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## Analysis of Lyrics Values Ebiet G. Ade's Song as a Source of Character Education

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### Abstrak

Penelitian ini bertujuan untuk menggambarkan nilai-nilai lirik lagu Ebiet G Ade dengan judul "untuk kita renungkan" sebagai sumber nilai pendidikan karakter. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan analisis struktural Levi-Strauss dan hermeneutika Paul Ricoeur untuk menemukan ceritema dan episode dalam setiap lirik lagu Ebiet G Ade berjudul untuk kita renungkan dan nantinya akan digunakan sebagai sumber nilai pendidikan karakter. Hasil penelitian menunjukkan bahwa ada beberapa nilai karakter dalam lirik lagu Ebiet G Ade bahwa nilai adalah nilai karakter dalam hubungannya dengan Tuhan; Keagamaan. Nilai karakter dalam hubungannya dengan diri Anda; Kerja Keras, Disiplin, Tanggung Jawab, Independen; Keingintahuan. Nilai karakter dalam hubungannya dengan orang lain; Ramah / komunikatif. Nilai karakter dalam kaitannya dengan lingkungan; Peduli Lingkungan, Peduli sosial. **Kata Kunci:** lirik lagu Ebiet G. Ade, untuk kita renungkan, pendidikan karakter

### Abstract

*This research purpose to describe of lyrics values Ebiet G Ade's song with the title for us to ponder as a source of character education values. This research uses a qualitative approach using Levi-Strauss structural analysis and Paul Ricoeur hermeneutics to find the ceritheme and episodes in every lyrics Ebiet G Ade's song titled for us to ponder and later will be used as a source of character education values. The results of the research show that there are several character values in the lyrics Ebiet G Ade's song that value is the character value in relation to God; Religious. Character values in relation to yourself; Hard Work, Discipline, Responsibility, Independent; Curiosity. Character values in relation to others; Friendly/ Communicative. Character values in relation to the environment; Care for the Environment, Care for social.*

**Keywords:** lyrics Ebiet G Ade's song, Untuk kita renungkan, character education

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## **INTRODUCTION**

Over the past few decades, many consequential problems have occurred such as the emergence of epidemics of sexually transmitted diseases, political destruction, and financial crises, some of these problems effect from the low ethical values and morality of society. Various research and various efforts to improve moral and character education in the first decade of the 21st century have been carried out in many parts of the world including Asia, North America and Europe (Althof & Berkowitz, 2006; Cheng, 2004; Ferrari, 2006; Lee & Ho, 2005; Rowe, 2006). Various ways of value education and character education in Asia have been integrated into several subjects. Character education in China is based on the transmission of values in Chinese society and most of these values have been established in the teachings of Confucius, which is a teaching in Confucian religion that focuses its teaching on ethical behavior and ethical life (Mei-Ju Chou et al. , 2013).

Character education in Japan and Malaysia is included in the learning of citizenship education. Citizenship education in Japan and Malaysia successfully engages students in practical activities that lead them to internalize the importance of responsible and caring members of society, this can encourage students in their sociocultural ways to discover the needs of the country, their culture and their religion, as well as change in the community globally (David, 2008; Vishalache, 2010).

The source of value education in Indonesia is integrated into learning, especially social studies learning, among others, national character values (Anik, 2010). The importance of national character values is integrated into social studies because of the low value of tolerance, mutual respect and mutual help. Another source of value integrated into social studies is the value of humanity by exploring the value of local wisdom (Masdar, 2015). Besides these values, environmental monitoring as a source of social studies learning has also been carried out, the results of which students become active and easier to receive lessons (Mardhotillah, 2017). This research uses the lyrics Ebiet G Ade's song as a source of character education values that are integrated into Geography subjects that have never been appointed by previous researchers.

Music has various benefits for human life, including in the field of music health can help recovery therapy in elderly patients after surgery that reduces pain and anxiety and can help relaxation during recovery, helps reduce anxiety in pregnant women who are undergoing vertilization, music also used in a hospital concept at certain times that music is played comfortably in treatment rooms so as to reduce anxiety and stress, and make patients feel comfortable and safe (Hanneke et al., 2018; Yilda et al, 2017; Timothy, 2016). Music as one of the media is the harmonization of various kinds of sounds of musical instruments and song lyrics that are packaged in such a way that it becomes a thing that gives a certain effect in human beings.

