)
Amat banyak menghias angkasa (So many decorating the sky)
Aku ingin terbang dan menari (I want to fly and dance)

Jauh tinggi ke tempat kau berada (Far away to where you are)

Rhetorical means technique disclosure or frequent style expression of ideas found in the lyrics is style word repetition. The such style used author for raise patterns aesthetics especially on rhythm, number syllables, and intensity or emphasis on the intended idea author. For example in the lyrics of the songs Lizard on the Wall, Rainbow, Cute Butterfly, Planting Corn, Climb to the Top of the Mountain, Foster Mother, Head Shoulder Knee Foot. The repetition of words in the lyrics makes it easier for children to memorize the lyrics and makes it easier for them to sing them.

Song Representation Children in Three Dimensions

Natural and Environment Life Representation in Song Children

Representation nature in literary works (in matter this song children) at that time Becomes theme the main favored by the creator song. How to disclose nature around a child with beautiful language, with songs which quickly imitated children so that they feel familiar with it. With so, children feel near to their world.

The natural things God's creation with all its contents becomes object of reality including the moon, stars, sky, sun, mountains, Rainbow, sky, birds, and trees. Natural media that's creator song could express or disclose feelings, ideas, and experiences.

Morning Star Song represents an emerging atmosphere of beauty because one star is considered the most beautiful is star morning (star east). The star is one of the planets, namely the venus planet, the closest planet to earth, so it can seerly from the earth. At night day the star could see its bright light twinkle among the stars others. One flicker star beautiful morning figure out with diamond. The diamond is one of the costly gemstones because the beauty of the twinkle.

Same with song *Morning Star*. Different disclosure representations are natural in the song *Morning Star*. The song also uses an object star but does no highlight one big star. Representation song this more tend to disclose beauty natural broad highway with things sky at night twinkling on day sprinkled. Object the other realm is the Rainbow. A Rainbow is one natural phenomenon because the reflection light/rays of the sun on the water drops in the sky. Reflection the refract beautiful colours (red, orange, yellow, green, blue, indigo, and purple). Refraction light that can raise an arch half circle in the sky gives beauty magical / beyond nature usual. That is, humans no could create it, only God its creator.

The trees and birds object could find in the song *Naik- Naik ke Puncak Gunung* which describes the scenery and atmosphere full of mountains with tree spruce beautiful, green, excellent, clean air. How depiction of beauty with object or incident' rain '. With object the atmosphere when rain could express creator, falling water that wet garden along trees, branches and twigs.

The songwriter's admiration for the beauty of the kutilang/ketilang birds/cucak kutilang (a type of songbird). The bird has a beauty in its chirping that is expressed through its whistling throughout the day, while jumping up and down on a fir tree, from branch to branch without getting tired. The composer of the song *Kutilang Birds* really describes or represents realistically, the details of how the bird behaves when it chirps. Its head is nodding, jumping, its beak is open against the sky (upwards), which indicates that the bird is in a state of joy. Concretely as described in the following lyrics.

Kutilang Birds

Di pucuk pohon cempaka (At the top of the cempaka tree)

Burung kutilang berbunyi (Kutilang Birds Chirps)
Bersiul-siul sepanjang hari (Whistling all day long)
Dengan tak jemu-jemu (With never a dull moment)
Mengangguk-angguk sambil berseru Tri li li li li li li li (Nodding its head as it calls out Tri li li li)

Sambil berloncat-locatan (While jumping around)
Paruhnya selalu terbuka (Its beak is always exposed)
Digeleng-gelengkan kepalanya (Shaking its head)
Menentang langit biru (Striking the blue sky)
Tandanya suka ia berseru Tri li li li li li li li (The sign he likes to call out Tri li li li li li li li)

Representation natural also disclosed by the creator through song *Butterfly* of a kind insect this many found in the environment trees, especially the flowery ones. God's colourful creation colorful this inspired Mrs. Soed for write lyrics songs for kids. Butterfly in song represented as interesting animal caring, funny, flying here and there looking flower the place perch and suck honey. Even representation use anthropomorph with involvement a child who wants to fly and play with him. it describes how nature and humans so nearby.

Depiction natural beautiful village, harmonious, and peaceful represented through song *My Villages*. Representation village the place stay the "I" with his mom, dad, and brothers. Such brotherhood is strongly expressed with the word "no ". Easy divorced' and 'always be missed '. In daily life, the place stays somebody becomes the place main for always going home. Because it, the village the place origin somebody always missed.

