

# IYABELALE, INTRODUCTION TO SLEEP SONG OF CHILD LAYING THE VALUE OF BASIC EDUCATION FOR THE BUGIS TRIBE OF SOUTH SULAWESI

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**Abstract:** Iyabelale is a child lullaby singing song for Bugis Tribe in South Sulawesi. Heredity is done by the support community when putting the child to sleep. Iyabelale a habit performed by moms shortly before her baby fell asleep. Aside from being a bedtime lover, there is also a parent's expectation for the child's future. Once in this song, often creeps of adults who listen to this song if re-sang, even often invite a sense of drowsiness because the characteristics of songs that are very melancholy and impressed mammase-mase '(pitiful). In the poems there is also a form of love for the child. This study aims to examine the educational value contained in the singing of Iyabelale child lullaby to Bugis tribe in South Sulawesi. The research method used is qualitative with interdisciplinary approach. The study was conducted in 3 (three) Bugis tribal areas namely Bone district, Soppeng district, and Wajo district of South Sulawesi province. The results of this study indicate that Iyabelale, Sleeping Children Song is a basic media laying the value of education in children which is a family concept in instilling the values of character education in children. Giving the child's stock early on in the form of singing lulls the child through the touch of soul caress so that the child can become an intelligent person (macca), behave honestly (malempu '), hard work (reso'), and become courageous person (Warani).

**Keywords:** Iyabelale, Basic Laying, Value of Education, Bugis Tribe.

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## 1. INTRODUCTION

Iyabelale is a child lullaby singing song for Bugis people in South Sulawesi. This hereditary chanting was performed by the support community when putting the child to sleep. Iyabelale a habit that is often done by moms just before the baby falls asleep. Aside from being a bedtime lover, there is also a parent's expectation for the child's future. Once in this song, often creeps of adults who listen to this song if re-sang, even often invite a sense of drowsiness because the characteristics of songs that are very melancholy and impressed mammase-mase '(pitiful). In the poems there is also a form of love for the child.

It is not known who the name of the creator and where it came from and since when it was sung. Iyabelale sung by the original Bugis people before, until sung from generation to generation. Save confused with the unclear who the creator has so many versions in each region in South Sulawesi that has Bugis tribal population. Among others have special differences in the melody and rhythm of the song.

Without accompanying other musical instruments, while the baby in the song slowly until sleep. So the hope of parents for their children poured the meaning as a lullaby, bring sustenance, repellent mara-danger to the child, the form of parenting, mother's prayer in children, hope and ideals of children. Iyabelale is only in singing to put the baby to sleep,

can not be sung in other circumstances such as war or harvest party and other parties because this song is intended for sleeping prayer.

Iyabelale in society is one of the forms of folklore tradition which is part of folk song type (folksong). As the exposure of Jan Harold Brunvand (James Danandjaja: 1984; 141), his explanation that, "People's folklore is one of the genres or folklore forms consisting of words and songs, circulating orally among certain collective members, many have variants".

## 2. RESEARCH METHODS

The interdisciplinary approach is that this research uses more than one discipline into one (Rohidi, 2011), with qualitative research design. The collection of data that is divided into two types, namely: data that are documents and data is reality. With data sourced from primary data and secondary data in research, that is; Primary data comes from direct observation and intangible interviews in the form of oral information and actions of research subjects. And secondary data from information materials indirectly.

Specific data collection from informants, then the data is processed and analyzed to find conclusions. Acting as the main instrument in data collection is the researcher himself. Data collection techniques used in this study consisted of observation, interviews, document studies. Observation is done by using participative observation technique by recording events in situations relating to the cultivation of educational value for community supporters Iyabelale, serves to check data that has not been accurate. Observations to be conducted by researchers is direct observation. Interview in this research that is not directional interview to know about cultivation of education value of Iyabelale as singing of child sleeping at Bugis society. Researchers conducted interviews with Bugis tribe people informants divided into 3 (three) districts namely Bone, Soppeng and Wajo districts by randomly selecting acting as resource persons. Document study conducted to obtain data that is written about Iyabelale on Bugis tribe community, also serves to check if there is a mistake from the observation and interviews conducted.

This study checks the validity of the data by determining the validity and reliability of the research, or as a whole can determine its trustworthiness (see Rohidi 2011). To maintain the trust, this research uses triangulation method technique, meaning that the testing trust process can be done by checking data that has been obtained through various methods. Data analysis starts from data reduction, data presentation, conclusion / verification. Withdrawal of the conclusions made of course adjusted to the records of field data that have been collected. Reducing the data, researchers conduct the selection process, focusing attention, simplification, abstraction, and transformation of rough data arising from the records in the field. This data reduction is done continuously during the research process. The next step is the presentation of the complete data, which is collecting information in arrangement that provides the possibility of conclusion.

