

The Analysis of Moral Education on Rhoma Irama's Song Lyrics

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Abstract

This study is entitled "Analysis of Islamic Education Values in Rhoma Irama Song Lyrics". The purpose of this research is to universally apply the meaning contained in song lyrics in the field of morals in daily activity. This type of research is a descriptive analysis. The research results are; 1) There is an element of the value of moral education for parents in the lyrics of the song 'Keramat', that everyone must have respect, obey their parents, because their prayers and blessings are very important; 2) There is an element of the value of moral education towards religion in the lyrics of the song 'Kematian', which means that in droves of good deeds, because in essence everything that God gives, will also return to Him; 3) the emergence of elements of the value of social moral education in the lyrics of the song 'Teman', that all created beings, in God's sight are the same, there is no difference. So there is no need for anyone to be proud, because life cannot be alone, of course it requires the help of others.

INTRODUCTION

Values are elements of the formation of a thought, a foundation for development in life as a group or individually (Budiman & Ismatullah, 2015). At the learning stage, there are values that guide every individual's adab, these values are educational values. The value of education comes along with arranging the ways of manners in everyday life. Education is a foundation that can prevent someone from doing bad things, especially Islamic Religious Education (Manan, 2017). Religious education is education that is very important because it is related to the content of values, attitudes, devotion and faith. If there is no education in life, it is feared that the instructional guidance system will be increasingly difficult to progress and the achievement of future generations' targets will be minimal. The purpose of Islamic education is to guide the character of students and students as a whole with the aspiration that in the future they will become someone who believes and has faith in Allah SWT, able to provide knowledge to glorify humans in this world. Islamization holds the view that education does not only make human

beings recognize and recognize their position in reality, but also considers that reality as a material meaning that humans need in living life (Mukhibat, 2013).

Indeed, sometimes educating morals is more difficult than the material presented. Guided by the guiding is not appropriate. It could mean that there is no figus or examples that should be emulated for good things. According to Ibn Sina, concern for human life in society is very important, so that thoughts and ideas on future observations and the way humans live their lives with society use their education (Deswita, 2013). The growth of education can be seen by the development of technology which is proven to have brought changes to human life. In addition to the positive impacts that occur, there are also negative impacts that have a profound effect on the human perspective, especially in Indonesia. The failure of an education, especially in religion, is very strict in nature, emphasizing the knowledge that is transmitted, but not the value of the religion (Samsudin, 2018). Therefore, unconsciously, the developing knowledge is not balanced with the morals that should be a figure in the world of learning and teaching in particular. So currently a curriculum that prioritizes morals in education is implemented in order to create a nation that is intelligent, knowledgeable and of course has noble character. In the process of giving and switching characters, it is this that determines the level of success or failure of an existing character education (Aprily, 2019).

The development of an education can not be separated from the changes in it and its timing. This era is what we know as globalization. Globalization can be interpreted as a comprehensive change which includes a growth and development with the formation of values and systematic life which is global in nature (Oviyanti, 2013). In this era of globalization, Muslim scholars and scientists should understand thoughts originating from the western world which currently influence Islamic thought itself. Strengthening existing ones, creating new things without destroying old traditions. The loss of the values of the ancestors of the previous nation, which Indonesia was known for for its polite, warm-hearted and respectful people has now become increasingly difficult to find (Rizal, 2018).

In an education there is knowledge in the field of morals. According to Al-Ghazali's perspective, morals are the nature of actions that are permanent and animating, rather than ordinary and not difficult behaviors, without using reason and comparison (Gustini, 2016). Meanwhile, ahklak is to teach people how to relate to Allah SWT, as well as how to relate to fellow human beings (Kahiruni, 2016). The correct morals for children are very much needed in the modern era when it is brought together on serious moral and moral issues, which if left unchecked will destroy the glorious period of a nation. Weak supervision causes a moral crisis

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that occurs in the community, so that enthusiasm for religion is very lacking. It is highly recommended that the importance of morals to mankind, with repeated attempts to refuse so that they are not bad in character and morals (Muzakka, 2020). The quality of religious education that gives spirituality actually has no strength due to the diminishing awareness within oneself of religion. According to the Alqur'an and hadith as well as experts in Islamic education, there are 6 (six) methods that can be used in the formation of a person's morals including methods of advice, motivation, habituation, intimidation, counseling and persuasion (Silfana & Imron, 2017).

