

The Value of Parents' Image in Seven Batak Toba Songs (Literary Art Study)

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Abstrak

Penelitian ini bertujuan menganalisis nilai-nilai tujuh lagu daerah Batak Toba yang diajukan oleh laki-laki Batak Toba kepada orang tuanya. Tujuh lagu yang dianalisis cukup populer di kota-kota besar di Indonesia, malah dibawakan dalam bahasa daerah. Disebut laki-laki Batak, khusus dari Batak Toba di Jakarta atau kota-kota besar di Indonesia adalah perantau yang berasal dari daerah Toba Samosir. Mereka yang datang ke kota sering ingin kuliah dan bekerja. Meski bertahan lama di kota, ikatan antara mereka dengan orang tua di kampung halaman terjalin kuat dan terlihat dalam bentuk karya sastra anak perantauan berupa lagu. Penelitian ini membahas pendekatan kualitatif yang difokuskan pada chorus atau referen dari setiap lagu. Data dikumpulkan dengan membaca lirik dalam bahasa Batak Toba, menerjemahkan ke dalam bahasa Inggris, dan menganalisis nilai-nilai dalam setiap lagu berdasarkan esensi terjemahan, budaya, dan pesan. Makna kalimat metamorf dalam lagu ini mengandung nilai-nilai budaya Batak Toba yang terwakili dalam kalimat metamorfosis yang perlu diterjemahkan agar memiliki makna yang sangat baik, baik dari segi makna terjemahan, budaya budaya, maupun pesan moral. Lirik lagu ini dibuat dengan ekspresi emosional yang bahkan mewakili pria Batak Toba pada umumnya.

Kata kunci: *Lagu Batak Toba, Budaya, Kearifan Lokal, Imaji*

Abstract

This study aims to analyze the values of seven Toba Batak folk songs proposed by Toba Batak men to their parents. The seven songs analyzed are quite popular in big cities in Indonesia, even though they are performed in regional languages. Called Batak men, specifically from Batak Toba in Jakarta or big cities in Indonesia are immigrants who come from the Toba Samosir area. Those who come to the city often want to study and work. Although they last long in the city, the bond between them and their parents back home is strong and can be seen in the literary works of overseas children in the form of songs. This study discusses a qualitative approach that focuses on the chorus or referent of each song. Data was collected by reading the lyrics in the Toba Batak language, translating them into English, and analyzing the values in each song based on the essence of the translation, culture, and message. The meaning of the metamorphic sentence in this song contains Toba Batak's cultural values which are represented in the metamorphic sentence that needs to be translated so that it has a very good meaning, both in terms of translation meaning, cultural culture, and moral messages. The lyrics of this song are made with emotional expressions that even represent Toba Batak men in general.

Keywords : *Toba Batak Song, Culture study, Local wisdom, Image*

INTRODUCTION

Many arts can be used to convey messages, together with songs. The use of flattering phrases, praise, and longing is utilized in a tune to beautify the imagination of the songwriter and listener. This is additionally finished for the medium of poetic expression generated by means of the usage of the emotions and instances of the songwriter which also can be experienced by way of the tracked listener. Sayuti argues that music lyrics, as well as creative works, can be visible in four strategies, in particular: as an expression of the poet/private man or woman; because of the arena in words; as a re-advent or mirrored photograph of truth; as something that is desired or capable of benefit nice goals for song listeners (Iswani et al, 2017).

The poetic phrases of the song are a significant form of private expression of specific feelings and conditions that cannot be expressed in a concrete or actual manner. Those phrases also are the end result of the imagination of the songwriter who can also invite listeners to assume and feel the way of the track sympathetically and empathically simply , so poetic phrases can make stronger the emotional element of the listener. Aminuddin (2000) argues that the selection of poetic or emotional words may be pondered by means of the writer via the usage of empty symbols/symbols (symbols with common revel in) or personal symbols/precise symbols indicating that those symbols are with new diction from the writer's creation. This suggests that the presence of poetic and emotional terms may have an effect on and invite listeners to apprehend the content fabric and message of a track (Sundusiah et al, 2018).

