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### *Pergi Belajar* Lyric by Mrs. Sud as Transformation Media for *Akhlak* Education Values

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**Abstract:** To make human morality necessary educational concept which is not simply to make students know, but how education can make students can apply in his life, it's called as *akhlak* education, base to God education, human beings and the environment. Values in the lyrics, especially *akhlak* education are often used to talk about, but unfortunately, not much to put it in the book. A song lyric is one of values transformation media, that can be transformed to other people that song lyrics to be understood its meaning first. Paul Riceour's hermeneutic is one of the analysis method to understand the meaning of a literary work through the analysis of metaphors and symbols, so that the literary work can transform value to others. Accordingly, this article will discuss about the *akhlak* education values in *pergi belajar* lyric by Mrs. Sud using Paul Riceour's hermeneutic.

**Keywords:** *values, akhlak education, pergi belajar lyric, mrs. sud, paul riceour's hermeneutic*

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### A. Introduction

Song is follow sung to the rhythm interesting to be voice. Song could be media torrent of the hearts of those who make the song, who heard and sing it. So that a song often used as media to express feelings of sadness, fear, and happy. Song also often used as a medium value in an intense manner in early childhood education.

News of education in print and electronic media, displaying a little achievements of education, and more displays of criminal behavior not only done by the students, but also by educators who should be a role model.

Based on the research, the number of crimes that occur to students due to lack of supervision from parents cause children to freely view various impressions in the media. The cause of the lack of parental supervision is

bustle parents, less religious atmosphere, broken home and others.<sup>1</sup>

An effort to reduce poverty is to be more attention to value investment *akhlakul karimah* a child from an early age. Value is a measure of human action and behavior in life.<sup>2</sup> Values are the benchmark normative affect humans in determining the choice between ways of alternative actions.<sup>3</sup> Given the importance of the values<sup>4</sup> for the sustainability of a person's character needs good cooperation from a person's education and parents.

An education certainly methods, and each method of education require appropriate media, in education there are a lot of media that can be selected to suit the material and teaching methods, one of them is song media. The song as a education medium has advantages of its own to support the success of the learning

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<sup>1</sup> Hasbullah, *Dasar-dasar Ilmu Pendidikan*, (Jakarta: Rajawali Press, 2001), hlm. 41.

<sup>2</sup> Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai*, (Bandung: PT Remaja Rosda Karya, 2008), hlm. 32.

<sup>3</sup> Tim Pengembang FIP UPI, *Ilmu dan Aplikasi*

*Pendidikan*, (PT. Imtima, 2007), hlm.43.

<sup>4</sup> Zakiyah Daradjat, *Pendidikan Islam Dalam Keluarga dan Sekolah*, (Bandung: CV Ruhana, 1995), hlm. 53.

process. Recognized as one of the messengers which is very effective to remember, with all the advantage, song is one of the proper media to transfer *akhlak* values.

A song that can be media education of course must contain *akhlak* values. When the song is intended for children of course, the song should be a song made especially for children, in accordance with the child psychology. Because children have characteristics in the simplicity of poetry and melody fitting suitability for the vocal cords children.

One of the creators of children's songs is Mrs. Sud, she is the three times music figure of pride Indonesia. As a children song writer, she was awarded the "Professor Indonesian Children's Songs" from MURI. Aside from being a song writer Mrs. Sud also known as a musician who proficient plays the violin, Mrs. Sud helped to follow up Indonesia Raya song with W.R. Supratman when the song was first played in the youth pledge event at the youth Building, in October 28, 1928.

From that background, the writer interested to learn more about *pergi belajar* lyric by Mrs. Sud as transformation media for *akhlak* education values. It is very important to investigate as a point of comparison with the present songs which is not a lot to teach the *akhlak* education values for children, because not many songs that are specific to children nowadays.

## B. Studies Theory

### 1. Akhlak Education Values

An anthropologist see the value as "the price" attached to the patterns of culture such as language, customs, beliefs, laws and other forms of social organization that developed human being.<sup>5</sup> Meanwhile, according to Gordon Allport, the value is the belief that makes people act on the basis choice.<sup>6</sup>

Values are the essence of which is attached to something that is very meaningful to people's lives.<sup>7</sup> In other words, everything in the universe has an essence that can be taken

advantage by humans. Psychologically, the value of a set of principles as guidance for behavior.

Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the power of spiritual, religious, self-control, personality, intelligence, noble character, and skills that are needed, society, nation and state.<sup>8</sup>

*Akhlak* comes from the Arabic, the plural of *khalaq* which according to the language means character, temperament, behavior or character.<sup>9</sup> According to Imam Al-Ghazali, character is a trait that is embedded in the soul thereof arise deeds easily, with no need consideration mind (first).<sup>10</sup>

*Akhlak* education is a conscious effort to provide physical and spiritual education based on Islamic teachings in the form of planting noble character which is a reflection of one's personality, resulting in a realized change in the reality of everyday life. A fact of life which include: good behavior, a way of thinking that good and be nice to make the perfect man.

*Akhlak* education values is a concept of something deemed valuable and believed to be inherent in the patterns of culture such as language, customs, confidence, legal, and other forms of social organization that developed a human or deemed important by someone who is doing well in terms of body, mind, mind and spirit related to attitude, behavior and human nature in interacting with themselves, others and with his Lord.

*Akhlak* education values to be the authors examined in this study include; *Akhlak* education values against itself, and *Akhlak* education values to others.

### 2. Mrs. Sud

Saridjah Niung born in Sukabumi, West Java, on March 26, 1908.<sup>11</sup> Saridjah born as the youngest daughter of 13 children (7

5 Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai*, (Bandung: Alfabeta, 2004), hlm. 7.

6 Rohmat Mulyana, *Mengartikulasikan Pendidikan...*, hlm. 9.

7 Mawardi Lubis, *Evaluasi Nilai Pendidikan Moral Keagamaan Mahasiswa PTAIN*, (Yogyakarta: Putaka Pelajar, 2009), hlm. 18.

8 Undang-undang Guru dan Dosen, (Bandung:

Citra Umbara, Cet. Ke-VIII, 2012), hlm. 60-61.

9 Mustofa, *Akhlak Tasawuf*, (Bandung: CV Pustaka Setia. Cet. Ke-V, 2008), hlm. 11.

10 Mustofa, *Akhlak Tasawuf...*, hlm. 12.

11 Sud dan Florentine, *Ketilang 2*, (Jakarta: PT Gramedia, 1986), hlm. 48.

women and 6 men).<sup>12</sup> The woman's full name Saridjah Niung Stars Soedibjo is one of the women artists who dedicated his life to Indonesia.<sup>13</sup> Saridjah or more fondly known as Mrs. Sud is a musician, music teacher, first kids songwriter in Indonesian, broadcaster, playwright and Indonesian batik artists.<sup>14</sup>

Saridjah biological father is Mohamad Niung, Saridjah dad is a sailor who settled long Bugis in Sukabumi, after a long settled in Sukabumi he switched professions from becoming a sailor bodyguard Prof. Dr. Mr. JF Kramer, who at that time was also settled in Sukabumi, Prof. Dr. Mr. JF Kramer is a retired vice chairman *Hoge rechtshof* (the High Court) in Jakarta at the time, then he lifted Saridjah which is the biological child of his bodyguards as a child.<sup>15</sup> Under the care of his adoptive father, Saridjah got a sound art education, art, music and learned to play the violin.<sup>16</sup>

### 3. Pergi Belajar Lyric by Mrs. Sud

Songs lyric are the original words of the authors of the expression of feelings in which there is a variety of rhythmic sound. The poet has a specific purpose when drawing lines and stanzas in such a way, so it is with the use of words, symbols, figures of speech, and so on. In the song lyric creation Mrs Sud displayed every word has a meaning, the words used by Mrs. Sud in the poem is the choice of words whose meaning has been compacted. Song lyric by Mrs. Sud will examine is *pergi belajar* and then will classified according to the type of values that include *akhlak* education; the *akhlak* education values to human beings (to itself, to parents, to the elders, and to each other).