## 3. DISCUSSION

Iyabelale in society, is the expression of parents as a form of prayer to his son in life for his supporters. Among other things that a mother should have the intelligence in terms of taking care of children, caring, loving, loving, and always be patient in dealing with the condition of his son. On the other hand, it is a parenting pattern of a mother / grandmother to the child / grandchild because the content / lyric of the song contains moral teachings, advice or prayers for the child which is used as one way to make the child always remember the advice / teachings spoken by the mother / grandmother.

Function in the community at its core, not only on how to sleep, but how to give influence or suggestion to the child's soul, so unconsciously, the suggestion that entered the child. He becomes obedient, proved only a few lines in his singing, the child has begun to calm down, said the source.

As Keraf (2002) points out in his theory, that local wisdom is all forms of knowledge, belief, understanding or insight and customs or ethics that guide human behavior in life in the ecological community. All forms of local wisdom are lived, practiced, taught and passed down from generation to generation as well as shaping patterns of human behavior towards fellow human beings. (in Hasnata, 2016).

Continuing by Mulyana (2004) in Hasnata (2016) which states that the value of education means as an effort to mature a mature human or cultivate human beings to be more humane, education eventually reaches its main mission, namely the process of awakening the values of life to students to achieve both short and long term educational goals.

Asmani (2011) indicates that the necessity of character education and character approach starting from the smallest unit, the family. Family is the first and foremost education. In a family environment a child first gets a stock of good and bad values in life. Parents play an important role in instilling basic values for the character building, ethics and morality of children in their life. The family is one of the important pillars of the nation in building quality citizens and integrity. (in Hasnata, 2016). Appropriate wisdom that depends on the song Iyabelale that have educational values that can shape the character of the child. Samsuhadi (2017) reveals that the education of art and culture becomes very crucial and inseparable from human life to meet the basic needs of human education, basic experience in education. One of these implementation and separateness is the role of art and culture in influencing the development of human soul.

Based on the above explanation, it can be concluded that the singing of Iyabelale that always embraces the mother / grandmother in putting the child to sleep, is a family concept in instilling the values of character education in children. Giving the child's stock early on in the form of singing lulls the child through the touch of soul caress so that the child can become an intelligent person (macca), behave honestly (malempu '), hard work (reso'), and become courageous person (Warani).

### 1. Macca (Smart)

For bugis tribe community, every generation always expect to be an intelligent person. The following informants, that;

In the song Iyabelale, there is a poem that implies his son to be intelligent even though implied. O child, hurry up and increase your dignity and dignity. This means, the mother is hoping that her child can become a smart person so that one day his son could become a great person and become a role model in the community.

Nurnianingsih (2015) in his writings that there are four characteristics of intelligent people are: 1) Straight and firm. People are capable of realizing and believing truths contained in honesty, then he firmly practice it and eventually incarnate in the habit. 2) Not easily angry. Likewise a capable person is self-controlling, placing and understanding the bad consequences of anger. Anger is the way of people who can no longer afford a better path. 3) Act fairly. A good person will always do good because he knows his self-esteem and can separate good and bad deeds. 4) Do not like to over-talk. What is meant here is a discussion about things that are not useful because if too much talk to uncontrollable, the possibility of conversation can lead to a bad direction.

So that morale must be maintained, as the statement of Bagus Indrawan, Totok Sumaryanto F., Sunarto (2016), reveals that the Moral itself is an inseparable part in the development of human existence. In fact, it is no exaggeration to say that human existence is principally morality. Thus, moral is the essence of human existence.

Thus, macca or intelligent is an integral part of the singing Iyabelale sang by the mother / grandmother in order to form the child's self-personality through a righteous and steadfast soul with abilities to realize and believe the truth contained in honesty, not easily angered by being able to master self, and understand the harmful effects of anger, and act naturally for knowing his self-esteem and can separate good and bad deeds, and do not like to over-talk.

### 2. Malempu (honest behavior)

In Iyabelale, it is mentioned about honesty, but using figurative language. For example hopefully the child is given life, and raised your degree, get all the good. If you have found kindness, you will amaze everyone and everyone will respect you. Look at the word goodness .... It could be honesty in question. Because honesty is the pole of man in his life. Anyone if people are honest in behaving, sure people will like, even respected, said the source.

If you see the explanation above, that the mother / grandmother is looking forward to her son will actually run as the meaning depends on Iyabelale. Kamsinah (2013) reveals in her writings, that the honest man must appear on the surface, he will not live in the losses of all time. Truth and kindness sided with him.