Song *See My Garden* also represents nature of the lyrics which the author created. Object dust by everything its beauty represented by concrete. Garden which full by flowers colored and treated and watered each days to grow by beautiful.

Based on description above could concluded that representation natural to in lyrics song children is a creative process author. Indonesia's nature with mountainous relief, forests and trees, is equipped with life birds and insects in a manner concrete described by the author. Dear Becomes work art, then author use patterns aesthetics, diction, discuss figures of speech, and means rhetoric, natural / concrete.

Deity Representation

Representation deity becomes part from frequent theme lifted or inspire creator song. will however, representation deity no always be delivered in a manner vulgar. because that for find divine representations this need analysis semiotic with look signs contained in the language of the lyrics of the song.

Through representation natural songs children created by the author the invite reader for confess existence of God. Natural with all the life represented by the author above is method author for conveying that God exists and is the Greatest, the creator. adore natural with all beauty and function in life is one method trust that God is Yes, God is the creator. Through object macrocosm and microcosm things nature is located high above signify, suggest, and believe that things the someone created, which means that looked on lyrics song *Morning Star, Little Star, Up to the Top of the Mountain, Rainbow, Butterfly, Bird of Kutilang*. The mountains beauty, sky, stars, Rainbow, green the trees are beautiful nudge bird, wing flying butterfly, is indicating expression the majesty of God that can give enjoyment to people human. kindly semiotic that lyrics song the no show mean referential such that disclosed in analysis representation natural but have more meaning in.

The songs Rainbow and Ancestors explicitly use the word "God". The meaning of divinity represented is the meaning of how to admire the greatness of God's creation by asking /your embrace is great, who is the rainbow/ Rainbow of God's creation/. In the second song, the line / God is merciful / Children are loved / is a conclusion to the meaning of the previous lyrics, which describes how the struggle of a sailor who dares to hit the big waves. The waves and the sea with everything in them are God's creation because He loves humans.

Pelangi Pelangi (The Rainbow of Rainbows)
Alangkah indahmu (How beautiful you are)
Pelukismu Agung siapa gerangan (Your embrace is majestic)
Pelangi Pelangi ciptaan Tuhan (The rainbow of God's creation)
 (*Pelangi (Rainbow)*, A. T. Machmut)

Nenek moyangku orang pelaut (My ancestors were sailors)
Gemar mengarung luas Samudra (Loved to sail the vast ocean)
Menerjang ombak tiada takut (Crashing through the waves without fear)
Menempuh badai sudah biasa (Weathering the storm is common)

Angin bertiup layar terkembang (The wind blows the sails unfurled)
Ombak berdebur di tepi pantai (The waves crash on the shore)
Pemuda b'rani bangkit sekarang (Brave youths rise up now)
Ke laut kita beramai-ramai (To the sea we march)

Belalai gajah Panjang (Long elephant trunk)
Bulu kucing belang (Striped cat fur)
Tuhan maha penyayang (God is merciful)
Anak-anak disayang (Children are loved)
 (*Nenek Moyang/Ancestors* , Ibu Soed)

Besides represented with explicit and implicit with signs language in the lyrics song mentioned above. Representation deity found with technique disclosure religious feelings. Utilisation diction with object universe macrocosm and microcosm is for raises religious feelings. What is meant religious feeling is feeling the divinity rose because there is a sense of awe, love, sin, guilt, and closeness with God.

Religiosity represented in lyrics song children in a semiotic manner signify that Indonesian children are children who are theists, confesses Lord. With object amrococosm and microcosm used in lyrics song, picture about religiosity could express author. objects natural is a medium used to admire the majesty and majesty of God. with so, if songs are sung in a manner, keep going continuously with teacher guidance can add faith to Indonesian children. this relevant with character education especially on the aspect religious.

Social Representation

Social representation is disclosure or depiction return in text or other media. Context or environment Public with life the culture Becomes object photoshoot author (in matter this creator song). Because the song that was created is song children, tetatu only represented in the lyrics is life children with environment. Happy kids play, close with father, mother, grandmother, and the environment school and games expressed / represented with familiar language with kids. Simple and easy language understood child. things around which the media

plays or game often used by creators song. In other words, the representation of social child in lyrics song children supported by environment / background social closest, background the place support activities, and equipment / objects means support activity them.

