

MORAL EDUCATION VALUE IN *TEMBANG ILIR-ILIR* LYRICS FOR THE SOCIETY (PRAGMATIC AND IMPLICATIVE STUDIES)

by

Sunarmi

Faculty of Art and Design, Indonesian Arts Institute Surakarta, Indonesia

Email: sunarmi.interior67@gmail.com

Article Info

Article history:

Received July 9, 2021

Revised August 20, 2021

Accepted Sept 11, 2021

Keywords:

Faith, Implicature, *Tembang Ilir-Ilir*, Moral Education.

ABSTRACT

This study aimed to find the meaning or value of moral education implied in *tembang ilir-ilir* lyrics of Sunan Wali Sanga's (12th century) and its meaning for society. The narrative of the lyrics is expressed in Javanese. The study was carried out by using a qualitative paradigm, which was pursued by a single embedded descriptive case study. Data were collected from document / archive sources or libraries. Data validity used triangulation of data. Data were analyzed using pragmatic analysis models. The findings showed that moral education value in *tembang Ilir-ilir* lyrics was related to one's faith and piety to God. Faith and piety starts from the moment humans are born until they die. The manifestation of one's faith and piety in *tembang Ilir-ilir* lyrics expressed the need to believe in the oneness of God, doing shalat, and perform *amar ma'ruf nahi mungkar* (acts of virtue and stay away from God's prohibitions). The impact on readers was that they can understand the meaning and improve the belief of need to approach oneself towards God by carrying out worship according to what has been directed. The novelty of this study was namely delivering of da'wah that carried out by Islamic religious leaders by conveying the chanting of *tembang* which makes listeners feel entertained and happy, so that the message conveyed feels easy to accept and is motivated to be implemented.

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Corresponding Author:

Sunarmi

Faculty of Art and Design, Indonesian Arts Institute Surakarta, Indonesia

Email: sunarmi.interior67@gmail.com

1. INTRODUCTION

In Javanese culture, *tembang* (song) basically consists of: (1) *tembanggedhe*; (2) *tembang tengahan*; and (3) *tembang macapat* (Subalidinata, 1968: 83-89). *Tembang* is a poem (lyric) that is sung. Related to the focus of this research, *tembang 'Ilir-ilir'* is a Javanese song specifically about the *dolanan tembang* (song). *Tembang dolanan* means a *tembang* (song) sung by children whose expression is playing or walking. The lyrics of the *Tembang dolanan* are usually rather free but rich with a regular sound. In particular, the lyrics of *tembang 'Ilir-ilir'* have an aesthetic value in the form of beautiful words, namely having a written word in the form of insert *um* and a form word of *dwilingga* (repeated word) intended to sweeten the *dolanan* song (Bengat, 2007: 361). Although it is a *dolanan* song, the development of this song is very popular in Javanese society. The appearance of the song has been heavily modified by musicians in Indonesia, for example in the accompaniment of Javanese gamelan, keroncong music, campur sari, and dangdut. An example of the modification of *tembang 'Ilir-ilir'* lyrics was done by Kyai Slamet music group led by MH Ainun Madjid (Cak Nun).

Some of the opinions regarding the creator of the lyrics and *tembang 'Ilir-ilir'* are as following. First, that artworks created in the past were very difficult to know who created them, usually collectively and it was also difficult to determine when the song was created. The second opinion, this was the most opinion predicted by Javanese, that the *tembang* (song) *'Ilir-ilir'* was composed by Sunan Kalijaga. Sunan Kalijaga is known by the Javanese society as

one of the Sunan Walisanga who spread Islam on the island of Java. The third opinion, *tembang* (song) '*Ilir-ilir*' has been used by Sunan Giri to educate children by making various games with the spirit of Islam, for example the game *Jelungan*, *Jamuran*, *Gendi Gerit*, *Jor*, *Gulaganti*, *Cublak-cublak Suweng*, *Ilir-ilir* (Solichin Salam, 1960: 37). All the games are accompanied by songs according to the name of the game.