The signs of honesty there are five namely: 1) If the guilty will admit his mistake. Often the faults of others are more visible from their own mistakes. So, if someone has been able to feel and know his own mistakes he has stood at the beginning of honesty, at least he has honestly assess himself. 2) If anyone is guilty of him, he will forgive. Sorry will not come as long as someone else's mistakes are viewed from the point of self-interest, unless you judge the mistake honestly and put it above sincerity, then forgiveness will come by itself. 3) If trusted will not betray. Only an honest person can perceive the importance of the value of the message that is handed to him and based on that understanding the honest person considers responsibility to be carried out. 4) If not expected to disappoint. The honest person considers fraud as

something that is contrary to the truth that he embraces and pride. 5) When promised, then he will fulfill his promise. For the honest person, the promise is a guaranteed self-esteem (in Nurnianingsih, 2015). But we need to know, if this is connected with Iyabelale, certainly not at that time the child understands when hearing the lyric of the song, but experienced a long process so that with no awakened children can know and understand the meaning of Iyabelale so that it becomes a reflection at the same time shape his personality.

As the phrase Dedy Firduansyah, Tjetjep Rohendi Rohidi, Udi Utomo (2016), the message of the traditional hymn, usually contains a moral message to us, in which to be good, and to stay away from bad deeds, and always respectful and submissive to both parents because thanks to them we are educated and raised with loving without tireless. It is an illustration that in poetry of songs that contain many messages and good teachings so that it can make the community better in carrying out daily life.

Thus, the role of mother / grandmother in instilling the values of honesty in children, just by humming singing Iyabelale that has loaded with the values of education, among others, about honesty. Even if the child's understanding of the values takes a long time to understand, but as the process of living, the child will know and can be a whip for her to be a child with an honest personality.

### 3. Reso (Hard Work)

We can not be separated from the explanation of previous speakers, behind the lyric of Iyabelale's song, that big children, be a person elevated your degree, so that you get respected by the people around you. This indicates that the parents' expectation of their child, when great, keep the principle of hard work so that you can get a better position and position and be respected and be a role model by the people around you.

Similarly expressed in this paper, that hard work is a serious effort in overcoming various obstacles and problems in life. Such behavior has been instilled in the Bugis culture. It is seen in pappaseng: Ajaq mumaeloq ribettang makkalêjjaq ricappaqna letengnge. Translation: Do not be preceded to set foot on the edge of the catwalk. In trying, should work with maximum and intelligence to see business opportunities. This shows that in the endeavor needed attention and hard work that competitive (in Irwan Abbas, 2013).

As a special being, and to complete his life, man must work hard and work. The work is done to meet the needs that exist in life. Work is something that is issued by someone as a profession, intentionally done to earn income. Expenditure of energy for activities required by a person to achieve a particular goal. (Opta Septiana, Totok Sumaryanto, Agus Cahyono, 2016).

So it can be deduced that Iyabelale in humming mother / grandmother is also pouring meaning in his poem about hope in child having hard worker soul, in other words have seriousness in work, have skill in seeing opportunity in order to find a way of life better.

### 4. Warani (Courageous)

According to the belief of bugis tribe community, that actually brave soul in Iyabelale has been touch since child is still baby. Here the exposes of the speakers are said; although the child does not understand the singing singing by the mother but it has instinctively penetrated, and why there are brave people and so on ..... in the presentation is like that.

Of course the nature of courage is not literally illustrated in the singing of Iyabelale, only implied so that the meaning can be listened as a whole that tells all aspects of the child's life to be glorified later life. Means it is understood that the intent of it is implied that a child should be courageous in spurring his life, but if he does not have the courage to live his life, it will surely be left behind. As this phrase, that to form the brave character in Bugis language, there is the phrase "Tuppui naterri, turungngi namacawa (Ascending time she weeps, time down she laughs). This phrase means that one must be prepared for all conditions. This means courage should be tested in comfortable and uncomfortable conditions. (Kamsinah, 2013).

Based on the above, then the intent of the Warani or brave on the role of mother / grandmother when child lull in the singing chant of Iyabelale is expecting the child will become brave in wading life. Because a success is present for a sense of courage is high.

#### 4. CONCLUSION

Based on the title of this study; Iyabelale, Child Sleeping Song: Laying the Basis of Education for Bugis Tribe People In South Sulawesi, it can be concluded that the singing of Iyabelale, which is always in the mother / grandmother in child lullaby, is a family concept in instilling the values of character education in children . Giving the child's stock early on in the form of singing lulls the child through the touch of soul caress so that the child can become an intelligent person (macca), behave honestly (malempu '), hard work (reso'), and become courageous person (Warani).

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