Besides being influential in human health, music as an aesthetic creation is believed to contribute positively to the process of character building (Yeni, 2010). Many research on music as a media of education especially character education, in Japan character education is done through the same music media but is played for different age groups, namely adults and children results show differences in character despite using the same type of music (Etsuko, 1996) . That proves that music is something that can be accepted by all ages.

Different the research conducted by Angela Lee in Taiwan (2016), Angela's research deals with music activities or using musical instruments to build a character of caring, respect, courage, honesty, responsibility, and cooperation. Angela Lee raised certain themes including "Caring for Others"; "Judging Courage"; "Cooperation"; "Respect"; "Responsible"; and "Honesty." The result is a positive change in the interaction and social behavior of student fostered when six personal character values are included in classroom learning.

Several research about the use of music media as character education have been carried out in Indonesia. Sundanese people use *angklung* instruments that are rich in values, such as economic, social, cultural, educational, ethical, moral values as a vehicle for creative industries and national character formation (Deni et al., 2013). As a musical instrument (physical form), *Angklung* has meaning, including: philosophical meaning and religious meaning, which can be a material source in the formation of nationalist character, both at school and outside of school. Both of these meanings need to be informed to students so that way they know and realized of how important the position, function, value, and meaning of *Angklung* in society lives. The use of struggle songs and national songs to forming the character of the love of country through passionate lyrical and musical analysis turned out to arouse nationalist enthusiasm and love for the country (Wisnu et al., 2014; Dwi, 2016).

In addition to using character formation musical instruments can also be done with an analysis of music that has the music genre Rock. This research was conducted by Pretiy Ayu (2015), in carrying out character education through one of the famous band groups in Indonesia that has a stream of rock music namely the SLANK Band Group. The way of cultivation nationalism characters contained in Slank songs can be used as a learning media power point slide or meme picture. The Slank song that was analyzed for character education is that Indonesia must win and be happy, both of songs have meaning lyrics to love the nation and state, and the Indonesian homeland, placing the interests of the nation and state above the interests of individuals and groups.

In addition to the flow of music rock, character education is also carried out through the media of *tembang campursari* and children's songs. *Tembang Campursari* is expected to be able to growing love and instill character for fans because it contains moral values and beauty which are important for their role in character education (Yudi, 2013). Children's song is a song created specifically for children. Simplicity of the song, lyrics, and melody are the hallmarks of children's songs. In the end, the existence of children's songs is important to always be developed and updated. For character education, it is necessary to revitalize modified children's songs, and create new ones in accordance with current developments (Heni, 2013).

Some types of music and songs that have been used in previous research as a media character education, no one has used the type of ballad pop music as the music genre used by Ebiet G Ade. The song created by Ebiet G Ade is famous for its melodious music with a light and relaxed beat. Ebiet G Ade's songs became one of the famous music because in some of his songs have very deep meanings.

Ebiet G. Ade is a universal musician in music (Edi, 2012). Various themes are packaged nicely in each song. The musician who was born on April 21, 1954 has songs that are widely known to the public. Songs with love themes such as *Camellia 1*, *Elegi Tomorrow Morning*, *Missing Song*, *Songs for a Name* are some of the most well known songs. The songs that have human, social and religious themes are also always played when natural disasters hit the country. This research trying to reveal the meaning of the lyrics in depth from Ebiet G Ade's songs to be used as a source of values character education in subjects that have never been appointed by previous researchers.

This research is important because previous researches only built meaning, the use of music tones and rhythms, the use of traditional musical instruments, and the expression of the meaning of songs Rock, *campursari* and children's songs and not followed by the use of lyric texts and song meanings as a source of value for instill character values presented in a reality or present a concept in social studies learning (Yeni, 2010; Etsuko, 1996; Angela Lee, 2016; Deni et al, 2013; Wisnu Mintargo et al, 2014; Dwi, 2016; Pretiy Ayu , 2015; Yudi, 2013; Heni, 2013).

## **METHOD**

This research uses a qualitative approach using Levi-Strauss structural analysis and Paul Ricoeur's hermeneutics to find the values in the lyrics Ebiet G Ade with a title for us to ponder. Levi-Strauss structuralism theory and Paul Ricoeur hermeneutics are used to study and express deeper meanings and dynamic processes behind the components of a literary work. The technique of collecting data uses documentation studies or literature studies, in this case the study of the lyrics Ebiet G Ade's song. Hermeneutically, Paul Ricoeur sees hermeneutics as a process of interpretation that trying to bring understanding and disclosure of phenomena through language. Besides that hermeneutics is the study of the activities of human culture as a text with the intention of interpretation to find the desired or reveal meaning (Kvale, 1996). The meaning is not only taken according to the author's life view, but also according to the understanding of the viewpoint of the reader.