### 4. Paul Ricoeur Hermeneutics concept

In the world of hermeneutics, Paul Ricoeur<sup>17</sup> more direct hermeneutics into the activities of the interpretation and understanding of the text (*textual exegesis*). To assess the hermeneutics of Paul Ricoeur, do not need to trace its roots in the development of previous hermeneutics. According to Paul Ricoeur, "hermeneutics is the study to uncover the meaning objektifit of texts that have the distance of space and time from the readers".<sup>18</sup>

Ricoeur explains that the text is a standardized discourse through language. What are standardized by the article is a discourse that can be spoken but written discourse because it is not spoken. Here, it appears that the text is a discourse delivered by post. Each text is in the same position with the speech in their relationship with the language.<sup>19</sup>

According to Ricoeur embodiment discourse into written form has several characteristics that can recognize text from a variety of oral discourse, Ricoeur named such concepts as "spacing" (*distantion*) which has four forms basis, namely (1) the intended meaning of events surrounding the speech. This meaning can occur because there is a "disclosure intends" (*internalexteriorisation*); (2) relates to the reaction between expression diinskripsikan with original penguji. If the oral discourse, the speaker intent and meaning of what was said often overlap, then the written language this would not happen; (3) shows a similar inequality between the expression diinskripsikan dengan original audience, namely writing discourse addressed to an audience that was not known, and

12 Titiek W. S, "Ny. Bintang Soedibjo alias Ibu Soed: Saya bukan ahli politik. Saya hanya seorang yang mencintai tanah air Indonesia dan musik", dalam *Sumbangsihku Bagi Pertiwi I (kumpulan Pengalaman dan Pemikiran)*, (Jakarta: Yayasan Wanita Pejoang, 1981), hlm. 257.

13 Defrika, *Hafalan Lagu Anak*, (Yogyakarta: Pustaka Widyatama, 2013)

14 Titiek W. S, "Ny. Bintang Soedibjo alias Ibu Soed...", hlm. 266.

15 Titiek W. S, "Ny. Bintang Soedibjo alias Ibu Soed...", hlm. 258.

16 Sud dan Florentine, *Ketilang 2...*, hlm. 48.

17 Paul Ricoeur lahir di Valence, Perancis Selatan, tahun 1913. Ia berasal dari keluarga Kristen Protestan yang saleh dan dipandang sebagai cendekiawan Protestan yang terkemuka di Perancis. Ia dibesarkan di

Rennes sebagai seorang anak yatim piatu. Di "Lycee" ia berkenalan dengan filsafat untuk pertama kalinya melalui R. Dalbiez, seorang filsuf yang menganut aliran pemikiran Thomistis. Pada tahun 1933 ia memperoleh "licence de philosophie". Pada akhir tahun 1930 ia mendaftarkan diri sebagai mahasiswa S2 di Universitas Sorbonne, dan pada tahun 1935 memproleh agregation de philosophie" (izin keanggotaan suatu organisasi dalam bidang filsafat).

18 Sumaryono, *Hermeneutik sebuah metode filsafat*, (Yogyakarta: KANISIUS, 1999),

Hlm. 107.

19 Paul Ricoeur, *Hermeneutika Ilmu Sosial*, Terj. Muhammad Syukri, (Jogjakarta: Kreasi Wacana, 2012), hlm. 196.

anyone who can read may be one by the; and (4) related to the redemption of a reference text for sure, that in the discourse of writing, the perceived reality is no longer shared.

### C. Methods

#### 1. Research type

This research is a Library Research. This research make library materials such as books, journals, documents and other materials daat used as a source in this study.<sup>20</sup> The exposure in this study leads to a descriptive account as a hallmark of qualitative research. Qualitative research is research that aims to understand the phenomenon of what is experienced research subjects holistically, and by way of description in the form of words and language, in a specific context that is naturally and by using various scientific methods.<sup>21</sup>

The study of literature methods, has its own scholarship size is determined by its characteristics as a system. Theoretical method used in the study is the theory of metaphor and symbol in Ricoeur hermeneutics.

#### 2. Research Object

This research objects are the *akhlak* education values that is contained within *pergi belajar* lyric by Mrs. Sud.