According to Sayuti (2002), music poetry is an imitation, reflected picture, or photograph of the sector and human life. This information displays that song poetry is fixed of summary words that pursue to govern precise emotions into concrete topics that can be imagined. Poetic words which are probably frequently used in songs can also mirror the lifestyles of the writer with the purpose that the listener can have a look at and sense the matters experienced with the aid of the listener. This stuff display that the phrases in a track should make it simpler for writers and listeners to symbolize, reflect, and educate their feelings openly without on the lookout for approval or records from others.

In linguistic study, song poetry is a set of phrases that may interpret the sentence itself (Batiran, 2011). The phrases in the song poems are made with appropriate phrase choices and associations. This indicates the function of poetic language, particularly the characteristic of describing the which means contained within the symbol of the language itself. As a mirrored image of deeper meaning, the lyrics of the tune are also associated with fact, so although it is unusual to assume the message can still be understood. Things like this may be located in diverse song lyrics in Indonesia which can be very liked by way of youngsters.

Giving meaning to music lyrics wishes to be analyzed in step with the strata of music norms. To be able to research, the author desires information on the language code gadget and cultural code in order that the means may be understood uniquely. In understanding the language code, the phrases in the music lyrics which have a poetic meaning, word meaning, norms, and strata evaluation, the author uses the expertise in the figurative language code or figurative meaning. The use of figurative phrases in song lyrics can convey the creativeness of writers and listeners to life. Aisah (2009) believes that conveying implied messages can also be figurative or know-how in understanding the content of textual content. By means of knowing the composition and context of track lyrics, listeners and readers of tune lyrics can apprehend nicely the object or motive of the track is made. With the presence of an implied message, the means of a sentence that cannot be defined in phrases can be imagined via the listener. Ingenious figures of speech may be fashioned in metamorphic sentences.

The dialogue of the style of folk songs is the same as the cultured component, namely the beauty factor of the form of expression. Although in reality, the style of a track is not most effective related to the element of splendor, style is one of the methods and is utilized by poets and songwriters to achieve and deepen meaning that is going past the means of the written word. The fashion of the tune is the overall technique used when the

usage of language. This shows that language style acts as a way, technique, and or strategy used for communiqué functions. Unlike the lyrics of the Indonesian country-wide anthem, the lyrics of Batak songs, especially Toba Batak songs, often use implied sentences. Toba Batak's song lyrics are regularly played within the theme tune. Popular domestic films that use Toba Batak-themed songs and lyrics along with *Pariban* (2019), *Toba dreams* (2015), *Rembulan di atas Kubur*(2015), and others. even though the words and the tone sound quality to most people, regularly the understanding of the lyrics of Batak songs which is an implied message is addressed to human beings of the Toba Batak ethnicity.

Songs in the form of implied messages are often sung by Toba Batak youths to be conveyed to their parents in their hometown. The songs are intended to strengthen their personal life towards their target and their goal to migrate to other people's lands, in this case to big city areas that are not the original land of the Toba Batak people. This song is sung for parents to remind young people about who they are and where they come from. In the Sustainable Development goal, which focuses on strengthening the character of human resources, by understanding who they are will arouse a sense of love for the homeland, especially the area of origin. In its essential experience, literary works may be interpreted as images of cultural lifestyles created in the shape of the author's creativeness and creativity. Events in literary works, in this example, the devices which is probably a group of songs are poetic mind or matters that train existence reviews. A set of songs as written works that is probably a part of a literary form wherein there are messages and behaviors skilled and created by way of humans. Training can be drawn from the literature simply , so the benefits can be taken as a manual for living a better lifestyle. Literature, in this example, humans songs, is frequently understood as a try to represent actual sports. Frequently, literary works are understood as imitations and imitations of actual activities at the time of writing.

In step with Wibowo (2013), literary works can constitute cultural and cultural values and network organizations as a material shape of expression of human enjoyment. This is additionally supported by Saptawuryandari (2015) who argues that literary works can display the shadows of actual and knowledgeable social life. From this statement, literary works cowl the lives of individuals, society, the environment, and activities that rise up. Literary works in Hurdjana's view (Nurhajarini & Suyami, 1999) have critical thoughts or messages expressed through their authors because of the truth these works were no longer created abruptly without a motive.