Children's closest relationships are with their parents (father, mother, brother/sister, grandmother/grandfather). The representation of their relationship is described according to their feelings and thoughts. What parents give to their children is a form of love. Songs that represent this include Love Everyone, Mother Foster, Wake Up, My Village, and Ancestors.

The lyrics of the song "Love Everyone" is a representation of love, who is the most important person to be loved by the child. The first is mother, the second is father, the third is brother and sister, the fourth is all siblings. The mother becomes the main object in the representation of feelings of affection, as in the following lyric line / One and one I love mom / Two and two I love dad / Three and three love brother and sister / One and two and three love everything /. It is very natural because the mother who conceived him, who nurtured and cared for him until he grew up (as expressed in the lyrics of Bunda piara). The closeness of children and mothers appears concrete in the song Bunda Piara, when they are small every day they are hugged, held in their laps, kissed, and loved, as in the lines / My time is small my life / Very happy / Happy to be held in their laps / And kissed kissed pampered / His name is beloved /.

Harmony among relatives is also represented by the children's songwriter in Desaku. The lyrics of the song represent a peaceful village atmosphere with beautiful nature, where parents (father and mother) and siblings live. In the song there is a representation of a strong brotherhood, not easily divorced/separated. Because of such an atmosphere, one will always miss it to return home, as in the following lines, / My beloved village / My beloved village / The idol of my heart / The place of my father and mother / and my parents / It's not easy to forget / It's not easy to divorce / I always miss / My beautiful village /.

The representation of affection is manifested in the attitude of children to parents, helping with their work every day, at least cleaning their own beds after waking up, as expressed in the lyrics of the song Wake Up (/Wake up I take a shower/ Don't forget to brush my teeth/ After showering I help my mother/ Clean my bed/).

The ancestors, who are part of the descending family, are represented as figures for their children. Ancestors are brave figures who ride the waves as sailors. This is very contextual as a maritime country, most of the area is sea, so the profession of the ancestors was a sailor. As sailors, they were brave and religious. They believed that God cared for them on their journey to sea. The lyrics of the song instill a patriotic, brave, resilient, and religious spirit in children, as in the following lines, / My ancestors were sailors / Loved to sail the vast ocean / Crashing through the waves without fear / Riding the storm is common /. The next line represents the atmosphere of the waves and wind at sea, which determine the sail and the direction of the boat. Waves and wind are a challenge for a sailor. Therefore, as a sailor, courage is required, such as the following lines / The wind blows the sails unfurled / The waves thump on the shore / Youth b'rani rise now / To the sea we are crowded / Long elephant belali / My cat's fur is striped / God is merciful / Children are dear /.

Children have their own world in accordance with their age development. They like to play with their friends, which is one of their social expressions. This representation is found in several songs including Planting Corn, Ride the Delman, My Balloon, Peramah and Polite, Potong Bebek Angsa, and Head, Shoulders, Knees, and Toes. Playing and learning are the focus of the representation of children's song lyrics. Therefore, most children's songs contain educational values, recognizing nature, their environment, themselves.

The song planting corn represents their excitement or happiness when doing gardening activities, namely by planting corn together, fertilizing it so that it is fertile. After the corn is

big and can be harvested, it will benefit everyone. All of this is done happily so that they do not feel tired (bored). This indicates that children are social creatures who need to communicate with others. The use of hoes and pangkur objects is to support the representation of gardening activities. The representation is expressed with very simple but rhythmic language in the following lines, / Come on friends we are together / planting corn in our garden / take your hoe, take your pangkur we work without getting tired / hoe, hoe, deep hoe / loose soil I plant corn / fertilize so that it is fertile / plant seeds regularly / the corn is big dense fruit / certainly useful for all / hoe, hoe, I am happy / planting corn in our garden /.

Sunday is a special day for children because they have a day off from school. Usually holidays are used by children to do fun activities, take a walk, or travel. The song Naik Delman represents that. In the song, it is represented that "I" and his father enjoy their Sunday off by going to the city. The "I" enjoyed sitting in front of the coachman who was in charge of driving the horse. Even the sound of the horse's steps is represented rhythmically with a "tuk-tik-tak-tik-tuk" sound due to the clash of the horse's shoes with the hard road. The representation can be seen in the following line, / On Sundays I went with my father to the city / Riding a special carriage I sat in front / I sat next to the coachman who was working / Driving the horse so that the road was good / Tuk-tik-tak-tik-tuk, tik-tak-tik-tuk tik-tak-tik-tuk / Tuk-tik-tak-tik-tik swara spatu kuda /.

