



Timang Cenggok Song in Tanjungbalai City : Character Value Analysis and Music Composition

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Abstract

Timang Cenggok song is a traditional song that is developed in Tanjungbalai City society, this song is usually sung when the mother is going to put the child to sleep. The lyrics in Timang Cenggok song that is sung by a mother for her child aims to give character education. This study aims to examine the character values contained in the Timang Cenggok song and the musical aspects of the Timang Cenggok song. The location of the research is Tanjungbalai City, North Sumatra Province. Data collection techniques are observation, interview, and document study. The data validity technique uses source triangulation. The data analysis technique uses descriptive analysis. The results of this study are the Timang Cenggok song contains the character value that aims to build the child's personality into a religious person, has a good moral and be able to socialize in the community. Timang Cenggok song has musical aspects in the form of melodies with varying intervals, different rhythm patterns between one bar and the other bar, and the harmony that can be written based on chords using music theory. This research can broaden the perspective of the reader about Timang Cenggok song and provide information about the description of Timang Cenggok song which contains the character values and knowledge of the music composition of Timang Cenggok song.

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INTRODUCTION

Tanjungbalai was once a Malay kingdom led by a sultan named Abdul Jalil. Sultan Abdul Jalil was the first king of Asahan Kingdom in Kampung Tanjung, Asahan Kingdom was established ± 392 years ago precisely with the coronation of Sultan Abdul Jalil in 1620 as the first king of the Asahan Kingdom which is now called Tanjungbalai City (Takari 2012).

The majority of Tanjungbalai City is occupied by the Malay race. Besides the Malay race, there are also other races, such as, Minang, Batak, Javanese, Chinese, Banjar, Sundanese, and tribal races, because of the various races there, various cultures and arts develop in Tanjungbalai City.

The indigenous Malay tradition in Tanjungbalai City is still carried out when the child is born, the coronation of the child's name, the child is starting to walk, swinging, circumcision, marriage, and so on. The Tanjungbalai City society in daily life uses the song Timang Cenggok as one of the children's lullabies. A mother will sing Timang Cenggok song which is a part of the tradition in the Tanjungbalai City.

Rahman (2010) states that the elements of art can be associated with a belief. Malay art is an art that is bound to belief in God and most of the manifestations of art that strengthen the faith. As the Timang Cenggok song which is sung to put the child to sleep regarding character education in which there is a religious value.

Dewantara (2013) states that character education is " manner education, moral education, personality education. Character education is the embedding of good and noble values to the human soul ". The main objectives of character education are the formation of manner, personality, and behavior so that it covers the affective and psychomotor domains.

Timang Cenggok song that is sung by a mother to her child is an attempt to embed character or reflect the character values because the content of Timang Cenggok song lyrics is advice and teachings of goodness that are

expected to become reality later. Teaching character through the lyrics implied in the Cenggok Timang song is expected to strengthen the character of the next generation. Timang Cenggok song is usually sung with the mother's vocal sound without using any musical instruments. Banoe (2003) explains that music is a composition of song structure that is determined by the parts of the constituent words or sentences.

The voice art of putting the child to sleep by singing the song Timang Cenggok no one knows when, where, and who did it firstly. Timang Cenggok song which is sung when the mother put the child to sleep is a tradition that had been existed since the Asahan Kingdom period which began with the first king's celebration and occurred lively around Tanjung Village which was called as Peristiwaanoba, the coronation of the first king of the Asahan Kingdom. Peristiwaanoba occurred precisely on December 27th, 1620.

The Malay society has the belief that the song lyrics from Timang Cenggok that is sung by the mother while put her child to sleep is a prayer that will later be granted by Allah SWT. The song lyrics contained are advice to a child so that later the child becomes a person who is useful for religion, the nation and other people. Rahman (2010) states that the element of art can be found through a belief system, each art is an idea that is based on belief.

The character value contained in the Timang Cenggok song is related to the song lyrics contained in the Timang Cenggok song, according to Widodo (2010) in the *Harmonia Journal*, entitled "Lelagon Dolanan Anak dan Pendidikan Karakter", (Children's Songs and Character Education) discussing values in children's songs, namely, religion, togetherness, nationality, aesthetic values. The relevance to this research is the values that exist in song lyrics as objects of art.