#### 3. Data Sources

Sources of data in this research is library materials such as books, magazines, videos, and other materials that can be used as a reference source in the study. Meanwhile, in this study, the data source is divided into two, namely;

##### a. Primary sources

Primary sources are the original source of both the form of documents and other relics.<sup>22</sup>In this study researchers used primary sources, namely; *buku Ketilang 2, sumbangsihku bagi pertiwi 1 dan 2, Hafalan Lagu Anak, kaset VCD 14 Lagu Bermain Karya Ibu Sud, 25 lagu*

&play songs *Taman Kanak-kanak VOL. 1, dan Lagu Anak-anak sepanjang masa.*

##### b. Secondary Sources

A *secondary* source is a result of the use of other sources that do not directly and as documents purely in terms of the needs of researchers.<sup>23</sup>A secondary source in this study are books, tabloids, newspapers and obtained data from the audio-visual media such as television and internet content that is relevant to this study about the *akhlakeducational* value and *pergi belajar*lyrics by Mrs. Sud.

#### 4. Data collection Methods

Data collecting in this study conducted to *pergi belajar* lyrics by Mrs. Sud through the study of literature. Therefore, the method used in this study were:

a. Content Analysis, which is a content analysis are carried out systematically against the records or documents as data sources.<sup>24</sup> That characters are (a) research conducted on the information that is documented in the form of recordings, pictures, etc., (b) the subject of research that is something of goods, books, magazines and others, (c) documents as a source of basic data.

b. Documentation, which collects data in the form of writing that is relevant to the issues focus of research.<sup>25</sup> This method is done by finding and collecting the materials library of books, magazines, articles, newspapers, video, to sift through the contents of text associated with the *akhlak* education values that is contained within *pergi belajar* lyric by Mrs. Sud.

#### 5. The data analysis

Data analysis technique used in this study is an interactive analysis model

20 Sutrisno Hadi, *Metodologi Research 1*, (Yogyakarta: Andi Offset, 2004), hlm. 9.

21 Lexy J. Moleong. *Metodologi Penelitian Kualitatif, edisi revisi*, (Bandung: PT REMAJA ROSDAKARYA, 2010) hlm. 6.

22 Winarto Surakhmad, *Pengantar Ilmiah: Dasar, Metode, dan Teknik*, (Bandung: Tarsito, 1994), hlm. 134.

23 Winarto Surakhmad, *Pengantar Ilmiah...*,hlm.

134.

24 Zainal Arifin, *Penelitian Pendidikan: Metode dan Paradigma Baru*, (Bandung: PT Remaja Rosdakarya, 2012), hlm. 55.

25 Noeng Muhadjir, *Metode Penelitian Kualitatif*, (Jakarta: Grasindo, 1996), hlm. 14.

developed by Miles and Huberman, which include:

a. Data Reduction

Reduce data means summarize, choosing the subject matters, focusing on things that are important, look for themes and patterns, and throw that is not necessary.<sup>26</sup>In this study, the process of data reduction that the authors do that sums up the whole children's song lyric by Mrs. Sud, then choose a children's song creation Mrs. Sud containing the *akhlak* education values. Categorize it, take the one that best fits with the theme of research and get rid of children's song lyric by Mrs. Sud which do not fit the theme of the study authors.

b. Data Display

After the data is reduced, then the next step is to present the data. In qualitative research, the presentation of data can be done in the form of brief descriptions, charts, relations between categories, flowchart and the like. The most often used to present data in qualitative research is the text narrative.<sup>27</sup>The presentation of the data by the author in this research that uses text that is narrative, to explain in detail the *akhlak* education values contained in the *pergi belajar* lyric by Mrs. Sud.

c. Verification/Conclusion Drawing

The third step in the analysis of qualitative data according to *Miles and Huberman* is the conclusion and verification. Preliminary conclusion expressed still provisional, and will change if no strong evidence supporting the next phase of data collection. But if the conclusions put forward in the early stages is supported by evidence of valid and consistent when researchers returned to the field to collect data, the conclusions presented the conclusions are credible.<sup>28</sup>

Therefore, the conclusions in qualitative research may be able to answer the problem formulation formulated from the beginning but maybe not, because the problem in qualitative research is still tentative and will be developed after research in the field.