In its impact and characteristic, literary works have numerous roles. Inline with Teeuw (2003), literary works act as an evaluator of the social adulthood of readers who are considered capable of formulating morality and human individual. As a substitute, Damono (1984) argues that literary works are signs created by using the usage of authors that intend to be understood, liked, and used by various factors of society, especially college students as readers. Literary works additionally can be a medium that has a reciprocal relationship among people and distinctive human beings in their social environment. It's miles was hoping that the writer's literary merchandise can become part of the network and can be used to beautify the satisfaction of existence.

The focus of value in this study is the value of character education. To complete the understanding of character education, in the Decree of the Minister of National Education (2011), the development of character values is carried out through a systematic and integrative approach. The development of these values must also involve families, education units, government, civil society, legislators, mass media, business, and industry. The Ministry of National Education has determined 18 values of character education. These values are sourced from religion, Pancasila, culture and national education goals. Taken from the Decree of the Minister of National Education (2010), the values in character education are: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the homeland, respect for achievement, friendliness, tranquility mind, love learning, care for the environment, care about social and responsibility.

All the main character education values are also expected to be present in all literary works, including films. According to Sudrajat (2011), the word character has a meaning

which means to draw or explain something. In that sense, when viewed from the educational context, character education shows activities to describe personality, traits or things that distinguish other people. Supporting this, Gufron (2010) explains that character can explain the character, identity, and personality that characterizes actors in a film. These characteristics were transcribed by researchers as values, interests, emotions, and moral principles of each songwriter. Thus, these traits can be interpreted as a statement by finding complete cohesion between songwriters and lyrics. The songwriter presents song lyrics as an imaginative work that can reveal human aspects in depth with a subtle presentation. Not only as a means of entertainment, song is also a form of literary work that describes aspects of life and character values that educate in life and directs the audience about good morals to follow and bad ones to avoid.

The terms traditional music and traditional songs are expressions of regional literary works. They are an extension of the traditional term, coined or collected by indigenous peoples in describing the uncultured traditions, customs and superstitions of the class. Regional songs are songs or music that come from a certain area and become popular sung by people from that area and others. Regional songs usually refer to songs that have a certain rhythm to an area. There are folk songs that are becoming popular in all countries broadcasting by various media. Some of the characteristics of folk songs include the following:

1. Tells about the environmental conditions or the culture of the local community which is strongly influenced by local customs.
2. It is simple so to learn traditional songs does not require sufficient musical knowledge such as reading and writing musical notes.
3. The author is rarely known, unless the song was made in the modern era.
4. It contains the values of life, elements of social togetherness, and harmony with the surrounding environment.
5. The difficulty of being sung by someone from another area is due to the lack of mastery of the local language/dialect so that the appreciation is not optimal.
6. It contains unique and unique life values.

Ende-ende tu natorashu literally means song for my parents. Most of the songs that are sung traditionally describe the situation and population of the area. However, in this study, the songs performed in the local language by the Toba Batak youth were addressed to their parents. All the songs to be learned are still playing today. However, the songs will be translated, analyzed and assessed by researchers, so that the true meaning and essence of traditional songs will be understood by Toba Batak people who do not understand the language or even foreigners.

METHOD

Research methods or techniques are one of the most important components in research. According to Ulber (2009), research methods are scientific steps used to find solutions in a subject matter. To support this opinion, according to Sulistyono (2006), the research method is the procedure used to achieve the final goal. The data analysis research technique used is descriptive qualitative in accordance with Mahsun's (2011) theory. The research model used aims to obtain complete results regarding the object of the problem according to the researcher's view. Qualitative research relates one theory to another between ideas, perceptions, and research understanding. According to Putu (2003), qualitative research is generally designed as a basis to provide experience and meaning from the results obtained in the research field. In this study, the author uses a qualitative narrative research method. The subjects in this study were seven local language songs which were addressed to parents in their hometown. The songs are:

1. *Mardalan Ahu Marsada-sada* written by *Tilhang Gultom*
2. *Dang Hasahatan Burjumi Inang* written by *Dompok Sinaga*
3. *Host of Pangintubu* written by *Charles Hutagalung*
4. *Unang Manarita Ho Inang* written by *Korem Sihombing*

5. *Tangiang Ni Dainang* written by Tagor Tampubolon
6. *Ingkon Borhat* by Diara Jatoman Simare-mare
7. *Amang Na Burju* written by Abidin Simamora

The research method used is a qualitative narrative method with data validity carried out by triangulation of data and theory. At the data collection stage, the author uses analytical techniques with steps (a) collecting data by collecting library materials and reading song lyrics as a whole, (b) translating songs in Batak Toba into English (c) analyzing meaning and finding values.

RESULTS AND DISCUSSION

***Mardalan Ahu Marsada-sada* written by Tilhang Gultom**

*Mardalan ahu marsada-sada
Laos in langlang i do au tarlungun-lungun
Manetek ilukki da host da sian eyes
Marningot langanghi da host laos so marujung*

I walk alone in a lonely place
I feel sad
Mom, tears are falling down your cheeks
I remember my endless journey

*Suman ma au partudosanna
Tu Sanggar Sanggar Sangkambona Host Na Sai Madudung
Na meol-eol i da host diullus alogo
Songon bulungni host na sai madudus*

I'm like a parable, mother
A cheerful adrift
Swaying in the wind
Like a bamboo leaf, mother
who always fall

Ref:
*Ullushon ullushon ullushon au alogo
It's good to forest dainang outside na dao
dainang tibu do au ro spiritual post
Sian tano parjalangan in luat na dao*

Blow me, blow me, blow me, oh wind
Until you arrive at a distant hometown
Mom, rest assured I will be home soon
from a distant land across the sea

Value Analysis: Although the English sentence doesn't really represent the deeper meaning of the song, the point is still observable. This song is about the struggle of a child who is almost desperate in dealing with his daily life. In daily activities, the man expresses his desire to meet his mother by using metaphorical words in saying the wind blows until it reaches his mother. This song symbolizes a man who only lives in a big city for a few years. The value of this lyric is the honesty that most men don't really want to show their desire to miss their mother. By singing an honesty song for parents who miss their hometown, another deeper meaning of this song is that a mother is just a mother whose child can be trusted to strengthen, enlighten, and encourage her life.

Dang Hasuhatan Burjumi Inang written by Dompok Sinaga

*So nanggo sae dope na holom i
Nga hehe ho in sian podomanmi
Mangalului dalanni ngolu i
ho na sa tolap gogom
Asa tung boi sikkola gellengmon*

The darkness is not over yet
You have woken up from your sleep, Mother
Earn a living
Do everything in your power
So that our children can go to school

*Sipata do mandele ho host
Alani halojaon sude sitaononmi
Maridi hodok ho di tonga borgin i
Tompu muse da parsinuan i
Borhat dao tu haroburan i*

Sometimes you complain
Because I'm too tired to suffer
Midnight sweat bath
And suddenly dad
Leave forever

*Gabe ampe tu ho sude nasa na rikkot di ngoluta i
Alai patient do ho di si, tupa do sasude dibahen ho Hostess nauli
dang hasuhatan song au
Sude burjum sude lagum pambahenanmi tu au Hostess nauli
basa laos tung mamora au
Dang sae ho i paulajami tolap*

All the necessities of life are finally on your shoulders
But you are very patient; you can take care of everything
My good and priceless mother
All your kindness and your struggle for me
My mom is good, even though I'm rich
That's not enough, can't recover your tired breath

*Ho da barju mauliate ma hudok gomos
In sasude poda na niajarmu
Host pangintubu alani gomos ni tangiangmi Taruli
hami on di parngoluan on
Ganjang ma age mi saur matua ho
Sada do hami akka pinoppar mu pature- ture ho*

My good mother, I'm very grateful
for all the advice you teach
My dear mother, thank you for your sincere prayers
We succeed in this life
May you live long and old
We will be one heart to take care of you

Values Analysis: This song depicts the thoughts of a boy reminding himself to see his mother standing as a single parent. The lyrics specifically describe the struggle of a woman, instead of earning a living for daily needs, she also educates and teaches her children to face a difficult life. The boy in this song shows a love of learning and understands the responsibility to face life no matter how difficult it is. Another value found is the mother's hard work to be responsible as a parent by knowing that her husband must be responsible for his death.

