

EXPLORATION OF MORAL VALUE ON BANJAR SONG BY ANANG ARDIANSYAH

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Abstract

Masyarakat Banjar yang lagu-lagu daerah yang biasa disebut dengan lagu Banjar. Anang Ardiansyah merupakan seorang pencipta lagu Banjar. Setiap lagu-lagu yang diciptakan oleh Anang Ardiansyah mempunyai nilai moral dalam setiap lagunya. Lagu yang sangat jelas memiliki nilai moral di dalamnya adalah lagu Sanja Kuning dan Uma Abah. Tujuan penelitian ini adalah untuk mengidentifikasi nilai moral yang termuat di dalam lirik lagu banjar ciptaan Anang Ardiansyah. Metode penelitian yang digunakan adalah penelitian kualitatif, dengan jenis penelitian deskriptif. Informan penelitian ini meliputi anak Anang Ardiansyah, penyanyi lagu banjar, seniman banjar dan dosen seni drama tari dan musik. Teknik analisis data yang digunakan dalam penelitian ini adalah pengumpulan data dengan cara reduksi data, display data dan penerikan kesimpulan. Hasil penelitian menunjukkan bahwa Anang Ardiansyah adalah seorang penyanyi lagu banjar terkenal. Semua lagu-lagu yang diciptakannya memiliki nilai moral dalam setiap lagunya. Dua contoh lagu tersebut adalah lagu Banjar Sanja Kuning dan Uma Abah. Berdasarkan hasil analisis lirik lagu Sanja Kuning dan Uma Abah di temukan empat nilai moral dalam kedua buah lagu tersebut. Nilai moral yang dimaksud adalah nilai moral kerja keras, tanggung jawab, disiplin, dan peduli sosial.

Keywords: Moral Values, Banjar Songs, Artist

PRELIMINARY

Banjar community has songs such as typical areas in other regions in Indonesia. Anang Ardiansyah is a singer-songwriter famous Banjar area. Anang Ardiansyah was born in Banjarmasin on May 3rd, 1939. Before becoming a singer and songwriter, Anang Ardiansyah started his career by joining the orchestra Rindang Banua. The orchestra that is the talent of Anang Ardiansyah dealer. Aside from being a lady artist Anang Ardiansyah also have the background as a military man. Ardiansyah capable of running two professions at once, namely as an artist and one-sided as the military, in which one side requires one freedom expression and disciplined life (Arifin, 2015).

Nowadays the existence of folk songs Banjar already started missing eroded the times. Banjar people especially the younger generation that no longer knows the folk songs of their own, the times are accompanied by the entry of foreign influence into the groundwater impact to all aspects and areas of life, not least in the field of sound art. The entry of musical influences

from outside, such as Western music, India, and the Middle East which grew rapidly in the groundwater and well received by the community.

On the train track works created by Anang Ardiansyah, there is a moral, ethical, religious, while maintaining local cultural identity. Banjar songs packed in polite language. Two of the songs are very clearly has a moral message in the song is the song "*Sanja Kuning* and *Uma Abah*". The lyrics of the song *Sanja Kuning* and *Uma Abah* has a moral message that reminds us of the importance of worship and obeys all the words of the parents.

Moral values always relate to acts that are considered good and bad that are owned by someone. Practice moral values to students are very important, especially for the younger generation ago. According to Nashit (Dwi Sigit, 2012). Says that in reality, especially teenagers at this time showed less moral values that look of disrespect and appreciate human values so that a brawl teenager, lacking respect for older people, less abide by the rules of family life irregular, especially in the current era of globalization. Indonesian society is more inclined to be rude, fast, not thinking in solving problems, and more likely to choose instant culture. Utilization value in an ever literary work already done by previous investigators, as well as research (Mutiani, 2015) who use poetry as part of a learning resource value for foster environmental awareness for students. In accordance with this description, so in this article discussed how the song again Banjar created by Anang Ardiansyah has moral values strengthening nicely to be in society.

METHOD

This study using the qualitative approach. According to (Lexy J. Moleong & Tjun Surjaman, 2007) on qualitative research rules or procedures for qualitative analysis not by way of statistical analysis, nor by means other quantification. The basis of qualitative research is usually located on the desire to build their views are examined in detail in the form of words, or in the form of a holistic and complex picture. Some of the subjects in this study are the biological child of Anang Ardiansyah and colleagues.