Islam began to develop whether on the Java island when Majapahit empire ended (12-13 century AD). Its development was spearheaded by the guardians, for example in East Java it was spearheaded by Sunan Ampel, in the southern part of Central Java by Sunan Kalijaga while in the north by Sunan Kudus and Sunan Muria, in West Java by Sunan Gunung Jati.

Regardless of who the creator or composer is, this does not need to be questioned. However, what needs to be discussed is how the meaning of the lyrics for society. The *tembang* (song) '*Ilir-ilir*' contains Javanese philosophy which is still often sung or heard today. The *Tembang* is in Javanese language whose meaning or content is full of teachings and faith, especially for preaching or spreading Islam.

Through Javanese *tembang* literacy, the composer's desire to teach and preach through artworks, so that people believe in embracing Islam. The *tembang* '*Ilir-ilir*' is spoken in Javanese *pasemon* (has a hidden meaning). The lyrics for *tembang* '*Ilir-ilir*' are as following.

Original Javanese lyrics		Translation in Indonesian		Translation in english
<i>Ilir-ilirilir-ilir, tandure wus sumilir.</i>	:	bangun, terjaga dari tidur, benih yang ditanam sudah tumbuh.	:	awake, awake from sleep, the planted seed has grown.
<i>Tak ijo royo-royo, tak sengguh penganten anyar.</i>	:	dibuat tumbuh subur, daunnya hijau segar, berarti disebut untuk pengantin baru.	:	made to flourish, the leaves are fresh and green, meaning called for newlyweds.
<i>Cah angon cah angon, penekna blimbing kuwi.</i>	:	anak gembala, panjatlal (pohon) belimbing	:	Shepherd boy, climb up the star fruit (tree)
<i>Lunyu-lunyu ya penekna, kanggo mbasuh dodotira.</i>	:	licin-licin ya panjatlal, untuk mencuci pakaianmu.	:	slippery yes keep to climb up, to wash your clothes.
<i>Dodotira dodotira, kumitir bedah ing pinggir.</i>	:	pakaianmu pakaianmu sudah banyak robekan di bagian tepi.	:	your clothes your clothes are already ripped a lot at the edges.
<i>Dondomana jlumatana, kanggo seba mengko sore.</i>	:	jahitlah perbaikilah untuk menghadap nanti sore.	:	sew and fix it to face later at the noon.
<i>Mumpung padhang rembulane.</i>	:	mumpung terang rebulannya.	:	while the moon is bright.
<i>Mumpung jembar kalangane.</i>	:	mumpung luas kalangannya.	:	while circle is broad
<i>Yo suraka, surak hayo.</i>	:	mari soraklah, sorak mari.	:	come on, cheer up, cheer up.

2. RESEARCH METHOD

The function of bottom-up of this research was used for sequential process design techniques, namely data collection with a qualitative theoretical approach which was a set of procedures to explore the meaning in a song's lyrics in Javanese culture. Qualitative findings are important, whereas quantitative results are seen as evidence for this analysis. The data in this study were collected by means of a literature review. Research findings and previous studies on Javanese culture have been analyzed with literature studies to obtain theoretical basis for Javanese culture and character. In addition, literature analysis materials can be used as a theoretical construction on implementation based on song lyrics for Javanese. Data analysis techniques were based on the steps taken in qualitative research, including data collection, assessment or analysis data and respectively of drawing conclusions.

3. RESULTS AND ANALYSIS

a. Structure of 'Ilir-ilir' song lyrics

The lyrics of the song 'Ilir-ilir' consist of four stanzas, the language structure used is a mixture of active words and passive words. The word which expresses active, for example in the word *sumilir*, means a gentle wind, blowing slowly; *mbasuh* means to wash, wash; *kumitir* meant trembling; *seba* means facing; *surak* means to cheer; and *ilir* means *nglilir* means wake up. Meanwhile, the words that express passive, for example, the word *penekna* means to climb; *dienggo* means used; *domana* means sewing; and *jlumatana* means needle.