Host Pangintubu by Charles Hutagalung

*Inang panngintubu
Mansai malugun do rohakku ale inang
Marabur ma ilukku
Molo huingot sude na dangol i*

Mother...
I really miss my heart, my mother
Tears flow
If I remember all the misery

*Sai naeng mulak my rohak
Alai so tarbahen au dope ale inang
Aha ma hangalanku
Umbahen so bolas marujung sangkaphi*

My heart always wants to go home
But I can't realize it yet, O mother
What are my weaknesses?
So that my dream has not been achieved

Chorus:
Tongon ma tahe sibaran lapung i Gabe jaloon sude na parir i Di seleban i tarpunjung
au inang So double na ro holan na bernit i Really emptied my fate All pain must be
accepted

I was left in this foreign land, Only pain comes double
Ho tonggohon au Tonggohon au tu Mulajadi Na Bolon i
Sai dapot parngoluan i Ma au di ranto tano bariba i, Pray for me, mother
Pray to the great God, I hope I earn a living on the beach across the sea

Value Analysis: This song describes a man's misery in life. He asks through this song that his mother prays for him. The value that researchers can find is about religiosity which is shown in the lyrics asking children to ask for help. The man wants to fulfill his dream to make his mother proud by making him his son. He planned to return home to meet his mother, but knowing this he knew it would be his weakness. However, she knows her responsibility that she has to overcome all struggles and chooses to go to another country to succeed in her life and pursue her dreams with the help of her mother's prayers.

Unang Manarita Ho Inang written by Korem Sihombing

*Ho pangintubu, ho nauli song
Unang sai manarita ho tu au
Ala so boi tarbahen au
Mulak mandulo ho inong
Sotung dirippu ho inong
Toisni rohanghi na marnatua-tua*

Paposma rohami huingot do ho inong

Mother who gave birth, kind mother
Don't always regret
Because I can't
Come home to see you
Don't you think?
Ignoring parents
Rest assured mom, I always remember you

Agile diboto ho, daoni pangarantoanhi
Dang boi sihumisik na otik
Na lahohargahu da inong
Mandulo ho tu hutami
Jala nungnga torop maribur Pahompumu
figures on na laho suanggunonhu
Dang boi be da inong songon na uju i

You know clearly, I'm far overseas
Can't get a little money
to go home
visit you in the village
Already a lot
I have to bear your grandchildren
Can't be like before, mother

Chorus:
Tangiang name gogointa
Da tu Mulajadi Na Bolon i
Asa dilehon hahipason
Jala tiur dalanni ngolu i
Anggiat tumibu da inong
Pajumpang dohot ho
Sude figures pahompumon
Nang dohot helamon

We just pray a lot
To Allah the Greatest
To be given health
And illuminated towards life
Hopefully soon
to meet you
Include grandchildren
and your son-in-law

Value Analysis: This song describes the difficulty of a man to go to see his mother in his hometown. However, due to less money and responsibilities towards his wife and children, the man asked for understanding that he could not go home. Little value can be shown about how democratic the family is shown because of his consideration to meet his mother or survive for his small family. This song also shows the value of religiosity because of their prayers for health and shows a good direction in daily life.