Interview with Anang Son Ardiansyah done to get information about daily life in the family of Anang Ardiansyah. The interviews with colleagues aimed to get information about how Anang Ardiansyah hang out with his friends. This research was conducted in the area around Banjarmasin because Anang Ardiansyah born and lived in London. Musical career and also in Singapore as well as a family and children in Banjarmasin. When conducting interviews, the researchers first interviewed the family of Anang Ardiansyah that Riswan Irfani which is the

biological child of Anang Ardiansyah. A colleague of Anang Ardiansyah that Sirajudin who works as an artist Banjar. Lecturer dramatic art of dance and music at the University of Mangkurat Banjarmasin is Sumasno Hadi. Banjar particular singer Anang songs Ardiansyah namely Muhammad Hadzer, Syahbirin and Conservation as well as Chairman of RT neighbor of Anang Ardiansyah,

Document is a record of events that had passed. After conducting a study of documents and interviews investigators gather documents, objects such as books about Anang Ardiansyah and others associated with the figure of Anang Ardiansyah like an album of songs Anang Ardiansyah, awards, video making of the song, and others who can provide information with the goal of keeping the interview the researchers did could in synchronize according to the data or documentation that researchers get.

In this study, data analysis was done by Miles and Huberman models, starting with reducing the data, present data to draw conclusions. Testing the validity of the data using triangulation techniques and time.

RESULTS AND DISCUSSION

A. Biography Anang Ardiansyah

1. Childhood Anang Ardiansyah

Anang Ardiansyah is a composer famous train in London and could also be referred to as the maestro of songs Banjar. Anang Ardiansyah was born in Banjarmasin on May 3rd, 1939, in the Dutch colonial period, in the village of West Small Antasan entering villages located in the Old Market Miai River, a tributary of Martapura. Anang Ardiansyah is the only child of a married couple named Anang Masra bin Dahri and Hj. Cahya Hairani Binti Noor H. Patani. Anang's father Ardiansyah died as a result of the outrage Japanese army, while on duty led government at the level Kewedanaan in Long Iram.

From the age of about 3-4 years, Anang Ardiansyah is familiar with the musical instruments, which is a traditional musical instrument Dayak in East Kalimantan that could be called Dayak Apokayan. The name of the instrument is Gintur. Apokayan Dayak tribe also teaches Anang Apokayan Ardiansyah Dayak dance and took part in the artistic soul incised Anang. When Anang was 4 or 5 years Anang Ardiansyah in *hambin* (digendong) by his father's aides could leave Long Iram toward Anangarinda, first city destination on foot. A few days later Anang got in the village of Loa Kulu, and finally arrived in the city of

Anangarinda. On arrival in Anangarinda Anang and her mother stayed at home Anang Antemas uncle who is a cousin of his father for more than a year. Then the journey continues to the city of Banjarmasin (Santang, 2011).

2. Adolescence

After returning to Banjarmasin, Anang Ardiansyah school at the Elementary School I. Kalimantan Ardiansyah Anang had to change schools to the School of Bugis village people. School displacement that occurs due to the Elementary School Damaged Kalimantan. Due bombed by the Netherlands. as a first grader Kalimantan People's School, Anang Ardiansyah not knowing what the cause of his school was bombed.

After school I Rakyat Kalimantan renovated, Anang returned to school. When sitting in the fourth grade at the Elementary School Ardiansyah Anang was able to play the guitar. Around the age of 10 or 11 years, Anang Ardiansyah already joined a music group kroncong. Unfortunately due to the low passing score Anang Ardiansyah cause could not get into school SMP and SMP only be received in private. Anang graduated from junior high be Anang Ardiansyah Malang and his mother moved to live with his uncle. Thanks to the help of his uncle Anand could enter high school Ardiansyah 1 Malang. But just SMA Part A with specific subjects Culture, as a result, could not speak Javanese well and scored Zero, Anang Ardiansyah moved to SMA Muhammadiyah in Malang(Santang, 2011),

Anang Adiansyah began to cultivate the world of music at school in Malang. He also went to college and majored in Yogyakarta Academy of Management, but merely register it, these things happen because of the music. As a result of this failure, Anang joined the orchestra called "Leafy BANUA". The orchestra that is the talent of Anang Ardiansyah dealer. The spirit of love for the homeland, the homeland which makes Anang Ardiansyah Banjarmasin seriously wrestle with the folk songs Banjar.

3. Adulthood

Anang Ardiansyah was known as married to his first wife named Gusti Rusmini and blessed with six children. Her first child was named Arni Mutia, named Aslan Ariadi second child, third child Riswan Irfani notion Yasmini fourth child, the fifth child Risni Emita and sixth child named Roni Pragustia, while the second wife named Noorhayati. Awards ever achieved by Anang Ardiansyah during a career as a singer-songwriter Banjar are: (1); Ever get an award from the Governor of South Kalimantan given by Mr. H. Rudi Arifin in 1997

to Anang Ardiansyah with the award as a Seninam Music Banjar. (2); Ever received an award for the work of Banjar song that has been created from the Ministry of Education and Culture of South Kalimantan.