Based on the key words in the lyrics, it can be interpreted that the song is a dolonan song as a child's game. *Setting* of the game is in rural areas, it can be seen the emergence of the word *tandure* (rice plants in the fields) but not far from the palace, can be seen the word *dodot irase* as clothes to face the king, and the game is carried out at night, this is indicated by the word *mumpung gedhe rembulane* (shining moon light). As a sign that children's game is shown an atmosphere of joy, this is indicated by the word *suraka surak hore* (cheer, rejoice).

The beauty of the song 'Ilir-ilir' lies in the insertion of active word formers, for example in the words *sumilir* (wake) and *kumitir* (move, vibrate), besides that it also lies in the active forming words ending in *a*, for example the word *suraka* (cheering), ending in *na* for example *penekna*, ending in *ana* for example *domana jlumatana* (needle, sew), ending in *ira* for example *dodotira* (long cloth), ending in *e*, for example in the words *rembulane* and *kalanganne*.

b. Theme and Message of 'Ilir-ilir' song lyrics

The theme of the song 'Ilir-ilir' can be interpreted as a human activity. This can be seen in the word *ilir-ilir* which is synonymous with the word *ngilir*, which means waking up. Waking up, means showing that someone starts their activities from a still to an active attitude (moving). Words that indicate other activities include *angon* (shepherding), *menek* (climbing), *masuh or mbasuh* (washing), *ngedomi* (needing, sewing, mending), *seba* (facing). The essence of that song lyrics is someone can *melirik* or seeing, observing, and actualizing the words in the lyrics in everyday life.

Based on the brief explanation above, message that can be felt is as follows: (1) a person in his/her life has to do a lot of activities, work to live; (2) while still alive, it is necessary to prepare him/herself by means of cleansing physically and spiritually. When meeting other people, for example, the king needs to prepare his body as neatly as possible with good clothes. Meanwhile, to face the hereafter, humans need provision, among others, to worship a lot, carry out God's commands and stay away from God's prohibitions.

c. Moral Education Value in the 'Ilir-ilir' song lyrics

It has been mentioned in the introduction that the intention and purpose of the composer 'Ilir-ilir' song lyric creation is for the media of preaching in Islam. It can be said that the focus of 'Ilir-ilir' lyric is the content of how a person is able to increase his/her faith in God as the Creator of Nature and everything in it. In the introduction, the lyrics for 'Ilir-ilir' song have been translated from the original Javanese into Indonesian. The translation can only be felt in vulgar. However, it should be understood that the lyrics of 'Ilir-ilir' song contain a very deep meaning, in the context of the need to preach in Islam.

Related to the discussion on moral education value, the following is juxtaposed with the Character Education programmed by the Directorate General of Primary and Secondary Education, Ministry of National Education in 2001, especially in the first point, namely about faith from the eighty-two points that exist (Warih Jati Rahayu and Suwarna Pringgawidagda, 2003 : v). All of these points basically summarize the morality of students who must be actualized.

To strengthen the realization or actualization of the program, this is in accordance with the opinion that moral education must rely on rationality, dreams, and feelings. Therefore moral education must be successful, so that students are able to carry out well in their lives (Durkheim, 1973: p.2-4). In this case, educators must be able to explain, to inform, so that students will understood. This is how educators must set good or accountable examples, so that students can imitate them, and give educational warnings if students deviate from ethics.

Starting the discussion or interpretation of 'Ilir-ilir' lyrics, the following is a global excerpt which is extracted from the opinion that the lyrics were composed by Sunan Giri (Solichin Salam, 1960: 39). This assumption states that Sunan Giri spread Islam in southern Central Java, which of course Javanese language and its environmental setting are closer to the words in the lyrics. In addition, Sunan Giri, among the Wali Sanga, was known as an educator who liked to compose children's songs in Javanese.