Semiotically, the lyrics of the song indicate that socially children need entertainment and an introduction to the world of their time. If viewed in today's perspective, it may be different. Children of the digital age rarely enjoy riding a delman. If the song is sung by children today, it is actually a step to maintain traditional culture that is being eroded by modernity. Mechanical transportation with human and horse power is displaced by means of transportation with engine power and fuel oil. Delman is rarely found as a means of transportation. Nowadays, the delman has turned into a recreational commodity that only exists in certain places in the city. Thus, city children can still enjoy it.

The song friendly and polite is a children's song that is full of educational values. The song invites children to be children who are not arrogant and proud but to be friendly and polite because such children are loved by their friends. Representations of negative views or attitudes that children should not do are arrogant, arrogant, lying. Good children are children who are friendly, polite, and diligent in their studies. Such children are favored by other friends. The representation of this attitude is expressed in simple language as follows, / Not the arrogant / Not the arrogant / Who is loved by Friend and Family / Only children who never lie / Diligent learning / Friendly and polite /.

Based on the description above, by semiotic signify that child world need connection social forming personal as creature social and individual. Forming an attitude as a child that has respect for parents, tolerance, respect for others, embodies cooperation. Such meaning that relevant with advanced character education in Indonesian education.

Education Character and its implementation in school

This study of representation three dimensions of the song written children by four author (Mr. Dal, Mr. Kasur, Mrs. Soed, and A, T. Machmud) with approach eco -criticism and semiotic literature can reveal meaning behind sign first language as mean linguistic (denotative). analysis means the has connected with social conventions, culture, and language. Convention social and cultural Indonesian children who have cultural culture east in a manner national or general because of course songs children the no refers to the social and cultural context area. Possible context build is context development soul child, language children, and habits that are carried out in children.

Religious

Research results related to mean love to natural Indonesia represented in the song children could be implemented in education character in the religious aspect. Use object nature on the lyrics song children is thing God's creation that marks that God is the Greatest and Most Great so create beauty nature can enjoyed by humans (in matter this children). children invited for admire nature and its contents. it could add faith and piety children to God Almighty. the value explained in subreligious for child age early among others believe and fear, love peace, tolerance, respect difference, hold on stance, believe self, work the same, love saying, friendly, sincere, appreciate the opinion of others, loving environment, life clean, healthy, and protect the small and abandoned.

Nationalism

Environment very close nature child represented in easy language understood, memorised, and sung by them. kindly semiotic lyrics song the expresses admiration and love man to environment nature. To children, songs the if sung can continue give rise to love to nature, nation, and the state of Indonesia, so that could foster a sense of nationalism against the Unitary State Republic of Indonesia. this relevant with character education aspect nationalism and integrity. Subnationalism in children age early including love homeland, follow rules, discipline, honor diversity culture, ethnic group and religion, respect self own (example : caring for self own to be healthy and strong), respect others (incl to they are different), care environment, proud of culture nation itself (include language, clothing, and manners), willingly sacrifice (example : willing lend toy to friends), superior, and accomplished.

Independent

Representation independence the child who looks at the lyrics song children (*Wake Up*) can implemented in Character Education aspect independence. Activity *Wake up* represented sleep in song it is very concrete. Activity from *Wake up* sleep, shower, scrub teeth, cleaning the place sleep all conducted with awareness alone for help parents. It shows that a child already could answer at least to himself alone so that no one depends on others. The attitude could be implemented in Character Education independent. The score character independent is attitude and behavior no depend on people other and use all energy, thought, time to realise hope, dream and ideals. Sub-independence in children age early, among other things, diligent work, Tough attitude and power fight, follow rules, develop curiosity know, creativity and courage.