#### D. Akhlak Education Values In *Pergi Belajar* Lyrics

*Pergi Belajar* Lyrics by Mrs. Sud are:  
*Oh, Ibudan Ayah, Selamat Pagi  
 Kupergi Sekolah Sampai Kan Nanti  
 Selamat Belajar Nak Penuh Semangat  
 Rajinlah selalu Tentu Kau Dapat  
 Hormati Gurumu Sayangi Teman  
 Itulah Tandanya Kau Murid Budiman  
 Oh, Ibudan Ayah, Selamat Pagi  
 Kupergi Sekolah Sampai Kan Nanti  
 Latihlah Badanmu Supaya Sehat  
 Latihlah Batinmu Supaya Kuat  
 Tetapkan Hatimu, Gagah Berani  
 Selalu Gembira Dan Tulus Hati  
 Oh, Ibu dan Ayah Terimakasih  
 Ku pergi belajar sampaikan Nanti*

From that lyrics, there are so many of the *akhlak* education values, such as:

1. Akhlak education values to the parents

Love and honor the child's parents is an obligation. As scholars have the right to be supplied by the Muslims, the parents also have the right to be paid by their children.<sup>29</sup>Parents are the source of his happiness. Supposing, when her son was hit by a thorn, the thorn parents expect of him, do not hit her son. Parents will feel sad when their son are sad.<sup>30</sup>

On Akhlak to parents (*Birru'alwalidain*), for example, God through the treatise brought by Prophet Muhammad *Sallallahu'alaihi Sincerely*, has ordered man to honor his parents. As in the Allah's word in Qur'an surah Luqman: 14

26 Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2010), hlm. 338.

27 Sugiyono, *Metode Penelitian Pendidikan...*, hlm. 341.

28 Sugiyono, *Metode Penelitian Pendidikan...*, hlm. 345.

29 Adnan Hasan Shalih Baharits, *Mendidik Anak Laki-laki*, (Jakarta: Gema Insani, 2007), hlm. 163.

30 Adnan Hasan Shalih Baharits, *Mendidik Anak Laki-laki...*

وَهَنَّا أُمُّهُرْ حَمَلَتْهُ بِوَالِدِيهِ الْإِنْسَانِ وَوَصَّيْنَا  
 لِي أَشْكُرَّ أَنْ عَامِينَ فِي وَفِصْلُهُرْ وَهَنَ عَلَيَّ  
 ۞ الْمَصِيرُ إِلَى وَلِي الدَّيْكَ

The above verse explains that parents are personally assigned by Allah, all humans are born by a mother with a struggle, the struggle of a mother not only during child birth, but since Mother was pregnant. The role of mothers in educating children, starting prenatally.<sup>31</sup> After giving birth a mother should breastfeed her child still, awakened middle of the night because his son was crying.

Similarly, the sacrifice of a father who made a living tirelessly worked hard to provide for the family. Parents are the first educators for a child, then it is fitting a child to respect and love their parents and obedient and submissive to them. Some attitudes need to be considered and made by a child to his parents is as follows:

- Apply permissions, greets the time to leave and return from school, even better if to kiss their hand.<sup>32</sup>
- Tells you if you want to go and how long.
- Use and maintain furniture or items that are in our home that belonged to the parents.
- Do not ask for too much money (wasteful).
- Helping the work at home.<sup>33</sup>

It is as found in the pergi belajar lyrics by Mrs. Sud, the song illustrates the obedience of a child to his parents.

*Oh, Ibudan Ayah, Selamat Pagi  
 Kupergi Sekolah Sampai Kan Nanti*

Lyrics of the song describe a child who honored his parents, before going to school to study a children greet their parents by words politely, then said goodbye.