1. *Ilir-ilir* *Ilir-ilir, tandure wus sumilir* (Emphasis on one's faith)

'Ilir-ilir' comes from the word 'nglilir' (meaning to wake up from sleep), which means that people who have not converted to Islam are considered as sleeping, unconscious. In this sense it can also be likened to a newborn. A newborn baby is still pure, clean, and sinless. If likened to a new bride, they have a happy feeling, and because of that

many people see them. For those who are not married, they have the desire to become a bride. Invited means that it is shown to change to a new realm of thought, namely the religion of Islam. As for the word '*tandure wis sumilir*', it means that the planted seed has grown. The composer of the lyrics terms "tandur" as the seed of "faith" in *Allah subhanahu wa ta'ala*. So that if it is always cultivated, it will thrive, meaning that faith is always guarded by carrying out God's commands and staying away from God's prohibitions. Faith means believing that there is no God but Allah, and it is passed on that Rasulullah Muhammad s.a.w. is his messenger. In addition, faith in angels, the last day (*akhirat*), the books of Allah, *Rasul* (Allah's messengers), *qadha* (Allah's decision) and *qadar* or destiny, namely Allah's creation of something in a certain way and at a certain time (Abu Bakr, 2000: 1-60). This is in accordance with the words of the prophet narrated by Muslims, which means "You should have faith in Allah, His angels, His books, the Last Day, and you believe in the good and bad destiny" (Abu Bakr, 2000: 1- 64). The promise of Allah that has been stated in QS Al Kahfi [18]: 107-108) to those who believe and charity *soleh* for them is Paradise to be a place to live, they are eternal in it, they do not want to move from it (Chaniago, 2016: 734).

2. *Tak ijo royo-royo, tak sengguh penganten anyar*

(The personality of one's faith and Islam).

The lyrics 'tak ijo royo-royo' means that it is made to thrive, the leaves are fresh and green. This means emphasizing the appearance of a pleasant, physically and mentally healthy Muslim person. From the seeds of 'faith' that are good, well cared for, good faith will also grow, which is symbolized by *ijo royo-royo* plants is to practice all the pillars, namely working on sharia law which is believed with true conviction and sincerity. Faith foremost is that someone feels ashamed to do things that are forbidden (immoral) to God. So, shame is part of faith. In Islam, faith (believing and justifying) occupies the highest position beside *Islam* (submitting and carrying out the demands of faith) and *ihsan* (having a noble and sincere character).

The sentence "*tak sengguh penganten anyar*" means called for new bride. The bride and groom are the couple of the bride and groom, what is meant by the pair of brides here are people who are concerned with their faith, defined as their personal and Islamic faith. If someone has been predicated as a human being has faith and Islam, it can be said that he has the perfection of faith. Perfect faith is when someone has manifested affection for others. This is in accordance with what Bukhari and Muslim narrated, namely "someone among you is still not said to be a believer before they love their brother or sister like they love themselves (Chaniago vol.1, 2016: 687). Based on the verses of the Qur'an it has been stated that several signs - the signs of a believer, namely: (1) when called the name of Allah, his/her heart trembles; (2) when God's verses are recited, his/her faith increases; (3) tawakkal, which means surrendering after doing your best; (4) doing prayers; (5) donating part of the assets that Allah has given him/her to those who are entitled, for example the poor people; (6) when they get favors they are always grateful to Allah; (7) if they experience disaster they remain patient (Mawardi, tt.: 90). In connection with the characteristics of this faith, then it can be felt that the benefits of faith include: Allah will raise a high degree with Allah, become the best human being or have morals. glorious, his/her sins are forgiven by Allah., Allah will bestow sustenance, his/her life and life will always be attractive and safe, avoid the catastrophe, at the end of his/her life he/she will be placed in an eternal heaven.

3. *Cah angon cah angon, penekna blimbing kuwi*

(It is necessary for a Muslim to seek the knowledge).

