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Analysis of Moral Values in the Song of Onogu Omasiö by Daniel Folala Zalukhu

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Abstract

This research aims to describe the moral values in the song "Onogu Omasi'ö" by Daniel Folala Zalukhu. This research is a qualitative descriptive study. The data source in this research is the lyrics or verses of the song "Onogu Omasi'ö" by Daniel Folala Zalukhu. The variables in this research are the moral values in the Nias song "Onogu Omasi'ö" by Daniel Folala Zalukhu. Data collection can be done in various ways according to the data required; the data collected is primary. The data collection techniques in this research are observation and documentation; the researcher makes observations by observing, listening, and listening carefully and carefully to each lyric of the song "Onogu Omasi'ö" by Daniel Folala Zalukhu, then documenting the results of the observation in the form of a video link or song lyrics "Onogu Omasi'ö" by Daniel Folala Zalukhu and its translation. As a result of the research, researchers found aspects of four moral values, including (1) the moral value of a human relationship with God as much as one data, namely blessing with a percentage of 7%; (2) four data sets of human relationships with themselves consisting of honesty, reminiscing and hope with a percentage of 27%; (3) nine data sets of human relations with others consisting of advice, messages and promises with a percentage of 60%; and (4) the relationship between humans and the environment is one piece of data, namely the workplace environment with a percentage of 7%.

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INTRODUCTION

Language is a social communication tool in the form of a system of sound symbols produced from human speech. As social creatures, humans need a means to interact with other humans. For social interaction, a communication vehicle called language is required. In general, one of the functions of language is a tool for conveying thoughts and feelings. The results of these thoughts and feelings are created in various forms, one of which can be literary works. Literary works are a creative process that will birth to a work of art with aesthetic value inside. Etymologically, literature comes from the word literature; literature comes from the root word "sas," meaning teaching; the suffix "tra" means tool, and the prefix "su," meaning good, good, beautiful (Zai et al., 2022).

Literature has various functions in human life: entertainment, education, beauty, morals, and religion. Literary works not only give a feeling of pleasure to readers but also provide education through the extrinsic values contained in them. One of the literary works taught in schools is the work of poets in the form of verses or songs. A song is an artistic composition of tones or sounds in a sequence, combination, and temporal relationship (usually accompanied by musical instruments) to produce a musical composition that contains unity and continuity. Songs are a way to express emotions and feelings in a fun way. Songs are a variety of rhythmic sounds (in speaking, singing, reading, and so on) (Hayati et al., 2022).

In addition, songs are also interpreted as verses sung with an exciting rhythm so that they are pleasant to hear and able to evoke feelings, stimulating the imagination of the five senses in a rhythmic arrangement of language. Songs can be a medium for pouring people's hearts so that the songs sung can have sad, happy, or witty nuances. Songs are also seen as a medium to convey feelings, such as parables or comparisons, expressing desires or hearts. A song created by a poet always contains a valuable value for human life.

Value is something that can be used as the basis for determining a person's behavior because something is fun, satisfying, engaging, and useful (Lestari, 2022). So value is an idea that refers to things considered valuable in human life, namely what is considered good, worthy, appropriate, accurate, meaningful, beautiful, and desired by society in daily life. In addition, a song also provides value that educates, directs, trains, and entertains connoisseurs or listeners.

One of the values in a song is a moral value, usually in the lyrics, which implies the moral value made by the author. Moral values are related to good and bad deeds that are the basis of human life.

Ethical values are also called principles or standards used to determine what is considered right or wrong in the behavior and decisions taken by a person or group of people. Moral values can vary from one individual to another and differ from one group or society to another. Morality is an ethics of life that is carried out to maintain social order in society (Chen et al., 2020).

Some examples of shared moral values are honesty, fairness, tolerance, kindness, and responsibility. In addition, moral values are also often associated with a person's religion or belief system, although moral values can also come from other sources, such as philosophy or societal norms. Moral values are universally recognized principles or standards by many people worldwide as the basis for excellent and correct behavior. These universal moral values are not tied to a particular religion or culture but are values many people worldwide recognize as standards of good behavior. These moral values help a person understand how to live a good and responsible life by the norms that apply in society.

There are several types of songs, including the Nias regional song. A regional song is a song that was born and developed in a particular area. Its form is straightforward and uses a regional or local language. Regional songs usually use regional musical instruments so that the melodies and rhythms also show regional characteristics, and many have the theme of daily life so that it is easy to understand and accept among the community (Zai et al., 2022).