*Every child is born in a state (carry) fithrah (sense of divinity and inclination to the truth), then both orangtuanyalah that shape the child into a Jew, a Christian, or a Zoroastrian. (HR. Bukhari).<sup>34</sup>*

Hadith clearly shows that the key actors in education is both parents. That is why parents, especially my mother received a degree as a *madrassa*, which is the venue for educational activities. In the hadith of the Prophet often found recommendation that parents nurture their children. For example, in the hadith which means; *Educate your son once by three concerns: love your prophet, loved his family and reading the Koran, because people bring (memorized) the Qur'an will be under the protection of Allah, in the days of no protection except for his protection, with prophets and lover. (HR. al-Dailami of Ali)<sup>35</sup>*

In *Akhlak* educating of children, especially young children, the elderly not only advise but also giving good examples, such as by way of responding to the good things committed by children. It is as it appears in the in the pergi belajar lyrics by Mrs. Sud.

Once a child were dismissed when they wanted to study, parents should respond with caring, giving advice to his son as in poetry;

*Selamat Belajar Nak Penuh Semangat  
 Rajinlah selalu Tentu Kau Dapat  
 Hormati Gurumu Sayangi Teman  
 Itulah Tandanya Kau Murid Budiman*

Above poem illustrate the full support of parents to their children who want to study, parents give discourses that to be a higher-performing student must begin with the spirit, the understanding of learning can be achieved if diligent in understanding the teacher's explanations, diligent in asking when does not understand.

*Latihlah Badanmu Supaya Sehat  
 Latihlah Batinmu Supaya Kuat  
 Tetapkan Hatimu, Gagah Berani  
 Selalu Gembira Dan Tulus Hati*

31 Samsul Munir Amin, *Menyiapkan Masa Depan Anak Secara Islami*, (Jakarta: AMZAH, 2007), hlm. 23.

32 Nurul Zuriyah, *Pendidikan Moral & Budi Pekerti Dalam Perspektif Perubahan (Menggagas Platform Pendidikan Budi Pekerti Secara Konteksual dan Futuristik)*, (Jakarta: PT Bumi Aksara, 2008), hlm. 30.

33 Nurul Zuriyah, *Pendidikan Moral & Budi Pekerti...*

34 Abuddin Nata, *Akhlak Tasawuf*, (Jakarta: PT RajaGrafindo Persada, 2009), hlm. 169.

35 Abuddin Nata, *Akhlak Tasawuf...*, hlm. 170.

Of the poem above, when children should go to school that when studying, is expected not only his intellectual abilities alone educated, but also moral, between science and morality had to be balanced, when someone only has a high science being offset by good morals, then he would be arrogant, thinks that he is the most powerful, and with the knowledge he will fool others. Supposedly, someone studying not for the purpose of showing off, pride, etc. But to be distributed to others, so that the knowledge obtained will be helpful.

*Oh, Ibu dan Ayah Terimakasih  
Ku pergi belajar sampaikan Nanti*

Having been advised by her parents, the child should be thanked as a gesture of respect or appreciation to her parents.

## 2. Akhlak Education Values to the Elder

*Selamat Belajar Nak Penuh Semangat  
Rajinlah Selalu Tentu Kau Dapat  
Hormati Gurumu*

In this poem parents also taught that a good student should respect their teachers as second parents who teaches a variety of science to children than parents. A child should respect older people, children can learn a lot from him. Older people typically have more experience than children, a child cannot dehumanize older people because of physical disability, poor, or whatever the reason.

## 3. Akhlak Education Values to Friends

Obligations of a Muslim is doing good to others, one of the rights of their fellow Muslims are silaturahmi and do good. Children from an early age should be introduced on the rights of fellow Muslims. Allah says in Qur'an surah an Nisa: 1,

مِّنْ خَلْقِكُمُ الَّذِي رَبَّكُمْ اتَّقُوا النَّاسُ يَتَأْتُوا  
مِنْهَا وَبَشَرٌ مِّنْهَا وَبَشَرٌ مِّنْهَا وَخَلَقُوا حِدَةً نَّفْسٍ

أَمْ لَوْ لَوْنُ الَّذِي اللَّهُ وَاتَّقُوا نِسَاءً كَثِيرًا جَالًا  
رَقِيبًا عَلَيْكُمْ كَانَ اللَّهُ إِنْ وَالْأَرْحَامِ بِهِ تَس

In connection with an attitude of mutual love and give love to our fellow human beings, if applied to life every day, then there is no hostility, quarrels and even fights. Each realized that his faith is not perfect, because the brothers should love one another, and love, as love itself.<sup>36</sup>It is also, as in the lyrics of "pergi belajar" by Mrs. Sud.