Previous research that is relevant to this analysis is Dewantara by Sudarto (2014) the results of his research is Ki Hadjar Dewantara's character education in Taman Media Ibu Pawiatan High School Yogyakarta, then the

application of moral education using educational methods such as: exemplary methods, advice methods, punishment methods, story method, habit method, power transferring method, method of filling in the blanks and wisdom method of a phenomenon, and also the discussion of the relevance between character education and moral education as an educational goal.

Rosmiati (2014) explains that simulation techniques in educating children's characters can be through music, song, sound, movement, speech, touch, reading, matching. Hartono (2002) explains that classical Yogyakarta traditional dance can build personalities such as discipline, devotion and obedience to the rules. The relevance of this research is about the ancestral heritage in the form of art in giving values that are good for the nation generation.

Timang Cenggok song that is sung by a mother aims to embed ethical values so that children become useful people in life. Afryanto (2013) states that sound can affect feelings.

Tyasrinestu (2014) explains that the existence of songs must have functions and benefits in society, and music as a medium to convey messages in the lyrics. Timang Cenggok song becomes a medium for delivering messages and advice by mothers to their children. Djohan (2010) explains that listening to songs at a certain time can be attached to the child's mind.

Based on the explanation above, this research will study the character values contained in the Timang Cenggok song and the analysis of the music composition of the Timang Cenggok song. The formulation of the problem in this research is how the character values contained in the Timang Cenggok song and the composition of music in the Timang Cenggok song.

METHOD

The method used in this study is a qualitative descriptive method. This research was carried out in Kota Tanjungbalai, North Sumatra Province. Data collection techniques are observation, interview, and document study.

Observations were made to see the Timang Cenggok song which is sung to put the child to sleep and see the character values contained in the song Timang Cenggok. In-depth interviews conducted by researchers with Timang Cenggok artists as material for evidence data. With studies engineering documents, data about the song timang cenggok, the history of the song timang cenggok, images in art activities.

Mechanical validity of the data based on the criteria of credibility, with details of source triangulation techniques. Furthermore, the source described, categorized and analyzed so that they come to the conclusion. The data analysis technique uses music theory and the concept of ethical values in Timang Cenggok songs, with data analysis steps starting from, data collection, data reduction data presentation and data verification.

RESULTS AND DISCUSSION

The research discussion will begin with the history of the Timang Cenggok song. Then analyze the character values contained in the Timang Cenggok song and analyze the music composition in the Timang Cenggok song in Tanjungbalai City, North Sumatra.

Developmental History of Timang Cenggok Song

Timang Cenggok song is a traditional song that is developed in the life of Tanjungbalai City society, the habit of singing the Timang Cenggok song had been existed since the Asahan Kingdom period. In the historical record, the Asahan Kingdom was ruled by eight kings from the first king of Sultan Abdul Jalil in 1620 until Sultan Syaibun Abdul Jalil Rahmadsyah in 1933, who later died on April 17, 1980 in Medan. Takari (2012) explains that the coronation of Sultan Abdul Jalil as the first king of the Asahan Kingdom in Tanjung Village then began the history of the reign of the Asahan Kingdom in 1620.

Until now the Timang Cenggok song is still often sung by the people of Tanjungbalai

City when they want to put their children to sleep. The Malay society in Tanjungbalai City used to only know Malay songs in the local area and one of them is Timang Cenggok. A mother who wants to put her child to sleep often hums to pour out her heart to the child. The lyrics of Timang Cenggok songs have not changed from the past until now. The song lyrics contained in Timang Cenggok songs are expected to be a prayer because Timang Cenggok's song lyrics contain about religion, advice, morals and education.

The Character Values in The Timang Cenggok Song

Timang Cenggok song that is sung by a mother to her child is a form of communication through art that aims to give character education. Jazuli (2016) states that art as a form of reflection of a culture in the process of communication always involves aspects or cultural values. Dana (2011) states that art activities in daily life can build the character of children. The lyrics of the Timang Cenggok song contain the character value that contains advice so that children can later be devoted to parents, religion and the nation. Dewantara (2013) explained that the character value taught by parents in the family that runs naturally, namely the value in obedience to worship, value in courtesy towards others, and teaches how to dress, how to eat and so on. It is important for parents to teach noble qualities to children and embed good values so that one day children can become virtuous people.