The Text is understood includes things such as written or verbal communication, visual arts and music. This text study is carried out with direct appreciation and rational understanding of meaning. To do this, developed signs of documentation studies that function as research. the first step the analysis shown by Levi-Strauss is to cut the lyrics of the Ebiet G Ade's song in several episodes. Each episode contains a description of something that is considered important in the lives of Indonesian society. Following in the footsteps of linguists, it is necessary to obtain units called mytheme or ceritheme. Cerithemes is then arranged syntagmatically and paradigmatically. Ceritheme can be tangible of words, phrases, sentences, parts of paragraphs that show certain meanings with other cerithemes.

This Ceritheme can describe an experience, traits, interactions, etc. which are considered important for analysis. From this method the ceritheme will contain the same and not the same relation. The interpretation of the meaning of the next myth depends on the overall relationship between the ceritheme that has been obtained, as well as the referential and contextual meaning of the elements in the ceritheme with the socio-cultural context of the Indonesian society. After reading and understanding the whole text, the myth is divided into several episodes. The meaning of each episode depends on the whole text. Therefore interpretation of meaning according to analysis structural hermeneutics in an episode refers to something that is outside the story regardless of the position of this episode in the whole story.

## **RESULTS AND DISCUSSION**

Before finding ceritheme from lyrics Ebiet G Ade's song, the following is presented lyrics Ebiet G Ade's song titled "Untuk kita renungkan" :

*Kita mesti telanjang dan benar-benar bersih  
Suci lahir dan di dalam batin  
Tengoklah ke dalam sebelum bicara  
Singkirkan debu yang masih melekat hohoho  
Singkirkan debu yang masih melekat*

*Anugerah dan bencana adalah kehendakNya  
Kita mesti tabah menjalani  
Hanya cambuk kecil agar kita sadar  
Adalah Dia di atas segalanya hohoho  
Adalah Dia di atas segalanya*

*Anak menjerit-jerit asap panas membakar*

*Lahar dan badai menyapu bersih  
Ini bukan hukuman hanya satu isyarat  
Bahwa kita mesti banyak berbenah*

*Memang bila kita kaji lebih jauh  
Dalam kekalutan masih banyak tangan  
Yang tega berbuat nista, hohohoo...*

*Tuhan pasti telah memperhitungkan  
Amal dan dosa yang kita perbuat  
Ke manakah lagi kita 'kan sembunyi  
Hanya kepadaNya kita kembali*

*Tak ada yang bakal bisa menjawab  
Mari hanya tunduk sujud pada-Nya  
Kita mesti berjuang memerangi diri  
Bercermin dan banyaklah bercermin  
Tuhan ada di sini di dalam jiwa ini  
Berusahalah agar Dia tersenyum hohoho  
Berusahalah agar Dia tersenyum*

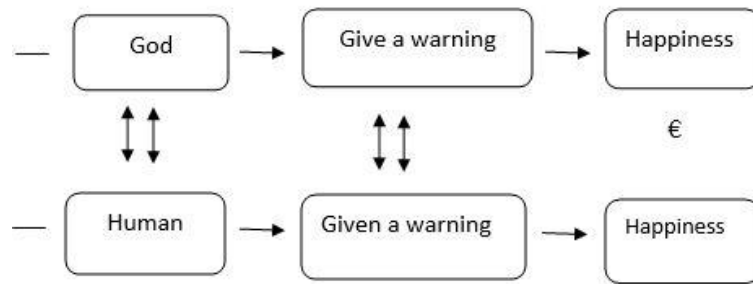
After describing the lyrics Ebiet G Ade's song with a title for us to ponder. The following an example of analysis and the interpretation of Levi-Strauss structuralism and Hermeneutic Paul Ricouer in the division of cerithemes in one episode as follows:

### **Episode I (humans must introspect themselves)**

In this episode Ebiet tells about the meaning of self-introspection that every human being should do. Always look inside yourself for mistakes that have been made but often not visible. Cleanse the heart and mind of various kinds of liver impurities (jealousy, envy, greed, and not caring about the distress of others). This liver impurities is an attitude that is influenced by Satan as a human tempter because basically God created humans as born and inner holy beings but the teaser from devil the human becomes evil and has liver impurities.