The meaning of words '*cah angon*' is 'child as a shepherd of animals such as cows, buffaloes, and goats', as a symbol of 'being ruled', namely humans. In this sense, *cah angon* is likened to a *santri*, namely someone (student) who studies religion in *pesantren*. Santri here means humans who are lower in rank than 'Who rules', namely Allah *subhanahu wa ta'ala*. It should be noted here, that pursuing knowledge (*santri*) is obligatory for every Muslim. The knowledge in question is the science of religion and general social obedience, which applies to both men and women. Anyone who seeks knowledge will receive more reward than the world in it. Therefore, the rewards of seeking knowledge are enormous. Allah will make it easier for someone to enter heaven for someone who is seeking knowledge.

Furthermore, the command "*penekna blimbing kuwi*" means climbing (the tree) star fruit '. The composer chose the word '*blimbing*' (starfruit), because the star fruit (when cut) has a shape like a pentagon star, this is a symbol of five pillars in Islam, as well as a total of five 'times of prayer'. The number five means that in Islam it is obligatory to establish / perform the five daily prayers, namely: (1) *dhuhr*, (2) *ashar*, (3) *magrib*, (4) *isya*, (5) *shubuh*, which is performed five times a day (Sayuti, tt.: 25-27). The implementation time of the mandatory *shalat* is as follows. *Shalat Dhuhr*, performed when the sun has slipped (inclined) to the west and ends when entering *Ashar*. *Shalat ashar*, begins when the length of the shadow exceeds the length of the object itself and ends when the sun begins to set. *Shalat Maghrib*, begins when the sun has set and ends with the entry of *Isha* time. *Shalat Isha*, is carried out when the red light (*syafak*) disappears in the western sky, and ends until the dawn of *Shaddik* the next day. *Shalat shubuh*, carried out at dawn *shaddik*, which is visible white light that crosses the eastern horizon until it ends when the sun begins to rise. In addition to the obligatory prayer (*fardhu*), it is also equipped with *Shalat sunnah* such as *shalat*

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witr, *shalat* before *shalat shubuh*, *shalat idul fitri*, *shalat idul adha*, *shalat gerhana matahari/bulan*, *shalat istisqa*, and *shalat sunnah* such as *shalat tahiyatul masjid*, *shalat-shalat rawatiff*, *shalat* with two *rakaat* after *wudlu*, *shalat dhuha*, *shalat tarawih*, and *shalat qiyamullail* (night prayer). To strengthen the obligation to establish prayers, the following is based on the word of Allah in *An-Nisa* ': 103 which means "So doing *shalat*, actually prayer is an obligation that is determined by the time of those who believe" (Abu Bakr, 2000: 298). Furthermore, it was explained that the wisdom of the obligation to pray is to clean / purify the soul to get closer to God. This is in accordance with the word of Allah in *shalat*: 45 that doing prayers, actually praying prevents from evil deeds. God's promises to those who *shalat* are: (1) to get victory in live and life; (2) Allah promised the degree of *taqwa*; (3) Allah always accompanies those who are praying (*shalat*); (4) make a person who always grateful; (5) Allah raised them to a commendable place; (6) Allah keeps them from the torments of hellfire; (7) Allah responds with thanks *jannatun na'im* (Mawardi, tt. : 90). Furthermore, it is also explained that the role of *shalat* in human live and life, namely as a treatment for a hurt soul, is the foremost rest of the soul, a recipe for a happy household, a manifestation of the total surrender of a servant to his Lord, preventing people from doing heinous and evil actions, controlling the world becomes beautiful, as the basic capital for mental development as a whole. Associated with the word *penekna* (climb up) in the lyrics of *Ilir-ilir* song is an obligation that feels heavy, but if it is carried out it feels light. It must be done because it is in accordance with the words of the *Sabdha Rasulullah* Muhammad s.a.w. that *shalat* is the second rule of the five Islamic principles. It was narrated by Al-Bukhari that "Islam is built on five principles, namely: Testimony that there is no God who has the right to be worshiped except Allah and Muhammad s.a.w. as the messenger of Allah, establishes *shalat*, pays zakat, has pilgrimage to the Baitullah, and doing fasts in the month of *Ramadan* (Abu Bakr: 2000: 298).