The manifestation of a person's nature or character can be grown by applying the art of music (Marwanti, Setiawan & Rezkita, 2018). Music is an art that is composed of sounds or tones in a combination, sequence and tempo relationship to produce content that has continuity and unity that contains rhythm (Bayu, 2018). While songs are a variety of sounds or rhythmic tones. Music is generally summarized with a lyric component, which can help the songwriter convey through the words and tones in the song lyrics (Mualim & Erowati, 2015). Thus song and music are two inseparable core and can be used as learning media. Singing is a method of learning that is used through song lyrics. Learning that is carried out can use strategies that have the potential to increase learning activeness and creativity (Effendi, 2013).

The benefits of media in learning, including music or songs according to Kemp and Dayton include the material provided can be adjusted, the process is more interactive, clear, interesting, the time is more efficient, the quality of learning outcomes can develop and can be done anytime and anywhere (Kholik & Hasan, 2020). There is a separate technique in the delivery that will also facilitate the understanding process. The level of success of the learning process can be carried out in the evaluation stage which includes three aspects, namely knowledge, sense of character and action (Solichin, 2011). The content of the main ideas combined with the rhythm and beauty of the singer is called song lyrics. In the idea of thought that is given in song lyrics actually has a function similar to poetry, because in it the song lyrics have components in it such as a sense of beauty, emotional feeling and entertaining. Meanwhile, according to Emerson, poetry is an eternal attempt to express the feeling of something in the transition of life and the reasons for what occurs (Nugroho & Sari, 2019).

In terms of music, Indonesia has a singer that needs to be appreciated, namely Rhoma Irama. Rhoma Irama is a dangdut singer who is well known by the public, as a songwriter with religious song lyrics, which is usually referred to as music as well as preaching (Astuti, 2019). Rhoma Irama was born in Tasikmalaya, West Java, December 11, 1946. His father was Raden Burdah and his mother was RA Tuti Juwariah (Mustolehudin, 2012). They are both very

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enthusiastic about music, so from their childhood Rhoma Irama was introduced to music. From childhood to adulthood, Rhoma Irama showed his talent in singing. In his preaching, there is a message that is in line with his goal, which is to always remember the faith of tauhid which provides learning about people who must obey the Creator (*Rabb*) (Asmaya, 2015). In the song album, there are values contained in it, including values of respect, respect, submission, flexibility, religion and morals. Based on the description above, then How to Analyze the Values of Moral Education in Rhoma Irama Song Lyrics and How to Implement Rhoma Irama Song Lyrics for Speakers.

METHOD

This research uses qualitative research. Sources of data obtained from the song of Rhoma Irama. The data were collected from the lyrics of the following songs namely *teman*, *kematian* and *keramat*. The data obtained were analyzed interactively. It was reduced based on the problems of the research. Then, the data displayed and finally it was concluded. Thus this study was reported descriptively towards the values of moral education on the song lyrics of Rhoma Irama. It was crosschecked with the theories namely; the elements of moral education for parents, moral education values on religion and moral education values on social life.

RESULT AND DISCUSSION

Values of Moral Education

Values according to Mustafa's perspective are all things that have a relationship with the existence of good deeds or not measured by tradition, ethics, morals, religion, and culture that are still running in society. Meanwhile, according to Muhammad Alfian, value is a faith that is related to one's own morals and is needed as a standard in his life. So it can be concluded that value is a measure to judge whether a person's morals are good or not in terms of religion, customs, behavior, and morals. Education can be interpreted as deliberate learning given to children so that they have more knowledge than previously unknown. In learning can be done in any situation, time, material and environment (Ginanajar & Kurniawati). In education itself there are sciences that must be learned. Science according to Al-Ghazali is a knowledge that is pure in nature (Sutiyono, 2013). Morals have a relationship with God, inside and out. Morals are the behavior of someone who is organized with good rules that are applied to the way we socialize in everyday life.