God made people aware of returning to being good and holy persons in various ways, including by giving gifts and calamities. Sometimes calamity is only a small warning that God gives to give human consciousness that God has power over everything. Humans must always be steadfast in undergoing various trials and tests that God gives.

The meaning of a character can only be captured or understood if it is connected with other figures (Sarmini, 2002). In this episode, there are three related characters. That is the god of the giver of life and the regulator of life for humans, and humans who make mistakes so that their hearts and minds are full of dust and dirt, impure as at the beginning of human were created. The series of ceritheme in human episodes must be self-introspective as the character being discussed can be seen in the following sequence;



Description

(symbol):

→ : Transformation  
 ↔ : Paired Opposition



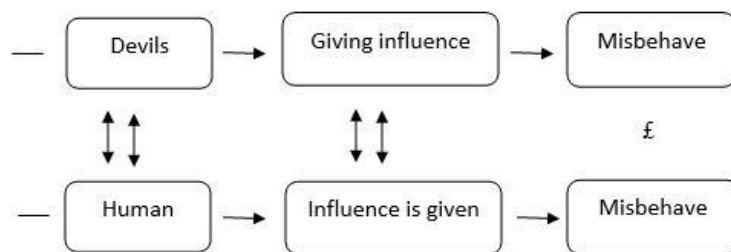
€ : Elements that unite

Nb : This description (symbol) applies to all series of ceritheme analysis of structuralism-hermeneutics.

Picture 1. Transformations of Ceritheme

From this series there are known transformations in the cerithemes. In the ceritheme about knowledge to be transformed, it is found to be paired opposition and the elements that unite the pair. God gave a warning to humans that there was too much dust and liver impurities. In this case God is in opposition to humans who are given a warning about their mistakes, but these two opposition are reunited with the same element, namely happiness.

Devil is the third party that is a human teaser to be evil, bad and despise. So that way in this episode also explain that there are still many hands that can do evil can be identified by the influence of Satan in the human heart. Because devil's duty is to influence people to do evil and despise. The other series of ceritheme from this episode are arranged in the following series.



Picture 2. Transformations of Ceritheme

From this series there are known transformations in the cerithemes. In the ceritheme the norms to be transformed are found in pair opposition and the elements that unite the pair. Humans are creatures that are created holy and clean from mistakes and sins. But because there are deil that influence humans to do evil, so humans become doing evil. In this opposition humans and deil are brought together with the same element, which is doing evil.

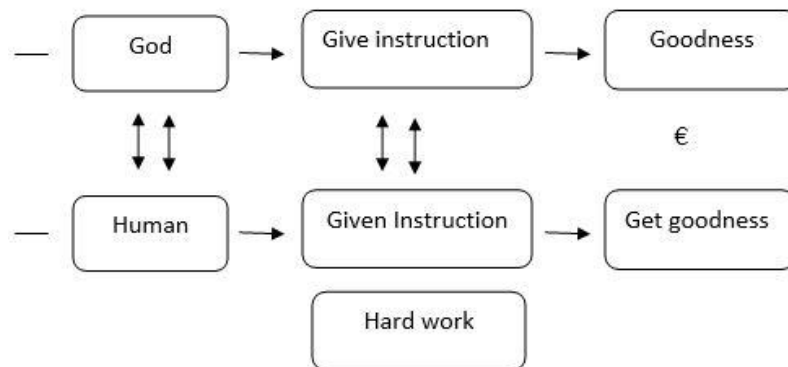
**Episode II (struggle to fight evil in yourself)**

This episode tells about the struggle that humans have to make in fighting evil in themselves. This evil attitude is what causes nature and the environment not to be cared for as they should. God always directing humans to do good to their fellow creatures and to the natural surrounding. Charity and sin of every human being is always in the matter of God and not even one human being can escape from deeds that have been done.