“...Sayangi Teman  
Itulah Tandanya Kau Murid  
Budiman”

Poetry in above illustrates, when studying or learning a child certainly socializing with friends. Therefore, children should cherish her friends should not be insulted, abused, and being that no other good. Because humans as social beings would always need other people, when a child does not behave well to his friend, then his friends did not want to help when the child is in distress.

Therefore, cherish your friends is very important. If we want a friend to care of ourselves while distress, then we must start with the care and respect of friends. Regardless of the future of our friend will reply with respect or not, it is no longer a matter for us, people who care and appreciate her alone is not necessarily rewarded like that, especially if a person is indifferent to her, and therefore better care and cherish your friends.

When we learn about mutual respect, we learned that part of the reward is knowing that we can be in love and we have the ability. One thing that becomes the source of happy is when we know that we are loved. One way we respect nature is to use what we already have and do not squander the earth results.<sup>37</sup>

Children at the time of the establishment of easily influenced by the behavior of his friends. Environmental influences may also dominate the child's personality. Through kelomponya, children learn to get along and

36 Muhammad Bin Shalih Aliutsaimin. *Hadis Arba'in Nawawiyah*. Terj Muhammad Azhar (Yogyakarta: Penerbit Cemerlang, 2011), hlm. 13.

37 Diane Tillman and Diana Hsu, *Living Values*

*Activities for Children Ages 3-7, Pendidikan Nilai untuk Anak Usia 3-7 Tahun*, Terj. Adi Respati, dkk. (Jakarta: PT Gramedia, 2005), hlm. 178.

communicate with others. Children tend to behave in accordance with the wishes of the group so that they seek to apply in accordance with the group's wish that its presence can be accepted. Children cannot be separated from the environment to be part of the process of education, but parents should teach the importance of environmental awareness.

Environment consciousness is an attitude of mind which animates and motivates a person, community, nation or state attention to the environment when they managing natural resources and the environment itself.<sup>38</sup> Selection of a good environment at this point is not easy, but it can still trying to establish. Parents can make their homes and home companions to educate children with Islamic behavior, as a community (group) that can be used to educate children to apply Islamic.<sup>39</sup> These habits can foster children's ability to distinguish between right and wrong. Of the public that, children are expected to receive supplies useful when he had to socialize with the public (public).

In this way it is possible the children affected from the outside environment. That influence will still be there, but a good influence will weaken the bad influences coming from outside. In the small community (family), ideas that deviate would be eliminated from the inside of the child from an early age. Thus, the idea of deviating had no time to grow and take root in the child.

To strengthen the ropes of affection between the children with friends, parents need to motivate their children to occasionally invite friends to come home.<sup>40</sup> When their son friends come, parents must show their excitement upon arrival. With such, parents can freely supervise their children in order to avoid friends who are not good.

When parents know their children are friends with the children who are not good behavior, so worried about their child to have a negative influence because it is not capable of directing her into favor, then the parents should immediately warned her to stay away

from her while explaining the dangers of friends with children who are not good, but neither should parents reminded in subtle ways, and can be understood by children.

### E. Conclusions

Song lyric is a very effective medium to transform the *akhlak* education values, especially *pergi belajar* lyrics by Mrs. Sud. To be able to explore the values moral education contained in the lyrics, it is necessary to know first meaning. The meaning of the lyrics can be determined through the theory of Ricoeur hermeneutics. Selection of the song lyric as a medium of education to transform the aims value, to create the best man (*Khaira Ummah*), which is not simply emphasize the transcendental value, but how education can be liberating and humanizing.

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38 Mujiyono Abdillah, *Fikih Lingkungan panduan spiritual hidup berwawasan lingkungan*, (Yogyakarta: Unit Penerbit dan Percetakan Akademi Manajemen Perusahaan YKPN, 2005), hlm. 4.

39 Adnan Hasan Shalih Baharits, *Mendidik Anak*

*Laki-laki...*, hlm. 180.

40 Adnan Hasan Shalih Baharits, *Mendidik Anak Laki-laki...*, hlm. 183.

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