Besides art, Anang also has a long career in the military ranks to colonel. Anang Ardiansyah known military both plunge in 1962 after he graduated from Officer Candidate School (SECAPA) in Bandung in 1961. For more than nearly 30 years Anang Ardiansyah entered the military, he was often assigned to various areas such as Bandung, Cirebon, Makassar, Balikpapan, Surabaya, and the latter served in Banjarmasin.

As long served as a military official did not deter Anang Ardiansyah to be able to create songs Banjar, for example, just when he was on duty in the area of East Kalimantan, Anang Ardiansyah had created a song for the area, such as songs Balikpapan, Anangarinda, in Panajam We Badapat, Apo Kayan and in Hunjuran Mahakam, the songs were recorded by Anang Ardiansyah on cassette in 1987 with the title Curiak. Finish a career in the military world, Anang Ardiansyah formed a musical group called "Tygaroon's Group" in 1992 and established the "Tygaroon's Mini" Studio, from the music group Ardiansyah Mini Studio that Anang managed to make some album tracks Banjar.

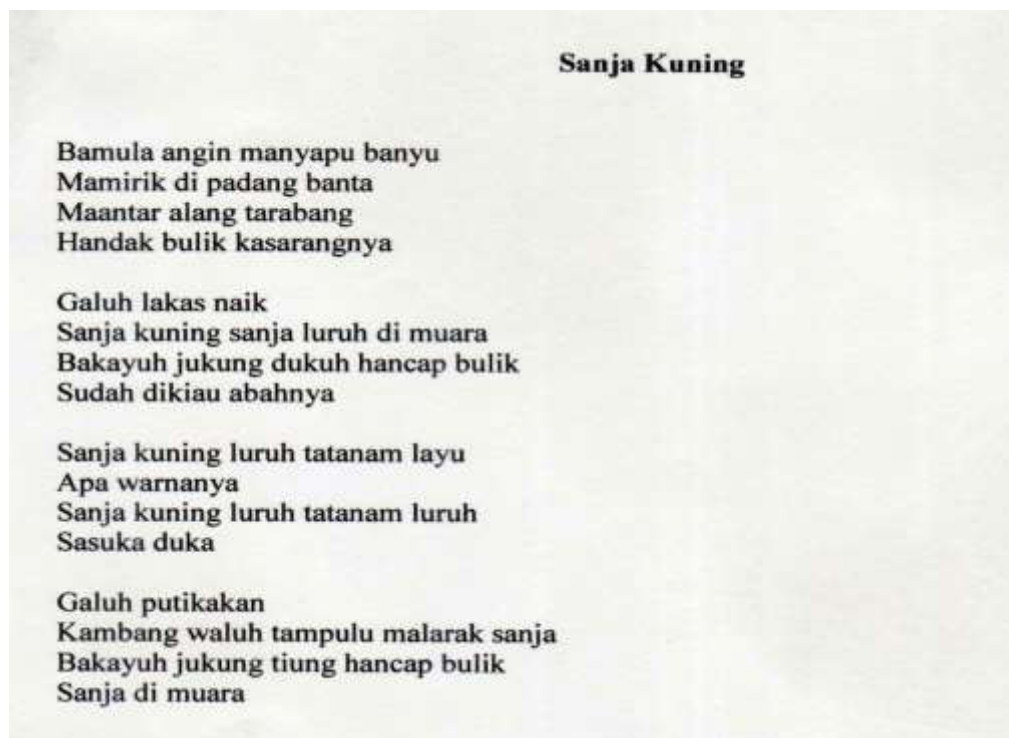
Art activities performed by Anang Ardiansyah began to decline when the political world of Anang Ardiansyah in the period 1999-2004 and served as Vice Chairman of the Parliament of North and Upper River Region Board Chairman of Golkar Party Hulu Sungai Utara. Anang Ardiansyah create songs have been recorded more than 400 songs as songs Banjar *Paris Barantai*, *Aluh kating-ting* and *Kakamban Habang*, most of the song have been recorded, but there are many more songs that have not been recorded. 1960s songs recorded in *Paris Barantai* LPs by Malay Orchestra Rindang Banua and *Ampar-Ampar Pisang* by Taboneo Malay Orchestra. Both songs are very popular and continue to be heard on Radio Republik Indonesia (RRI) in the entire country, and until now there have been no train tracks are as popular as both songs.