The activities of parents singing Timang Cenggok song have become a culture and basically these activities are a form of affection for children aimed at providing character education. Gea (2011) states that culture can be a medium in embedding educational values for children. Every parent wants their children to have good character or moral so that they can live independently, be responsible and beneficial for the people around them. Character education in daily life is an effort to embed noble values that come from culture and religion, values that

are full of good and truthful invitations. Suyanto in Widodo (2010) explains that: "the nine pillars of character derived from universal noble values, namely the character of loving the God and all of His creations, independence and responsibility, honesty or trustworthiness and diplomatic, respectful and polite, generous and like to help and cooperate together, be confident and hardworking, leadership and justice, kind and humble, and character of tolerance and also peace and unity".

Timang Cenggok song continues to be maintained until now, because through the Timang Cenggok song it can embed good values such as religious values, morality values and social values. Therefore, the character values contained in the Timang Cenggok song include religion values, moral values and social values that will help children to live a better life. These values can be seen through the lyrics of the Timang Cenggok song.

Religious Values

Rofiandri (2018) explains that religious value is something that is related to religion, can be interpreted as education about the importance of religion as a way of life. Religious values in the Timang Cenggok song can be seen in several parts of the song poetry as follows.

First part:

Timang lah cenggok tinggi

Timang lah cenggok tinggi means that a mother will continue to love her child forever.

Jangan-jangan lah sampai ke atas atap
Jangan-jangan lah sampai ke atas atap is interpreted as a prohibition on the excessive things.

The second part:

Copat lah tumbuh gigi

Copat lah tumbuh gigi means that a mother prays for her child to grow and develop immediately.

Supayo copat dapat membaco kitab.

Supayo copat dapat membaca kitab can be interpreted that a mother prays and hopes that her child can immediately read the Quran scriptures.

From the first part of the Timang Cenggok song, *timang lah cenggok tinggi*, it can be concluded that a mother will always give love to her child forever and it is part of the teachings of Islam, where Islam teaches to give and love one another, but that compassion won't be excessive because everything that's excessive is a bad thing. Wardani (2018) explains that as Muslims, it is compulsory to obey the religious program. Excessive things are prohibited in the Islamic religion, excessive love will have a negative impact on the child's personality, excessive love will make children become naughty, does not independent, and useless in their lives. Therefore, it is recommended not to give love excessively.

The second part of the song was explained that a mother hoped that her child would grow up and soon be able to read the Holy Qur'an. Wardani (2018) explains that as a Muslim, it is obligatory to be able to read al-quran. Religious values or the teachings of devout worship contained in the Timang Cenggok song can be interpreted as religious education, where it is important for a child to obey the commands of his or her religion

Social Values

Sumardjo (2000) explains that social value is a matter of mutual welfare, so that social values are upheld by many people. Social value is also a measure and an appropriate assessment of whether an attitude is aimed at community life.

The lyrics of the Timang Cenggok song contain social values that aim to provide awareness of a harmonious life in the society. Social values are grown from an early age to children through Timang Cenggok song so that children can do good things in accordance with social norms. Social values in the Timang

Cenggok song can be seen in several parts of the song lyrics as follows.

Timang-timang lah sayang

Si anak ku sayang

Harapan ibumu

Harapan negara

In the part of Timang Cenggok song, it is explained that a mother hopes that her child can be useful for parents and the nation. Social value is an important value for a child's life, by understanding social values, the child will have a sense of tolerance, compassion and responsibility towards those around him or her. Social value can grow if the child feels it directly from the people around him or her for example, mother's affection for children which makes the child understand compassion. The social values contained in the Timang Cenggok song are also implied in the lyrics *harapan ibumu*, *harapan negara* where the child must be a citizen who is well obedient to the law and carries out cultural values that have existed for a long time ago.

Moral Values

Sumardjo (2000) explains that moral is part of norms and rules governing individual behavior in relation to social groups and society. Indrawan (2016) explains that moral messages are human and human relations that foster concern each other. The moral value in the Timang Cenggok song can be seen in several parts of the song lyrics as follows.