Tangiang Ni Dainang written by Tagor Tampubolon

*Tangiang dainang i ni
Na parorot tondinghi
Manang Didia pe au Manang Didia pe au*

Watch the mother's prayer

Always take care of my soul
Wherever you are
Wherever you are
Always update

*Nang sipata wrong au
Tartuttuk au being stepped on
Diboan ho on your tagiang
Diboan ho on your tagiang
Hu na burju*

Even though sometimes I make mistakes
Hit the road
You carry it in your prayers
You carry it in your prayers
O my good mother

Chorus:
*Hudai na tonggi di parngoluan on
Upa ni lojami humonghop gellengmon
Mauliate ma inang
Di sude pambahenanmi
Penggeng saur matua
Penggeng saur matua
Paihut-ihut hami*

I enjoy the beautiful things in life
Your tired fruit fights for your child
Thank you mom
For all your sacrifices
Happy old age
Happy old age
Friends with us

Value Analysis: This song describes a man's wish for his mother for her daily prayers at all times. This shows the value of religiosity by expecting a lot before and after activities even though he knows he sometimes makes mistakes. He also puts himself in peace of mind knowing that his mother is doing well and wishes her a long life.

Ingkon Borhat by Diara Jatoman Simare-mare

*O host pangintubukki
Patience ho amang
O Amang parsinuanhu
Borat do rohakki
Lao marjalang
Alai ordered ho do
Ingkon borhat anakkonmon*

Be patient, mother
O mother who gave birth to me
Be patient daddy
O father who made me
My heart is heavy
Go abroad
But you ask
Your son has to go

*Dang mabiar au marhansit in na dao i
Manang na gabe holan in huta rohakki
Alai huida do nungnga matua ho
Atik songgot na so tardodo roha
Aha be in au*

Not because I'm afraid to go to war abroad
Or because I want to stay in the village forever
But I see you are old
If something unexpected happens
Is it mine?

Reff:
*Ingkon borhat ma hape
Borhat marjalang anakmon
Ingkon borhat do hape
Alani hapogoson i amang host
Poda dohot meme i
Angkupni tangiangmi
Ima laho bohalhi
Di tano parjalanganhi Paima
ma tibu do au mulak
Mamboan barita i las ni
roha Must go Pos ma*

Leaving your child
Gotta go apparently
Departing because of poverty, mother and father
Advice and advice
With your prayers
That's my lunch
On foreign land
Wait for me to come home soon
Bringing good news
Trust me

Value analysis: This song describes the departure of a man to go to another city or country and leave his parents. The value of this song is about independence and hard work in his life to achieve his dream even though he knows his parents are old. He tries to succeed on his own knowing that grief will be brought along on his journey. He promises to come back and asks his parents to stay alive until he returns as a successful man.

Amang Na Burju written by Abidin Simamora

*Damang i na burju i
Na lambok manroha i
Ido na manogu-nogu au
Sian na metmet sahat tu nuaeng
Sai disarihon au*

Very good father
The gentle one
That's what guides me
From childhood until now
I always pay attention

*Dang hea holsoan i
Mamingkiri ngolu i
Asking for poda numbers i
Tu sude gellengna i
Gabe bohal i di parngoluan nami*

He never complains
Thinking of life
Embedded all suggestions
For all her children
So stock in our life

Chorus:
*Nga marniang beef
Nang stooped tanggurungmi
Holan lao parsikkolahon au
Ditaon ho sude na hansit i
Mauliate ma
amang In sude pambahenanmi
Nungnga sahat be tutanganhi
Saut sude na pinarsinta i Your*

Your body is thin
And your back is crooked
Just to send me to school
You bear all the pain
Thank you dad
For all your care
It's in my hands
Achieved all goals

Value analysis: This song describes a man who admires and thanks his father for taking care and taking responsibility for himself as his son. He demonstrates the value of peace of mind by knowing that even though his father is getting old and weak, he still finds his father in good condition.

CONCLUSION

Based on data analysis, it can be concluded that the seven Toba Batak songs represented by parents have educational value. After being translated into English, although the translation itself is not enough to better explain the value of all the songs, regarding the various forms of songs as objects taken from seven songs in the Toba Batak language, they

have (1) religiosity, (2) honesty, (3) discipline, (4) hard work, (5) independence, (6) democracy, (7) friendliness, (8) peace of mind, (9) love of learning and (10) responsibility.

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