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**An Discourse Analysis Educational Values Of Riau Folk Songs “Soleram”**

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**Abstract**

The study of language refers to discourse analysis. The researcher made this paper based on my discourse analysis to lyrics of Riau folk song entitled Soleram. It was interesting to analyze this song because the researcher really like the song Soleram of which this song's as the Riau folk song. The objective of this research was to know the pedagogical values particularly with regard to the morality contained in the lyrics of Riau folk song entitled Soleram. It was a descriptive qualitative text and it used semantic as the base theory which related on moral and educational values. The results of the researcher's analysis using semantics as a theoretical basis related to moral and educational values, the researcher found moral and educational values from the song Soleram: a. The first stanza of the song Soleram means the advice of a mother so that her child can maintain a sense of shame so that customs, honour, sharia, religion and good name are maintained. b. In the second stanza, it means that the child can establish good friendships, behave politely, and be loyal friends. c. It closes with the final verse which contains a message to preserve culture that reflects the identity of the Indonesian nation.

**Keywords:** Folk song, Pedagogical, Discourse Analysis

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**INTRODUCTION**

Songs are one of the manifestations of literary works, which contain words and are sung with a tune. Songs include literary genres because, the lyrics in song is part of a literary work (poetry), which contains the personal outpouring of a person about something that has been experienced, seen, or sung. According to Damayanti, Soetama, & Udayana, (2023) a song is an effective medium for conveying a message. The song is a form of expression for something previously seen, heard, or experienced. Songwriters frequently play with words and language to create the appeal and uniqueness of a song's lyrics when conveying their experiences.

Every nation has its own culture and cultural elements that strengthen and reinforce this culture. One of the most important of these elements is music culture. Music culture is a significant cultural feature that conveys a society's life struggle, interpersonal relations, values, communication with nature and feelings from birth to death (Turhan and Kova, 2012). According to Febriagazi & Sunarto, (2020) in their research concluded that folklore is a part of culture that is transmitted or passed down traditionally both in oral form and examples accompanied by signs or reminder aids. Based on this definition, songs are a form of oral folklore (folk songs).

In folk songs stored values of local wisdom which teaches through this media. Furthermore, Danandjaja (2002) defined that Folk song is one of folklore genre that consist of words and songs that circulated orally among members of a particular collective, traditionally and has many variants, one type of folksongs developed in society is social value. The category of folk song or “lagu rakyat” refers to a musical genre category in a choir competition representing a song from a certain region of a country. Initially, it is originated by the people of a certain region by a cultural definition, not a geographical definition, (Untung, Christiano, & Ganap, 2020). Folk songs are an important part of the intangible cultural heritage of many societies. They often reflect the history, traditions, and customs of a particular culture. Recent research has explored various aspects of folk songs, including their cross-cultural regularities of musical evolution (Savage, et al, 2022).

In the realm of education, songs can also be used as an effective learning media. The use of songs as media in the learning process learning process, requires students to be able to appreciate, analyze, and find the meaning and moral message contained in the song. The type of moral teaching itself can include life problems, and all issues concerning human dignity. Moral in songs is a hint that is deliberately inserted by the creator, related to matters concerning problems in human life. Moral can be interpreted as a norm that exists in society, where each individual must comply.

Madura lyric folk songs can be e classified in a half oral literature because the expression accompanied by music (Abd. Wakil, 2016). Same as the Madura lyrics folk songs, the Soleram song from Riau can also be classified in a half oral literature because the expression accompanied by music. Hutomo (1991) stated that oral literature is divided into

two parts namely the pure oral literature and half oral literature. The definition of pure oral literature is oral literature that is spoken purely by word of mouth. Meanwhile, half of pure oral literature is narrative oral literature assisted by other forms of art.

In research conducted by (Abd. Wakil, 2016), he examined educational values on Madura folk songs. In this study, he analyzed eight regional songs from Madura and of these eight songs, only three songs had educational moral values. So in this study, researchers are interested in researching songs other than Madurese songs, namely researchers will examine soleram songs originating from Riau

The journal titled "Discourse Analysis of Educational Values in Riau Folk Songs: A Study of 'Soleram'" delves into the rich cultural heritage of Riau, an Indonesian province, by focusing on the traditional folk song known as "Soleram." Folk songs have long been regarded as significant cultural artifacts, carrying within them the essence of a society's values, beliefs, and traditions. This research provides an insightful examination of the educational elements embedded within Riau's folk songs, shedding light on how these songs serve as valuable resources for learning and cultural preservation. By examining the educational values imprinted within these songs, it offers a compelling case for their integration into curricular and educational programs, showcasing how they can serve as a wellspring of knowledge and cultural preservation for generations.

The discussion in this article the researcher tried to review the pedagogical values particularly with regard to the morality contained in the lyrics of Riau folk song entitled Soleram. Finally, this study uses semantic as the base theory which related on moral and educational values.

## **METHOD**

The method of data analysis in this research was qualitative descriptive text. According to Creswell (2009) research design is plan the procedures for research to detailed methods of data collection and analysis. The function of research design is to ensure that the evidence obtain us to answer the initial question as unambiguously as possible. In this research, the writer used qualitative approach because this study focuses on analysis or interpretation of the written material in context. According to Moeloeng (2009), the analysis in qualitative research, concern in understanding the result of found data rather than

calculate the result of found data. The researcher tried to review the pedagogical values particularly with regard to the morality contained in the lyrics of Riau folk song entitled Soleram. In doing this analysis, the researcher used semantic as the base theory which related on moral and educational values. To conduct our discourse analysis, we will use a qualitative methods. We will begin by collecting data on the lyrics of "Soleram" and analyzing the language used in the song. We will then identify the themes and motifs that are present in the song, and use these to develop a framework for our analysis. Finally, we will use this framework to analyze the discourse of the song and identify the educational values that are embedded in it.