Humans are always in the guidance of God if with God, and therefore as humans who believe in the power of God must always pay attention to every behavior and action in accordance with the guidance that God has taught one of them through religion. Always bow down and humble yourself as low as possible and believe that God has power over all the events that occur. Human relations with God are still the main thing in this episode. But the main point of value taken besides religious is hard work. This can be seen in the following song lyrics;

*"Kita mesti berjuang memerangi diri  
Bercermin dan banyaklah bercermin"*

The struggle and hard work human doing is the struggle to fight evil in your self because basically human beings are created to have lust that must be satisfied and reason that seeks to satisfy those lusts. Lust and reason is a gift from God that if it is used properly it will bring goodness to both himself and others and the natural surroundings. The series of ceritheme in the episodes of the struggle to fight evil in your self can be seen in the following series.



Picture 2. Transformations of Ceritheme Episode II

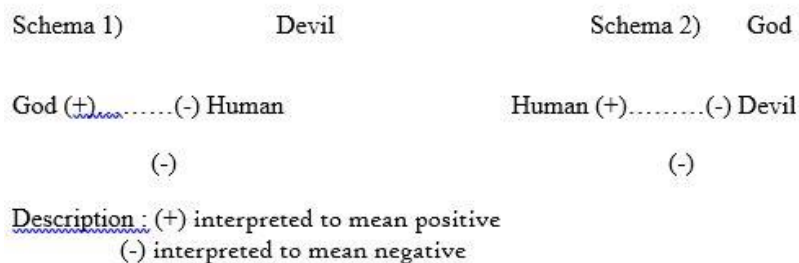
God gives instructions to humans to always practice goodness for fellow human beings and all creatures of God, because by doing good, humans will get the same kindness. After being given instructions, so humans must hard work to always reflect and see themselves whether they have done good or there are still many crimes in themselves that need to be corrected.

From the series of ceritheme, to facilitate the understanding of the Ebiet G Ade’s song with the title For Us to Ponder, the structure behind the story of the poetry of the lyrics song can be described. The structure is as follows:

Tabel 1. Structure of Transformation

Situations	God	Human	Devil
<b>Episode I</b> (humans must introspect themselves)	Give a warning	Do damage	Teasing humans to do evil
<b>Episode II</b> (struggle to fight evil in yourself)	Give instruction	Crime in self	
<b>End Story</b>	All mighty	Sometimes not aware of the power of God	

The sequence of episodes shows the journey of human life as a servant of God who is often negligent and unaware of the power of God YME. In this structure, it can be seen that the human being told by Ebiet G Ade in his song entitled For Us to Ponder is a man who does damage but is unconscious so that God gives a warning and as a human who has attitude religious he will realize his mistakes and hard work to rid himself of everything dust that is inherent in the heart and always reflects to eradicate inner evil and always prostrate to God Almighty so he always smiles. On the other hand devil continues to tease humans to always do evil and disobey to God YME. For example in the eruption of Krakatau Mount that occurred in 1883, the natural disaster claimed the lives of 40,000 people, 165 villages in Banten and Lampung were destroyed. Besides that, starvation occurred because agricultural land and livestock were destroyed due to eruption. According to Muh Shaleh when Krakatau erupted said that "the Lord came down" because Islamic Shari'a was not done. So it can be concluded that the position of god figures, humans and devil are binary and the vowel consonant by Levi-Strauss is as follows (Sarmini, 2002).



In scheme 2) when viewed from the interpretation of human relations religiously and God as a clue to occupy the poles of the structure while devil as the swordsman of the commands of God and human teasers to do evil occupies an anti-structure position, it can be said that devil is in a position between God and humans only last name. References can be written in the middle of the sentence or at the end of the quotation sentence.



References are written and separated from quoted sentences with closed parentheses and closed parentheses (check the examples below). The reference written in the middle of the sentence is separated by the word that precedes and the word that follows it with distance. The references written at the end of the sentence are separated from the last words of the sentence of quotation with a distance, but not separated by periods. The author's name is written without a distance after the opening parenthesis and followed by a comma. The year of publication is written after comma and given a distance. Pages of books or articles after the year of publication, separated by colon without distance, and closed with brackets without distance. For example: scientific papers are factual writings used by the author to provide knowledge / information to others.

## **CONCLUSION**

Lyrics Ebiet G Ade's song with the title For Us to Ponder, can be used as one of the sources of character education because there are 10 character values from 18 character values in the 2013 curriculum. The character values are character values in relation to God; Religious. Character values in relation to yourself; Hard Work, Discipline, Responsibility, Independent; Curiosity. Character values in relation to others; Friendly/ Communicative. Character values in relation to the environment; Care for the Environment, Care for Social.

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