Mutual Cooperation

Children can implement the songs in mutual cooperation character education, among others, *Plants Corn*. In song the represented togetherness children in activity plant corn in a manner together and in crowds with cheerful happy. the song represents how children work together and cooperate to complete something job. it could be implemented in education cooperative character. Mutual cooperation character values reflect action value spirit work same to complete problem together, intertwine communication and friendship, giving assistance / aid to people in need. Attitude concern towards parents (*Wake Up*) and care to other people is necessary attitude developed and instilled in Character Education. Its implementation in submutual cooperation in children age early among others have attitude care, appreciate work self and others, respect agreement together, work same, get used to deliberation, consensus, and discussion ; help develop attitude solidarity, empathy, anti-discrimination, non- violence, solidarity, and attitude volunteering.

Integrity

Representation integrity in lyrics song children found on the song titled *Nenek Moyang, Peramah dan Sopan*, and *Bangun Pagi*. Figure grandmother ancestor as brave sailor pounce wave is one attitude for growing courage and faith in children. On the song *Friendly and polite*

is representation attitude should be positive owned by the child, that child no can arrogant, arrogant, and lying but should to be friendly and polite. That thing for grow sika manak that has moral omission. The *Wake Up in The Morning* song also represents that demanding knowledge that responsibility answers individual.

Character value integrity is underlying value behavior based on effort to make himself as someone who has always been trusted in words, actions, and work, have commitment and loyalty to values humanity and morals (moral integrity). Sub-integrity in children age early among other things answer as citizen, anti-corruption, active involved in social life, moral commitment through Consistency Actions and words based on truth, patience and regularity (eg queued), honesty, love of truth, loyal, fulfilling promise, justice, responsibility responsibility, exemplary, and respect friends, incl they are different (eg own disability)

Fifth character primary the more carry on developed and implemented based on 3 principles namely (1) development - oriented potency participant educate in a manner thorough and integrated, (2) exemplary in application character education in each environment education, and (3) takes place through refraction and length time in life everyday (Kemendikbud, 2019: 15). Based on description above, implementation fifth aspects of character education could held through several activity learning.

On activities planning learning education character could be included in activity introduction, core activities, and activity cover. Implementation of learning activities could be conducted through / using media or learning models. Media who can use among others with media digitally through audio-visual video songs kids. The songs that are Most research data sources already transposed be a video that can aired and became the media in learning.

Another implementation via activity literacy. In activities this, education character could implemented in activity habituation at the start learning or at the end learning. The core learning activities could be made as teaching materials with see Core Competence, Basic Competence and formulated in GPA and Learning Objectives, then arranged as ingredient teach. As example in learning Indonesian which related with payload lesson poetry child good old poetry (rhymes) or modern poetry.

Implementation of character education results from study this could be conducted with showing video songs the. Next, kids requested to dig character education values with orientation on the video then given question for test existing understanding of character education in songs made child ingredient learning.

CONCLUSION

Children's song composed by the creator with a straightforward literary means, pattern aesthetics sound (assonance, alliteration, rhyme, number syllables and words) are used for raises rhythm dear dynamic so that if song it was sung give impression cheerful happy. figurative language no many used only there is several song. it of course for make it easy children for understand meaning. However, by poetics the figurative language used in song children could make language more interesting raises contemplation. The most is repetition of words, sentences, and even stanzas. kindly physical, song children the arranged with use simple language, vocabulary used in communication everyday, which could represent life them.

Representation natural in song children tend to use object natural universe with everything in it (sky, stars, mountains, sea, waves, trees, and wildlife). Use object the in a manner semiotic for mark which meaning more high (literary meaning), for raises mean love with nature and its environment, love homeland, and the highest is mean divinity. Although, there is some that song with explicit use the word "God".

Social representation on song children the more on depiction activity child everyday with family and friends, playing, having fun joke together. Kindly semiotic signify that child is creature social need the place for expression in a manner social, cooperation, get along, respect others. Representation with family small with parents in a manner semiotic more on for value, honor, and remember how big love people old to child. Individuals with representation social in life can also foster a sense of self trust in children who are independent, responsible, and challenging because they see the figure of parents (grandmother his ancestors).

The Research results about representation three dimensions could implemented in Character Education specifically for children / participants educated during the school period of Early Childhood Education (PAUD) and Elementary School (SD), which means three dimensions contained in the song children the implemented in character education religious aspects, nationalism, mutual cooperation, and integrity. In learning at school, implementation that could be held in activity literacy and activities learn.