4. *Lunyu-lunyu ya penekna, kanggo mbasuh dodotira*
(Worship requires struggle)

The phrase '*lunyu-lunyu ya penekna*' means 'slippery climb up', that is, even if it's slippery you are ordered to climb it. The meaning of these lyrics is that even though it is heavy and difficult, the pillars of Islam must be implemented properly. Including enforcing the five daily prayers. Islamic teachings provide concessions or relief to the people if one day they are unable to carry it out. Some of these relief, for example, if someone is sick and unable to stand, then *shalat* can be done while sitting or even lying down by extending both legs facing the *Qibla*. If the position is lying down, *sujud* is lower than *ruku*. If you can't *sujud* and *ruku* then pray with a signal. So, under no circumstances should a Muslim leave *shalat*. However, especially for women who are menstruating who bleed the blood or feces in conditions that are not holy from *hadats* and *najis*, then they are not instructed to pray. In connection with the word *lunyu-lunyu* (slippery) means that in implementing the pillars of Islam someone must be sincere and careful so as not to slip. Because indeed "slippery" means many temptations of the world. If you are not careful you can be slipped down (abyss of misery, hell). Therefore praying must be based on sincere intentions, solely worshiping Allah SWT. If this is done, then the deeds or worship can take the perpetrator to heaven in accordance with what Allah swt has promised. One of the practices that can lead people to heaven in the hereafter is to maintain prayer times (praying at the beginning of their time), in addition to other practices such as *jihād fī sabīlillāh*, respect guests, feed hungry people.

Furthermore, the phrase '*kanggo mbasuh dodotira*' means 'to wash your clothes'. *Dodot* is synonymous with '*ageman*' meaning 'old Javanese clothes', so this sentence means to cleanse one's self-confidence. If someone has prayed and feels heavy, but in that way someone is able to cleanse his soul. Of course, the *ageman* referred to the initial capital that is prepared while still living in the world and is a provision or savings that will be carried when someone has died. The provision of pious deeds is able to weigh the weight of goodness so that it is able to enter the eternal world (the hereafter) in Allah's paradise. Then in the third verse, the composer tries to describe the situation and conditions that exist in society. Where some people do not pay attention to the morals used in everyday life. In fact, the position of morals in human life is very important and should not be ignored.

Talking about morality in society, especially for the younger generation, needs to be considered, because the younger generation will determine the survival of society in the future. Due to the efforts that have been made by Indonesian government through the Directorate General of Primary and Secondary Education, the Ministry of Education in 2001 has programmed to be implemented at the secondary school level regarding the cultivation of morals or character (Bengat, 2007: 10).

'*Dodotira dodotira, edge ing surgical kumitir, dondomana jlumutana, kanggo sebamengko sore*' means 'your clothes have a lot of rips on the edges, sew, fix them to face later in the afternoon'. In this verse, it contains advice to repent, to correct mistakes that have been made. All of which are for the future provision of facing Allah swt. Clothing (belief) that has been damaged (because of the sins that have been committed) should be repaired by repenting and doing the pillars of Islam as well as possible. As a provision to '*seba mengko sore*', facing the Creator in due time.

While humans are still alive in the world, it is impossible to escape from sinning, both sin against the Creator and sin against humans. Because someone has sin, there is an obligation to apologize by repenting. Repent has been stated in QS. At Tahirim [66]: verse 8 as follows: to you who believe, repent to Allah with repentance *nasuhaa* (repentance as pure as possible). Hopefully your Rabb or Lord will cover your mistakes and put you in the *jannah* (heaven) that flows beneath the rivers, on the day when Allah did not insult the Prophet and those who were with him; while their light shines before and on their right, while they say: "to our Lord, make the perfection for us our light and forgive us; Honestly, You have power over all things" (Chaniago vol. 2, 2016: 811).

In the closing verse of the song *Ilir-ilir*, the lyric composer reminds all humans that they still have the opportunity to always be better. At the end of this stanza the composer describes a communal situation of happiness that one must always strive for. Indeed, from birth until death, humans are always given the opportunity to do good. Doing good in essence is obedience which lies in human morals. For a Muslim, obedience means their obedience to Allah SWT, which means obeying Allah's commands. and stay away from God's prohibitions. If this has been done, then the predicate is to be a godly person. So, piety is a glory for those who bear it.