Salah satu karya sastra yang telah diangkat menjadi a verse or song is the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu. This song tells the story of parents' love, affection, and sacrifice to the infinite child. There are several values that a literary work has, namely aesthetic value, educational value, moral value, and conceptual value. In this song, one of them is moral values.

Based on the researcher's observations during the field internship, students are currently vulnerable to environmental factors, especially with the development of *gadgets* (electronic devices). Especially students who are in junior high school (SMP). Ironically, some students like to skip school, get involved in fights, steal, promiscuity, violate discipline, consume cigars/smoke, and are engrossed in playing games during teaching and learning activities, which impacts their achievements. This is undoubtedly very concerning; these students do not even care how hard their parents fight for life, including the cost of school; they seem to close their ears and even fight against their parents; what an uncommendable treatment. This kind of attitude and behavior

reflects how deteriorating the morale of students is today. Overcoming this is a shared responsibility of the school, family, government, and the community or the surrounding environment.

Based on the above symptoms, the researcher is interested in researching the moral values in the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu. The researcher chose this song because it tells about the love, affection, and sacrifice of parents to the child who is so immense and infinite, and as a guide for readers or students to realize good attitudes and behaviors in the family and community environment.

METHOD

This research is a qualitative descriptive research. Qualitative research is a research method that uses descriptive data in the form of written or oral language. Descriptive qualitative research is defined as a research procedure that can produce descriptive data from behavior, oral and written words that have been observed naturally (Nurhuda, 2022). The qualitative descriptive approach is an activity that seeks to find and collect data in the form of words and pictures and not in the form of numbers (Ina & Yunus, 2023). Descriptive research is carried out by describing a situation or phenomenon in detail (Hayati et al., 2022). Descriptive research is a problem-solving based on data that is analyzed and then interpreted (Proborini & Ratri, 2023).

In this study, the researcher tried to present data about moral values in the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu. The variables in this study are the ethical values contained in the Nias song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu. Data collection can be done in various ways according to the data needed; the data collected is primary. The data collection technique in this study is observation and documentation; the researcher makes observations by observing, listening, and listening carefully and carefully to each lyric of the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu, then documenting the results of the observation in the form of *video* links or lyrics of the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu.

Furthermore, the stages of data collection in this study were carried out as follows: 1) listening to the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu repeatedly through *yuotube videos*; 2) translating the lyrics of the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu into Indonesian; 3) collecting data related to the moral values contained in the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu.; 4) record and describe the moral values contained in the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu"; and 5) classify the moral

values contained in the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu.

RESULTS AND DISCUSSION

Value is a human act to connect something with another and declare it useful or useless. Kaelan (2000: 174) says that value is a trusted ability that exists in an object to attract the interest of a person or group. In other words, value benefits human life, both physically and mentally. In the song, there are several moral values; moral values include all kinds of life problems and human life, which are distinguished by human relationships with themselves, human relationships with other human beings in the social sphere and natural environment, and human relationships with their God (Proborini & Ratri, 2023).

This finding is in line with previous research (Ina & Yunus, 2023) Find the moral values contained in the lyrics of the Nias *Fofanogu Ina* folk song by Yunus Gea, namely 1) the relationship between humans and God, namely Praying, blessings, and help, (2) the relationship between humans and themselves, namely honesty, remembrance, strength, independence, confidence, promise, longing, sincerity, sadness, rigidity, accepting reality, and hoping, (3) the relationship between humans and others, namely comforting, begging, believing, advice, being honest with the situation, sending news, messages (4) the relationship between humans and the environment, namely the hometown.

Further research (Proborini & Ratri, 2023) Find moral values in traditional Banyuwangi songs, namely in human relationships with God, relationships with themselves, other humans, and the environment. Likewise with research (Maqfirah et al., 2020) find moral values in the songs of Rafly's *album Gisa Bak Punca*, namely the ethical values of human relationships with God, relationships with the social sphere, and relationships with themselves. As well as research (Ariel Athorida et al., 2023) find moral values in the lyrics of *the song Cindai*, namely moral values with yourself, moral values with others, and moral values with God.