Kalau kau bosar sayang

Jadilah teladan

Jangan bermalasan

Agar hati sonang

In the song section, it is explained that a mother hopes that her child can choose things that are good for her or his life. Moral education is the teachings where a person is able to distinguish good and bad things for his or her life. The moral values contained in Timang Cenggok song are obtained through informal education (family education), where parents act as educators who explain good things to do and bad things not to do. Through the Timang Cenggok song parents teach their children to be

able to take a good attitude to be useful in the society.

Timang Cenggok Music Composition

Soedarto (2000) explains that the composition of music consists of several groups, namely melody, rhythm, harmony, tempo and dynamics which together constitute a unity to form a song or musical composition. All elements of music are closely related and equally have an important role in a song. Timang Cenggok song is a song that has the following elements of music.

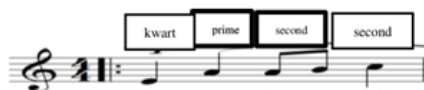
Melody

Soedarto (2000) explains that melody is a series of musical sounds of various frequencies that vary and are arranged logically (not random) so that it has a meaning that can be listened by the ear.

The melody of the Timang Cenggok song varies, while the variation can be seen from the distance or interval of the Timang Cenggok song. The interval or distance of melody from the Timang Cenggok song is a rise and fall of a tone at a certain time, which is when a mother sings using variations of high and low tones in the sentences of Timang Cenggok song. The movement of the melody of the Timang Cenggok song can be described through a contour, which is a line that describes the rise and fall of the melody from one note to another.



Melody Contour Notation of Timang Cenggok Song



Melody Interval of Timang Cenggok Song

In the scores of Timang Cenggok song there are several melodic intervals including prime, second, terst, kwart and kwint. There are 12 prime melody intervals, 54 second melody intervals, 8 terst melody intervals, 6 kwart melody intervals and 5 kwint melody intervals in

the entire Timang Cenggok song score, there are 85 melody intervals.

Rhythm

Soedarto (2000) explains that rhythm is the length arrangement tones and depends on the value of the tone. The rhythm of the Timang Cenggok song can be distinguished in each bar. The first bar and the next bar have different rhythms, this is because each notation has a different sound duration. For example, intact notes that have a value of 4 beats or are sounded with a duration of 4 beats. The rhythm in the Timang Cenggok song is an important part to be analyzed because in the Timang Cenggok lyrics has different notation values.



Bar 1 Timang Cenggok Song Rhythm

At bar 1 consist of 1/4 note and 1/8 note, there are 3 notes of 1/4 and 2 notes of 1/8.



Bar 2 Timang Cenggok Song Rhythm

In bar 2 consists of a combination of 1/4 and 1/2 notes, there is 1 note of 1/4 and 1 note of 1/2. It is found a variety of rhythm patterns in the Timang Cenggok song. The rhythm influences the lyrics of the Timang Cenggok song which is sung when the mother is going to put the child to sleep. In general, each verse from the Timang Cenggok song has a different rhythm.

Harmony

The Timang Cenggok song that is sung by a mother when she wants to put a child to sleep does not have harmony because it is sung singly. But if this song wants to be sung with music then harmony can be created, because harmony consists of two or more tones that are sounded simultaneously.

Soedarto (2000) explains that harmony is a tone that sounds together, harmony has two

meanings that are close related together. Namely
 a) Theory about chord structure and its functions, b) Alignment of various sounds contained in a music. In other words, harmony is a theory of chord structures that serves to harmonize the various sounds contained in a musical work.

The high Timang Cenggok song that is sung by Malay society in Tanjungbalai City when they want to put their children to sleep is usually sung with vocal sounds and to create harmony in the song Timang Cenggok the harmony of songs can be determined by chords using music theory.

Timang Cenggok

Picture 1. Timang Cenggok Song Notation

CONCLUSION

Timang Cenggok song is a traditional song that is developed in the society of the Tanjungbalai City, Timang Cenggok song aims to provide character education, through song lyrics there are religious values, moral values and social values. The musical aspect of the song Timang Cenggok is in the form of musical elements such as melody, rhythm, harmony. The melody from the song Timang Cenggok has varying intervals, has a movement of the tone up and down. The rhythm of the song Timang

Cenggok consists of different patterns, each verse from the song Timang Cenggok has different rhythms and patterns between one bar and the other bars. Harmony of Timang Cenggok song can be determined by chords using music theory.

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