Success Education could be rated from three realms affective, cognitive, and psychomotor. Top rated cognitive no ensure child success in his life if not supported with evaluation affective and psychomotor. related with matter is, then character education be essential teacher conveyed to participant educate. Cultivating character education could be implemented by the teacher through activity study nor non-learning. On activity study could be delivered on activity apperception, core, and Closing learning. Activity non learning could be conducted in activity literacy in habituation Step, implementation step.

Indonesia has many song kids who can make ingredient instilling character education. because that, the teacher can use song the as materials and with audio or audio visual media for heard or shown and enjoyed and sung child in a manner keep going continuously so that they will could understand meaning and inculcating character education it is on him alone.

The child has transposed from the listening media as an audio-visual medium during the development of technology information. Corresponding with progress, a son will enjoy the song with audio-visual media. Many titles song this child in Indonesia spread digitally on the internet. Because of that, the teacher should choose a careful, appropriate song with the development of soul child so that planting character education in Indonesia could succeed in realising Indonesian children who are not only clever but also character.

REFERENCES

- Ampera, T. (2010). *Pengajaran Sastra: Teknik Mengajar Sastra Anak Berbasis Aktivitas*. Widya Pajajaran.
- Asyifa, N., & Putri, V. S. (2018). Kajian Ekologi Sastra (Ekokritik) dalam Antologi Puisi Merupa Tanah di Ujung Timur Jawa. *Eksplorasi Bahasa, Sastra, & Budaya Jawa Timuran*, 195–206.
- Damono, S. D. (1976). *Sosiologi Sastra*. Pusat Pembinaan dan Pengembangan Bahasa.
- Endraswara, S. (2009). *Metodologi Penelitian Folklor*. Medpress.
- Endraswara, S. (2016). *Metodologi Penelitian Ekologi Sastra: Konsep, Langkah, dan Penerapan*. CAP (Center for Academic Publishing Service).
- Fitria, Y., & Juwita, J. (2018). Utilization of Video Blogs (Vlogs) in Character Learning in Early Childhood. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 2(2), 211. <https://doi.org/10.31004/obsesi.v2i2.87>
- Garrard, G. (2004). *Ecocriticism*. Routledge.
- Glotfelty, C. (1996). *The Ecocriticism Reader: Landmarks in Literary Ecology*. The University of Georgia Press, Athens.
- Kusumawati, H. (2013). Pendidikan Karakter melalui Lagu Anak. *Imaji*, 11(2).

- <https://doi.org/10.21831/imaji.v1i1i2.3839>
- Lakens, R. J. (2003). *A Critical Handbook of Children Literature*. Longman.
- Lathief, S. I. (2008). *Sastra: Eksistensialisme dan Religius*. Pustaka Ilalang.
- Lickona, T. (1991). *Educating for Character : How Our Schools Can Teach Respect and Responsibility*. Batam Books.
- Marifatun., & Widayati, M. (2019). Majas dalam Novel Ketika Cinta Bertasbih 2 Karya Habiburrahman El Shirazy: (Kajian Stilistika dan Relevansinya sebagai Bahan Ajar Bahasa Indonesia. *Stilistika*, 5(1), 53–60.
- Murtono, D. (2007). *Seni Budaya dan Keterampilan Kelas 3 SD*. Yudhistira.
- Suri, D. (2021). Penanaman Karakter Anak Usia Dini melalui Lagu Anak-anak Daerah Lampung. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(2), 1035–1043. <https://doi.org/10.31004/obsesi.v6i2.1659>
- Tanto, O. D., & Supena, A. (2019). *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini Penanaman Karakter Anak Usia Dini dalam Kesenian Tradisional Tatah Sungging*. 3(2), 337–345. <https://doi.org/10.31004/obsesi.v3i2.192>
- Wati, N. S. (2018). Pengaruh Stimulasi Mendengarkan Lagu Dan Bernyayi Terhadap Perkembangan Berbahasa Pada Anak Usia Dini. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 4(1), 75. <https://doi.org/10.32332/elementary.v4i1.1081>
- Widayati, M., & Sukoharjo, B. (2017). Foregrounding Dalam Kumpulan Cerpen Adam Ma'rifat Ma'rifat Karya Danarto. *Stilistika*, 3(1), 83–96.

Copyright holders:

Mukti Widayati, Farida Nugrahani, Benedictus Sudyana, Rina Iriani SRT (2024)

First publication right:

Devotion - Journal of Research and Community Service



This article is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-sa/4.0/)