The difference between this study and previous research lies in the object of the song being studied. Based on the analysis that has been carried out, researchers have found several moral values contained in the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu. The following is the complete sound of the lyrics of the song "*Onogu Omasi'ö*" by Daniel Folala Zalukhu, namely:

Onogu Omasi'ö

Lö uila uwa'ö
Notebai udunö-dunö

Ha wa'ebua wa'omasigu khömö
Onogu tuho dödögu

I'otarai me iraono
Irugi no biha mboto
Riri fa'akao no a'oi utaögö
Tödö-tödögu sa'ato khömö

Osia'agö wa'atulo
He ba halöwö ba nahiau wamaha'ö
Böi olifuö dalifusö sitenga bö'ö
He sifahuwu khömö
Me da'ö nifahowuö zokhö

Törö-törö tödöu nogu
Fefu zino uwa'ö khöu
Na'ahele dania nasi uröi gulidanö
Rorogö ninau ba akhimö

Translation

My Son Dear

I cannot say
I cannot tell you
How much I love you
My dear son

Since childhood
Until adulthood
I live in suffering
For the sake of you, my dear
Permission first
In work and teaching
Do not forget relatives
So do friends
Indeed, you are blessed by God

Always remember my son.
What I told you
If one day I die
Take care of your mom and sister.

The description of the moral values in the song "Onogu Omasi'ö" by Daniel Folala Zalukhu is presented in the following data:

The moral value of man's relationship with God

Allah created man as best as possible and bestowed honor on man compared to other creatures. This position is characterized by thinking, creative ability, and moral awareness. Ontologically, God's relationship with man is the relationship between the creator and his creatures. God is the creator, while man is his creature. As His creations, human beings should be devoted so that there is communication between the soul and creatures through prayer based on faith and belief.

For this reason, human beings are given moral awareness that must always be taken care of if they do not want to fall into a shallow position; they must also be carried out with a sincere heart by expecting the pleasure of Allah alone by continuing to make optimal efforts while the results are entirely only Allah's. The following are the aspects of the moral value of God's relationship with man in the table below.

Table 1. The form of moral values in the relationship between humans and God

No.	Lyrics	Manifestation of Moral Values	Sum
1.	<i>Me da'ö nifahowuö zokhö</i>	blessing	1
Total			1

The results of the analysis of moral values in the relationship between humans and God based on the data in the table above are described as follows:

I da'ö nifahowuö zokhö translation is indeed God blesses you. The excerpt of the song lyrics in the table above shows the expression of the parents to the child, where the parents assure the child that in this life when the truth comes first, it is blessed by God. The lyrics of this song reflect a father who advises his son to always prioritize Allah as the way and light in his life, adhering to divine principles so that his life is blessed.

This is in line with the findings of the research (Ina & Yunus, 2023) in his research entitled Analysis of Moral Values in the Lyrics of the Nias Fofanogu Ina Regional Song by Yunus Gea. He found three moral values in human relations with God, namely (1) praying; this can be seen in the lyrics of *the song fatahö dangamö lau angandrö salahigu* translation fold your hands mom pray for me. (2) blessings, which can be seen in the song's lyrics Sitobali Dela Howu-Howu, which is translated **as an intermediary of blessings. (3) help, this can be seen in the lyrics of the song Yangahönö mala'ika, zondrorogö mbeka-beka-bekau** translation, may thousands of angels protect your steps.

The same is the case in research (Proborini & Ratri, 2023) it is entitled Analysis of Moral Values in Banyuwangi Traditional Songs. He found a moral value in the aspect of human relations with God, namely believing, this can be seen in the lyrics of *the song mareko nyang pengran, myakne weroh nyang the meaning of this life* is translated closer to God, so that you know the meaning of this life. Further in the research (Ariel Athorida et al., 2023) It is entitled Moral Value in Cindai Song Lyrics and uses

a literary anthropological approach. He found one moral value in human relations with God, namely sincerity; this can be seen in the lyrics of the song page, whitening the pawana hitting the sky blue clouds with ropes, not groaning at who is waiting for the rays to return. So, the above moral values show good ethical values reflected in man's relationship with God.

The moral value of human relationships with oneself

The human relationship with oneself is called an interpersonal relationship, which is how a person can know about himself and understand his situation to determine his own goals appropriately. The relationship between oneself manifests in willingness, acceptance, patience, self-understanding, and self-love.

As individual creatures, humans have intellect, taste, and will, so they have different life goals. The goal of the same life is to achieve happiness of the heart together. Meanwhile, the happiness of the heart together can be achieved when you have obtained personal happiness. Personal happiness is achieved when humans can apply an attitude of willingness, acceptance, and patience.

The willingness referred to here is the ability to let go, such as giving up property rights, skills, and the results of one's work, which are imperatives and responsibilities. Meanwhile, the attitude of acceptance is intended to accept everything that happens to or comes to us, terrible things, without protesting. So, understanding our relationship is very important. How can we establish relationships with fellow human beings if we still cannot understand what else coupled with other people with different personalities?