5. *Mumpung padhang rembulane, Mumpung jembar kalangane*

(While still being given the opportunity)

Mumpung padhang rembulane means 'while the moon is bright and while the circle is wide'. This means that when it is dark, people will find it difficult / even unable to distinguish between what is good and what is right, what is lawful and what is haram. In this sense, one must be able to distinguish *amar ma'ruf nahi mungkar*, meaning that every human being, especially a Muslim, both male and female, is obliged to do good deeds in the form of good deeds, help others in terms of goodness, and give alms. While *nahi mungkar*, is an act of preventing oneself and others from committing despicable acts, for example immoral acts such as stealing, gambling, killing, adultery, cheating and so on. In the context of the current situation, in society the act of *nahi mungkar* can still be seen and felt, for example there is corruption, slandering one another, cheating on various occasions. Therefore, the lyricist of *Ilir-ilir* reminds us not to let *nahi mungkar* in human beings, but to keep the actions as *amar ma'ruf*.

Whereas *mumpung jembar kalangane* (while the width of the circle / yard) is intended to be given to mankind as a warning if a sin has occurred there is still a chance to repent. Repent truly that is not going to repeat sins and feel deterred, and fear the punishment of Allah SWT.

6. *Yosuraka, surak hayo*

(Celebrate successes with gratitude).

Yo suraka, surak hayo means let's cheer up. This is definitely an invitation to cheer and be happy. The point is that if someone has carried out the orders and prohibitions, then they should receive a feeling of satisfaction or pleasure, so that it deserves to be celebrated of course with gratitude to God. A Muslim who has succeeded in practicing the five pillars of Islam and carrying out the *amar ma'ruf nahi mungkar* well, when they die (ends their life in the world) will get a reward, namely heaven. In this case, heaven is a garden filled with happiness, pleasure and enjoyment, and what the inhabitants of heaven want are all available. In the QS. Al -Hajj verse 14 states that "Verily, Allah will enter those who believe and do good deeds into the heavens under which rivers flow. Indeed, God does what God wants (Chaniago vol.2, 2016: 706).

4. CONCLUSION

The poetry / lyrics entitled *Ilir-ilir* is a poem in the form of a children's song, especially for the people in Central Java. In addition to being a children's game song, its creator is intended as a medium for preaching with Islamic nuances. Its creator is one of the Sunan Walisongo who in the 12th century spread Islam on the island of Java. Song as a medium of preaching, because in the song there are elements that are entertaining, fun, beauty to hear so it is very appropriate to use it to attract people's attention.

The language used in the lyrics of the *Ilir-ilir* song all uses Javanese, this is in accordance with the context, namely for preaching according to the community. The goal is to make it easy for them to understand, even though in this case the sentence used contains Javanese philosophy. Therefore, to understand these lyrics, an explanation is needed.

The theme and message of the *Ilir-ilir* song lyrics are human behavior or actions since born while living in the world. It contains message that fellow humans must remind each other, give advice. Therefore it is appropriate for a sunan (religious leader) to have an obligation to give advice to others. The advice referred to is related to one's faith in God.

The educational value contained in the lyrics of *Ilir-ilir* song is full of faith values, beginning with believing in the oneness of God. Good deeds before Allah SWT. These good deeds are clearly described in every words and sentences in the lyrics.

Overall the lyrics of the *Ilir-ilir* song are manifested in human life when they have embraced Islam. This manifestation begins by believing that the oneness of God is Allah SWT. and Muhammad s.a.w, as his envoys. If it is believed then, he is obliged to carry out his orders, namely to pray, to do *shalat*, to do fasting for Ramadan, to give zakat, and perform the Hajj at *Baitullah*. During his/her life, a Muslim must carry out *amar ma'ruf nahi mungkar* which means doing good deeds (virtue) and stay away from the prohibitions that have been determined by Allah SWT.

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