Noble morals are all that is generated by a person's soul to implement Guidance, a commendable behavior in a conscious state (Kartiko & Kurniawan, 2018). This can be interpreted that whatever the role of Muslims, they must have Islamic morals in their daily life

(Hakim, 2013). According to the Big Indonesian Dictionary, morals are behavior or manners. While the perspective of Mrs. Atsir is temperament, religion, habits and character. Hamka applies the term morality in other words, namely budi (Kasmali, 2015). Some of the terms above can be concluded that education is a learning process carried out by students and guided to achieve goals with good results with several aspects, including knowledge, skills and attitudes. In an education it cannot be separated from learning. The learning process includes efforts to improve the quality of learning (Zainudin, 2019). Therefore, the conclusion from values and moral education is human character in behaving towards the surrounding community by referring to the Al-Qur'an and Hadith in an effort to develop adab that promotes a character with moral character. Noble morals can be manifested with a sense of responsibility for what is done or said (Raharjo, 2010).

In moral education there are basic values that support, have an important vision and mission in an effort to guide the character of the Indonesian nation, especially in the success of school education. In emerging policies it is emphasized that the nature of Islam is the result of thought, heart, body, initiative and taste. Moral values, among others; Morals from the heart, faith, piety, trustworthiness, honesty and responsibility; Moral of thought, creative, intelligent and critical; Moral of the body, persistent, tough, and not cheating; Morals of initiative, respect, respect and openness. According to Mulyasa's perspective, moral and effective learning can be carried out by warming up and observing, exploring, strengthening learning, building character and competence as well as binding assessments in an effort to form a moral basis (Tasmin, Yusrizal & Khairuddin, 2010). The cultivation of these values takes a long time. The purpose of forming noble morals is to always maintain a harmonious and good relationship between the people and Allah SWT, as well as fellow beings (Rustina, 2016). Guidance from developing faith, either with adjustments to the demands of efforts, orders or prohibitions that must be shunned. The following is the Word of Allah, which explains moral education, QS Al-Ahzab: 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

There has certainly been for you in the messenger of Allah an excellent pattern for anyone whose hope is in Allah and the last day and [who] remembers Allah often.

In this verse, it is explained that good morals are exemplified by the Prophet Muhammad, both in society, to parents and in religion.

Rhoma Irama Song Lyric Analysis

A literature characterized by an outpouring of heart as a component of a song, namely lyrics. Song lyrics are expressions accompanied by music. While music is an art that has elements of musical instruments and rhythm. The essence of the lyrics of a song or lyrics has similarities in terms of rhythm, accent, duration, tone and loudness (Widowati & Suharto, 2012). The process of art and cultural orientation towards the nation's successor does not only use the means of formal education because in non-formal education there is also a lot of new knowledge and experience that will be gained and felt by the nation's future generations (Fuadhiyah, 2011). Rhoma Irama is known as a public figure as one of the artists in the music field, who has composed many religious songs with the mission of forming a religious community based on the Al-Qur'an and Hadith. The religious value that is in the song is something that is very interesting because the pronunciation of the language will get many things if you are familiar with the song (Putra, 2019). Everything that becomes Rhoma Irama's *ijtihad*, namely making music in the form of *da'wah*, has proven to be fruitful (Saefudin, 2019). In analyzing the values of moral education in the lyrics of the Rhoma Irama song, there are three scopes of the value of Moral education, namely as follows:

Elements of the Value of Moral Education for Parents

Allah SWT lowers orders for mankind to obey both parents. In the Word of Allah, QS Al-Israa ' : 23-24

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ
أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا
تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۚ ٢٣
وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ
رَبِّ أَرْحَمْهُمَا ۖ كَمَا رَبَّيَانِي صَغِيرًا ۚ ٢٤

(23) And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. (24) And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

According to Ibn Athiyyah's perspective, children are obliged to obey both parents, what to do. who are ordered and stay away from the prohibitions. Both parents are in the best