## **DISCUSSION**

### **Background of Soleram Song**

Soleram or Suliram is a traditional song of the Riau people. The song is found in other areas outside of Riau, and Malaysia which is a popular lullaby spelled Suriram also claims the song. The verses may take the form of Malay pantun with an ABAB rhyme scheme, but there are variations in lyrics and rhyme in different versions.

Soleram or Suliram is one of the Indonesian folk songs that attracted international attention, especially since The Weavers (an American folk music quartet) recorded the song in 1949. The song was later adapted by singers such as Pete Seeger and Miriam Makeba in 1960. In Indonesia, the song has been recorded by musical groups such as Orkes Irama in 1965 and D'lloyd in 1970. According to Danadjaja (2002) by adopting the theory of Brunvard (1968) states that folk songs or folksongs consist of words and songs, traditional in form, have many variants, and circulate orally in certain collectives. Based on the theory above, Lagu soleram is one type of regional literature from Indonesian literature.

Riau folk songs, particularly "Soleram," have been a significant part of the cultural heritage of the Riau province in Indonesia. The educational values of these songs have been analyzed through discourse analysis, which has revealed the rich cultural and historical significance of these songs. The discourse analysis of "Soleram" has shown that the song is not only a form of entertainment but also a means of transmitting cultural values and knowledge from one generation to another. The song's lyrics contain moral lessons, such as the importance of respecting elders, the value of hard work, and the significance of

community and social harmony. The discourse analysis of "Soleram" has also revealed that the song is a reflection of the Riau people's way of life, their beliefs, and their customs.

Moreover, the discourse analysis of "Soleram" has highlighted the importance of preserving and promoting Riau folk songs as a means of preserving the cultural heritage of the Riau province. The analysis has shown that these songs are not only a source of entertainment but also a valuable educational resource that can be used to teach children about their cultural heritage. By learning about the values and beliefs embedded in these songs, children can develop a sense of pride in their cultural identity and a deeper understanding of their place in society. Therefore, it is essential to promote the teaching of Riau folk songs in schools and other educational institutions to ensure that the cultural heritage of the Riau province is preserved for future generations.

### **The Meaning of Soleram Song**

A traditional Soleram song, this song has a deep meaning containing the message of parents to their children, love and friendship. Riau Province has historically been occupied by Malays from the Malacca peninsula since the time of the Srivijaya Empire, therefore since the Malay culture has developed in the area, it has become the dominant culture. The culture that lives and develops in Riau province is called Riau Malay culture.

#### **Soleram lyrics:**

Soleram, soleram,  
Soleram anak yang manis  
Anak manis janganlah dicium sayang  
Kalau dicium merahlah pipinya  
Satu dua tiga dan empat  
Lima enam tujuh delapan  
Kalau tuan dapat kawan baru sayang  
Kawan lama dilupakan jangan

The meaning of the traditional song "Soleram" from Riau is the meaning of the song Soleram. The meaning of the song Soleram:

- a. The first stanza of the song Soleram means the advice of a mother so that her child can maintain a sense of shame so that customs, honour, sharia, religion and good name are maintained.

Shame is the culture of the Indonesian people. Likewise, Islam instills shame. A culture of shame is self-control to be kind and fair. The teaching of shame can prevent disgraceful actions so that it can increase the level of faith. Shame is very important to protect oneself from disgraceful actions. A person who has a sense of shame will not want to participate in immoral acts such as stealing, committing adultery, consuming alcoholic beverages. What this means is that shyness makes a person have honor and self-respect. That means the person also keeps his religion. For example, a person who is embarrassed when he gets angry means he is protecting his religion, a person who doesn't want to steal because he feels ashamed means he is protecting his religion. People who are shy also indicate that they have honor, self-respect and noble morals.

- b. In the second stanza, it means that the child can establish good friendships, behave politely, and be loyal friends.

The role of friends is important for everyone, especially when they are lonely and facing various problems. This condition makes friends considered the most important and loyal figures in all situations. Being good to friends is certainly not an easy thing. When establishing a friendly relationship, you must be able to maintain a good attitude, so that it is solid and can run harmoniously.

- c. It closes with the final verse which contains a message to preserve culture that reflects the identity of the Indonesian nation.

Our obligation as Indonesian citizens is to provide proof of this statement and at the same time prevent negative changes. We as Indonesian citizens must be responsible for the jargon of our country's identity. By loving culture, we will contribute to preserving it too.

Soleram is a popular song with a very deep meaning. Soleram in Riau is sung by a mother to her child and contains a proverb. The song is about love and friendship, and contains a message to her son who is about to go to sleep. The mandate is to maintain honour, self-respect and defend being as a culture. In addition to fostering a sense of shame, Soleram has lyrics that educate to always connect the rope of brotherhood and avoid divisions

between groups. It closes with a final well that contains a message to preserve the culture that reflects the identity of the Indonesian nation.

## **CONCLUSION**

Regional songs refer to music or songs that originate from a particular region or area. These songs reflect the cultural identity, traditions and daily life of the people in the region. Usually, folk songs are passed down through generations and become an important part of local culture. As a folk song, Soleram has an important role in preserving and passing on Riau's cultural identity from generation to generation. It's simple yet meaningful lyrics, as well as its distinctive melody, create an immersive experience linked to the history and life of the local community. The results of the researcher's analysis using semantics as a theoretical basis related to moral and educational values, the researcher found moral and educational values from the song Soleram:

- a. The first stanza of the song Soleram means the advice of a mother so that her child can maintain a sense of shame so that customs, honour, sharia, religion and good name are maintained.
- b. In the second stanza, it means that the child can establish good friendships, behave politely, and be loyal friends.
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