The following are the aspects of the moral value of human relationships with oneself in the table below.

Table 2. The form of moral values in human relationships with oneself

No.	Lyrics	Manifestation of Moral Values	Sum
1.	<i>Lö uila uwaö</i>	Honest	2
2.	<i>I'otarai me iraono irugi no biha mboto</i>	Commemorate	1
3.	<i>Na'ahеле dania nasi uröi gulidanö</i>	Hope	1
Total			4

The results of the analysis of moral values in human relationships with oneself based on the data in the table above are described as follows:

Lö uila uwa'ö translation, I cannot say. The song lyrics in data 1 above show the expression of honesty from the deepest heart. Fathers convey this expression to children how much sacrifice and love parents have for their children from childhood to adulthood; so many cannot be said or described one by one through words. *Notebai udunö-dunö* translation: I cannot tell. Likewise, the lyrics of this song are an honesty that the father's love for the child cannot be described or retold word by word, like an endless story.

I'otarai me iraono irugi no biha mboto translated from childhood to adulthood. The excerpt of the song lyrics in data 2 above shows the condition or state of reminiscing that the love and sacrifice of a father for his children from childhood to adulthood is so great and even infinite. Parents (fathers) are willing to suffer and slam their bones to meet the needs of the baby.

Na'ahеле dania nasi uröi gulidanö translation if I have been absent. The song's lyrics in data 3 above show the condition where the father hopes for the child, that if he is called by God later, the child must be responsible for caring for his mother and younger brother. As the eldest child in the family, of course, he has a great responsibility and contribution to continuing the role as a substitute for his father.

This is again in line with the findings of the research (Ina & Yunus, 2023) in his research entitled Analysis of Moral Values in the Lyrics of the Nias Fofanogu Ina Regional Song by Yunus Gea. He found several moral values in the aspect of human relationships with oneself, namely (1) honesty, as seen in the lyrics of *mofanö lö'olohi dödügu* my translation of go with my determination. (2) Remember, *noutanögö ba mbörö dödügu* translation I have instilled in my heart. (3) strength, *yamöi fangabölö simöi si'o wofanögu* translation may be a strength and guidance in my life. (4) Independent, *Andrö Möido Ba Danö Sebua* Translation is why I traveled. (5) confident, *ma'atöso dania gamaehuta* translation may have changed. Further in the research (Ariel Athorida et al., 2023) entitled Moral Value in Cindai Song Lyrics with a Literary Anthropology Approach. He found moral value in human relations with oneself, namely that I want to feel (affection) that the mountain's peak is about to be conquered; it is not that the power of its height is not irresistible. Some of the moral values above show good moral values reflected by human relationships with oneself.

The moral value of human relations with others

Human relationships are defined as a process of interaction between individuals to maintain balance and create harmony and happiness in the order of human life. In other words, the relationship between humans creates communication between individuals who understand each other's thoughts, feelings, and actions based on togetherness. Realizing and establishing relationships with others is how we understand the essence of human beings and how we can accept others outside of us as we are and be professional in doing whatever we do.

The following are the aspects of the moral values of human relationships with others in the table below.

Table 3. The manifestation of moral values in human relationships with others

No.	Lyrics	Manifestation of Moral Values	Sum
1.	<i>Ha wa'ebua wa'omasigu khömö</i>	Convince	4
2.	<i>Osia'agö wa'atulo</i>	Message	3
3.	<i>Fefu zino uwa'ö khöu</i>	Advice	2
Total			9

The results of the analysis of moral values in human relationships with others based on the data in the table above are described as follows:

Ha wa'ebua wa'omasigu khömö translates how much I love you. The excerpt of the song lyrics in data 1 above shows the condition where the father assures the child that he is so sorry for the child. The love and affection of parents for their children are undoubtedly endless, like an expression whose parents, if their children ask for bread, will give them stones. Indeed, hardly any such parents treat their own flesh and blood children.

Riri fa'akao no a'oi utaögö translates to "I live suffering," this sentence shows where the father tells his son that since childhood, he has experienced much suffering; the hard work as a farmer has been carried out in order to survive and provide for his beloved family, especially for the sake of his children. *Onogu tuho dödögu* translation of my dear son. This sentence also shows the expression of parents to their children that the sacrifices and sufferings that are undergone are all for the baby's sake. *Tödö-tödögu sa'ato khömö* translated for the sake of you, my dear, this

sentence is also in tune with the above sentence that a father is willing to do any job, willing to endure suffering to make a living for his beloved child.