Around the 1980s a lot of songs Banjar recorded both songs Banjar created by Anang Ardiansyah itself or songs that he created by artists other Banjar. Songs Banjar created Anang Ardiansyah nicely packaged either in jazz, pop and wether. The character of the songs Banjar is also very easily digested by listeners and have a moral message in every song. The lyrics of the songs Banjar created by Anang Ardiansyah mostly from rhyme-rhyme and daily

life. The process of making a song performed by Anang Ardiansyah surely requires the kinds of inspiration in the making. The first inspiration comes from people who most loved by Anang Ardiansyah ie biological mother, some traditional leaders Banjar, as well as other South Kalimantan theatrical figures. Ardiansyah Anang health condition began to decline due stroke he suffered. Up to the date of August 7, 2015, exactly on Friday Anang Ardiansyah's last breath Asylum of Hospital ICU personnel due to a stroke.

B. Moral Values In Yellow Sanja lyrics and Uma Abah

Moral values encompass a person's good and bad attitude. Examples of the behavior in question are doing well, maintaining order, maintaining cleanliness, maintenance of security, preserve the rights of others, do not steal, Do not commit adultery, Do not murder, do not drink alcohol and gamble. A good and bad attitude is found in the lyrics of the song Yellow Sanja Banjar and Uma Abah. Both the lyrics of the song have moral messages in it. The lyrics of the song Yellow Sanja and Uma Abah as follows:



Uma Abah

Hari panas manggantang
Tengah hari manggantang panasnya manggantang
Rasa rakai tulang iga sampai ka pinggang
Mangilik nanam galu caramin matanya
Uma batulak mancariakan rajaknya

Guntur kilat basambung
Hujan labat arus daras wan galumbangnya
Awak basah kadinginan di tengah sungai
Mangayuh jukung baluman tantu pakulihnya
Abah malunta mancariakan rajaknya

Uma mun bulih sakit uma ku gantiakan
Lawan sagala pahalaku
Abah mun bulih paluh abah ku gantiakan
Lawan sagala amal ku
Uma ratu-ai
Abah raja-ai

Ya Allah.. Ya robbi Allah...
Cium batis uma yang manyayangi
Kucium tangan abah nang malindungi
Ampuniakan dosa uma wan abahku
Ampuniakan dosa uma wan abahku

Uma mun bulih sakit uma ku gantiakan
Lawan sagala pahalaku
Abah mun bulih paluh abah ku gantiakan
Lawan sagala amal ku
Uma ratu-ai
Abah raja-ai

Ya Allah... Ya robbi Allah...
Cium batis uma yang manyayangi
Kucium tangan abah nang malindungi
Ampuniakan dosa uma wan abahku
Ampuniakan dosa uma wan abahku

Allahuma Allah
Rabbighfirli wa li wa lidaya
Rabbighfirli wa li wa lidaya
Ampuniakan dosa dosa uma wan abahku
Ampuniakan dosa dosa uma wan abahku.

At Sanja song lyrics *uma abah* yellow and there are some moral values in them. The following table analyzes the moral values in the song lyrics and *Uma Abah* and *Sanja Kuning* namely:

No.	Song title	song lyrics	meaning lyrics	Score
1	<i>Sanja Kuning</i>	<ul style="list-style-type: none"> • <i>Lakas galuh yellow rose Sanja Sanja shed at the mouth of the hamlet hancap Bulik bakayuh boats already dikiau abahnya</i> 	<ul style="list-style-type: none"> • <i>Galuh</i>, in Banjar galuh interpreted as a call for an unmarried woman • <i>shed</i>, in Banjar diarkan as a fall or autumn. • <i>Hancap Bulik</i>, According to the language Banjar interpreted as a command to immediately return home. 	<ul style="list-style-type: none"> • Value rules existing discipline.
2	<i>Uma Abah</i>	<ul style="list-style-type: none"> • <i>Uma batulak mancariakan rajaknya</i> • <i>Uma uma pain ku mun bulih gantiakan Opponent sagala pahalaku Abah mun bulih</i> Opposite direction gantiakan Paluh ku ku charity sagala • <i>The hot sun maggantang</i> 	<ul style="list-style-type: none"> • Uma word used by the Banjar to mention or replace the mother said. • As for the said direction is defined as the father in the Indonesian language. • Ya Allah Ya Robbi .. Alah used only for prayer 	<ul style="list-style-type: none"> • The value of hard work parents in seeking sustenance for his family. • It contains the lyrics of a child who is very concerned about the expense of tauanya and even wanted the pain that their parents understood better by those who feel it let it alone. It is included in the social care attitude. • In work that proves no matter what happens, we hinder not relinquish responsibility.