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position in Islam, especially mothers, as a school mother is a generator of moral basis or manners through goals with faith, deeds, desires and development (Gede F, 2012). How great the struggle and service in caring for , guarding, guiding their children, they are obliged to obey them, not limited by age, from childhood to having grandchildren they are still devoted, because their virtues and rewards are very large Allah SWT. For As for song lyrics that have anything to do with the value of moral education for parents, it is wrong the only one is by Rhoma Irama entitled 'Keramat'. The lyrics of the sacred song are as follows:

“Hai manusia, hormati ibumu/Yang melahirkan dan membesarkanmu/Darah dagingmu dari air susunya/Jiwa ragamu dari kasih sayangnya/Dialah manusia satu-satunya/Yang menyayangi tanpa ada batasnya/Do’a ibumu dikabulkan Tuhan/Dan kutukannya jadi kenyataan/Ridho Ilahi karena ridhonya/Murka Ilahi karena murkanya/Bila kau sayang pada kasihmu/Lebih sayanglah pada ibumu/Bila kau takut pada rajamu/Lebih patuhlah pada ibumu/Bukannya gunung tempat kau meminta/Bukan lautan tempat kau memuja/Bukan pula dukun tempat kau menghiba/Bukan kuburan tempat memohon do’a/Tiada keramat yang ampuh didunia/Selain dari do’a ibumu jua/”

Thus, in the lyric content of the sacred song by Rhoma Irama, there is advice, a reminder that how noble parents are, especially mothers. The following is the meaning or purpose of some sacred song lyrics: In the lyrics '*O people, respect your mother*' means that mankind must submit to obeying mothers and always remember the services that have been given to us. Mother is a woman who has the same duty as father in guiding and building the nation's generation (Marlina, 2017). Mother really loves and loves her child. Often children argue, hurt their feelings, lack respect, are indifferent, resist, even though the mother is pregnant for approximately nine months and ten days. From childhood we were guarded, given love, tirelessly tired.

In the lyrics of '*Ridho Ilahi & Murka Ilahi*' it means that the mother is a sacred person who can have benefits and mudarhat. His strength was extraordinary. Whatever we decide or carry out must ask for its blessing. Never hurt feelings and feelings, because anger is also the wrath of Allah SWT. In this modern era, mothers have two duties, namely as carers and providing learning to their children (Fitri, 2017). In the lyrics of '*Mother's Prayer and Mother's Curse*' it means that the mother's prayer is very approved by Allah SWT, and the curse becomes a reality. Success or safety in carrying out activities all depend on mother's prayer. The characteristics of being a good mother figure are having concern about children's needs, fostering love, love for children (Afiyanti, 2003).

Elements of Moral Education Value on Religion

Allah SWT emphasizes that in religion, death is true and all living things cannot reject the fate of death. In the Word of Allah, QS Az-Zumar: 30

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

Indeed, you are to die, and indeed, they are to die.

As for the song lyrics that have something to do with the value of moral education for religion, one of them is Rhoma Irama's work entitled 'Death'. The lyrics of the death song are as follows: "Once upon a time, make sure the most terrifying times come / The angel that takes your life away from your body / No one will be able to help you from death / Nor will your treasure be able to redeem you from death / There are two ways of dying, depending on faith and deeds / There is something like a hair pulled out of this flour to die for the devout / But for someone who is ungodly death is suffering / The pain is like silk being pulled out of God's real torment thorns /".

In the song lyrics entitled 'Death' means that death is something that will happen to every living thing. However, for everyone who experiences his death is different, depending on his deeds of worship. All the problems of life will be tied to the standards and conditions of good and bad manners or behavior. In society in this modern era, the West as a whole shows more personal achievements without thinking of a good path or step in achieving this success. [43] For people who always believe in their death do not suffer, on the contrary, for people who lie, they will feel very painful pain. Mankind must repent before regretting it in the future. There is no point in regretting it in the afterlife. In the final goal of Islamic education itself according to Abdurrahman Al-Nahlawi's perspective, namely not mixing the elements of obedience with other things and worshiping only to reach Ridho Allah SWT. In the lyrics of this song there is a message of an effort to remind death, not to put aside good deeds because it is busy with worldly pleasures. So this guides the belief in the existence of the end, improving morals, increasing good deeds, doing good to others, and not forgetting to always worship Allah SWT.