Osia'agö wa'atulo Translation puts truth first. The song's lyrics in data 2 above show the father's message that the child must put the truth first in his life and obey religious teachings. *Böi olifuö dalifusö sitenga bö'ö* translation do not forget relatives. Likewise, the lyrics of this song contain a positive message that in the future, if children succeed, they should never forget family and relatives, like a proverb saying that a peanut forgets its skin. *Törö-törö tödöu nogu* translation always remember my son. Likewise, this song's lyrics convey that everything that parents say must be instilled in the bottom of their hearts.

Fefu zino uwa'ö khöu translates everything I tell you. The excerpt from the song lyrics in data 3 above shows advice that everything the father says to the child about the goodness and truth of life should never be forgotten and implemented in the realm of his life. *Rorogö ninau ba akhimö* translates to take care of your mother and sister, as well as the lyrics of this song, advising the child that one day if his father dies, the child is responsible for caring for his mother and sister.

This is by the findings of the research (Maqfirah et al., 2020) Entitled Analysis of Moral Values in the Text of the Rafly Song *Gisa Bak Punca*, he found the moral value of human relationships with others, namely respecting this can be seen in the lyrics of *the song bek lee tapuepheap sabe-saberakan* translation avoiding division does not demonize each other. Further research (Ina & Yunus, 2023) Finding the moral value of human relationships with others, namely (1) entertaining, seen in the lyrics of *Bato Le Wangenu He Inagu* Translation, is enough to cry you oh mother. (2) convincingly, it can be seen in the lyrics of *Fofanögu ina lö arara* translation of my departure not long ago, mother. (3) advice, as seen in the lyrics of *fefu mene-meneu he inagu* translation of all your advice oh mom. So, the moral values above show good moral values regarding human relationships with others.

The moral value of human relations with the environment and nature

All living things on earth have relationships with fellow living beings and their environment. The natural environment consists of inanimate objects and living things. The natural environment is a source of livelihood for living things because nature provides all the needs of living things. Inanimate objects and living things influence each other, and even the two are interrelated. The

relationship between humans and the natural environment can be grouped into two. First, the relationship that makes humans must be able to adjust to nature. The second is a relationship that allows humans to take advantage of the surrounding nature. One of the ways humans adapt to nature is by studying the natural events in their environment.

The relationship between humans and the environment is reciprocal because humans live in the environment, and nature as a living environment also needs humans for its preservation. So, humans need nature for their lives, and nature also needs humans for its preservation. The following are the aspects of moral values of human relationships with the environment and nature in the table below.

Table 4. A form of moral value in the relationship between humans and the environment and nature

No.	Lyrics	Manifestation of Moral Values	Sum
1.	<i>He ba halöwö ba nahiau wamaha'ö</i>	Work environmen t	1
Total			1

The results of the analysis of moral values in the relationship between humans and the environment and nature based on the data in the table above are described as follows:

He ba halöwö ba nahiau wamaha'ö translation in the work environment where the teacher is taught. The excerpt of the song lyrics in data 1 above shows the background of the work environment, where the father advises his children that they must behave honestly, behave well, and apply the correct moral values in the workplace.

This is in line with the research (Proborini & Ratri, 2023) Finding the moral value of human relations with the natural environment, namely diligently caring for their ornamental flowers. Furthermore, in previous research (Ina & Yunus, 2023) Finding the moral value of the relationship between humans and the natural environment, namely the hometown, can be seen in the lyrics of the song *Me Lö Tötönafo Ba Mbanua*, translated because there is no hope in the village. So, the moral values above show good moral values reflecting the mutual relationship between humans and the surrounding natural environment.

CONCLUSION

Based on the results of data analysis that has been carried out by researchers in the song "Onogu Omasi'ö" by Daniel Folala Zalukhu, it was

found that there are four aspects of moral values contained in it, namely the moral value of human relationships with God, human relationships with oneself, human relationships with others, and human relationships with the environment. Every moral value has good benefits for human life.

The acquisition of moral values in question includes (1) the moral value of human relations with God as much as one data, namely blessings with a percentage of 7%; (2) human relationships with oneself as many as four data consisting of honesty, remembrance, and hope with a percentage of 27%; (3) human relationships with others as many as nine data consisting of advice, messages and convincing with a percentage of 60%; and (4) the relationship between humans and the environment as much as one data, namely the workplace environment with a percentage of 7%.

Hopefully, the results of this research can be useful for readers and inspire young people or students who are still in school on how to behave or determine a good attitude in the family, community, and social environment.

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