According to (MONE, 2010) Understanding the value of hard work is an attitude or behavior which describes the desire or effort someone really struggled to complete various jobs, assignments and other issues until the death. According to Hariyoto (Handy & Sumaryati, 2014) understanding the hard work is done persistent efforts tirelessly and desperate to achieve a goal or target explosives achieved. The religion of Islam encourages us to work hard, diligent, industrious and resilient because of the hard work the ideals and goals will be achieved, but on the contrary if the stand by the ideals we will fail. There are several

benefits of the hard work that is beloved of gods and human beings, always appreciate time and easy success.

The lyrics of the song *Uma Abah* ie "*Uma batulak mancariakan rajaknya*" lyrics are menggambarkan hard work of parents in seeking sustenance for his family, persevere without despair to achieve success and tirelessly so that the lyric into the value of hard work.

In (MONE, 2010) Responsibilities are understanding the value of behavior and attitudes of the task and running any firm obligations with all risks, whether related to himself, society, social, state, nation, or religion. According to Jamcaal (Bachtiar, 2016), responsibility can be interpreted as a bold attempt to do so bold also responsible. Someone who has an attitude can be called as a responsibility of a master, meaning that this person as a hero besides said also as a person who is always responsible and will bring the trust of others. The attitude of responsibility could not be obtained by any so it takes effort and learns vigorously and continuously, in other words, someone who is responsible for it will be firm in taking decisions and is ready to bear the risk and the consequences they have. In other words, the person responsible will firmly take the decision and is ready to bear the risk.

The lyrics *Uma Abah* is "*Hari Panas Maggantang*" In working it proved no matter what happens we hinder not relinquish responsibility. Responsibility is meant here is behavior and attitude of someone who always performs tasks and duties and obligations with all the risks and demands that exist, whether that relates to himself, society, social, race, religion and country. Lyrics are included in the value of responsibility.

In (MONE, 2010) understanding the value of social care is the attitudes and behaviors that show concern for others and the communities that need it. According to Darmiyati (Rahman & Galing, 2014) acts that always wants to give help to others is called as a matter of social value. Social care can not be separated from social consciousness, because of social consciousness is a person's ability to understand the meaning of a social situation. Social care attitudes can be seen in a person by how people have the willingness to always help others fortified with a sense of awareness.

In Big Indonesian Dictionary in Rahmawati, (2015: 39) Social Care means paying attention to something, caring is the attitude of attention, social care means paying attention or caring attitude affairs of others (fellow members of the community). Social care does not

mean interfering in the affairs of the problems being faced by others but merely helped to settle the problems that exist for the purpose of kindness.

" *Uma mun bulih sakit uma ku gantiakan Lawan sagala pahalaku Abah mun bulih paluh abah ku gantiakan Lawan sagala amal ku*". It contains the lyrics of a child who is very concerned about the expense of tauanya and even wanted the pain experienced by his parents that he let only one who felt it. It is included in the social care attitude. Social care means taking something, caring is the attitude of attention, social care means paying attention or caring attitude affairs of others (fellow members of the community).

According to (MONE, 2010), Obedient behavior, as well as adherence to the existing peraturan referred to as a definition of the value of discipline. At precisely, the Sanja Kuning song on the lyrics " *Galuh lakas naik sanja kuning sanja luruh di muara bakayuh jukung dukuh hancap bulik sudah dikiau abahnya* " From the lyrics describe the value of discipline against the rules. Discipline is the act of disorderly behavior and complies with existing regulations. That always obeys the rules wherever we are like the rules that are in the house Moral values that have been obtained from Sanja song uma abah yellow and can be integrated into social studies learning.

CONCLUSION

Anang Ardiansyah is a composer famous Banjar in Banjarmasin. He lived and was born in London on May 3, 1939. Anang Ardiansyah is the only child of a married couple named Anang Masra bin Dahri and Hj. Cahya Hairani Binti Noor H. Patani. Anang Ardiansyah was known to have two wives and six children.

Banjar song created by Anang Ardiansyah and already recorded are as many as 400 songs, 2 among 400 pieces of the song is a song *Uma Abah* and Sanja Kuning. Songs of Sanja Kuning and *Uma Abah* are known to have the moral values in both songs. Moral values in question are the moral value of hard work, responsibility, social care and discipline. Moral values of hard work means persistent without desperate for success, the value of responsibility as attitudes were a man who always carries out the duties and obligations with all the risks, the value of social care means the attitude take notice or care about the condition of others and value discipline means adherence to the rules wherever we are.

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