Elements of Moral Education Value on Social

Fellow Muslims should respect, respect, and should not insult each other. As stated in HRMuslim, Rasulullah said, which means: *"From Abu Hurairah ra, he said:" Rasulullah SAW said: "You, one another, do not envy, cheat, hate, stay away from, and do not buy things that are being used. offered by others "*. Learning about how to live does not see social status, mutual tolerance, making friends with friends that we should approach, especially morals, because not all people can be our good friends. As for the song lyrics that have something to do with the value of moral education on social, one of them is Rhoma Irama's work entitled 'Friends'.

The lyrics of a friend's song are as follows: "No one accompanies me / No one approaches me / After I am poor I have no wealth / But used to be my friends / Every time it comes to me / Indeed when someone is victorious anyone will flatter him / But when he falls it's hard to disappear all friends / That is the world that is seen as only objects / Hard to find true friends / Those who feel self-pain / Maybe in a thousand there is no one / My life is very painful now / Because there are no friends anymore / ".

The lyrics of the song 'Friends' illustrate that in living their lives there are times when they are victorious and sometimes they are poor or worse off. So don't be complacent when you are at the top and feel proud of what you have. Look for true, sincere friends who can feel the joy and sorrow together. A friend was there a long time ago. In general, from the age of two years our relationship with our peers begins to develop. The wheel of life continues. Sometimes we have self-reflection and are always grateful for the abundance of pleasures that Allah SWT has given to his people.

Implementation of Moral Education Values through Rhoma Irama song lyrics The

Application of Rhoma Irama's song lyrics entitled 'Keramat', 'Death' and 'Friends', uses a practical way, by listening to and appreciating the song. After that, they are able to explore the meaning or meaning of each song's lyrics. The resource persons who participated in the implementation process were as follows: Salamatus Nisa as a student of the Agus Salim Islamic Institute with the lyrics of the song 'Keramat' said that *"When you talk about Mother, you are incomparable, she understands more and seems to know. to our hearts, unconditionally done for our happiness. So, respect and love him while he is still in our lives"*. [46] Rohati as a student at the Al-Amin Pondok Pesantren Nusantara Bumi Nabung with the lyrics of the song 'Death' said that *"Living things in this world will all die, why should we boast about something that is just a deposit from the Almighty, live properly, fix it. morals, multiply your deeds, God willing, it will be a provision for us to endure in the hereafter "*. and Adelia Dwi Saskya as the environmental community of Bumi Nabung Ilir with the lyrics of the song 'Teman', saying that *"We are like social beings, who need each other. When choosing friends, don't just look in terms of caste, but choose because of your faith, God willing, it will be good for all of us. The joys and sorrows must be passed together, helping each other when it really needs help. There are times above, there are times when we are down, everyone will feel it "*.

In understanding the lyrics of the song, the results of the resource persons revealed that it can be concluded that in addition to the song being used as entertainment, it also contains educational values. Then the positive value can be practiced in everyday life. The Rhoma Irama song is very easy to understand because the lyrics use the language of preaching and experiences

in life. Morals must take precedence, both morals to Allah, parents and environmental or social friends. From the implementation, the resource persons on the song lyrics are an effort so that someone can easily learn to understand the meaning implied in an existing song lyrics. By practicing this method can encourage someone to study more things that look simple to be of great benefit to life.

CONCLUSION

Based on the description above, it can be concluded that the values of moral education through the Rhoma Irama song lyrics have three scopes: 1) Elements of the Value of Moral Education for Parents with the aim of being obedient to someone who has cared for and looked after from childhood until now; 2) The Element of Moral Education Value Against Religion with the aim that people remember that they believe that death will happen, increase the good deeds for provision in the hereafter; 3) Elements of the Value of Social Moral Education with the aim that fellow human beings respect and respect each other regardless of one's dignity.

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