

ADOLESCENTS' RECEPTION OF KI BATA KI DUMONDALIO SONG AND ITS CONTRIBUTION TO COMMUNITY CHARACTER BUILDING

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Abstract : This study aims to explain the reception of teenagers in Ambang 1 village, Bolaang Mongondow, towards the cultural values contained in the Bolaang Mongondow folk song entitled *Ki Bata Ki Dumondaloi* and describe the implications of the research results for the value of character education in the song. The research method used is qualitative with a literary reception approach. This research was conducted in Ambang 1 village, Bolaang Mongondow, and involved 16 teenagers as research informants. The results showed the following findings: 1) Of the 16 respondents, 13 of them had memorized the song *Ki Bata Ki Dumondaloi*. 2) Teenagers' reception of the meaning of the song lyrics showed that all respondents knew the meaning of the song lyrics. 3) Teenagers are able to perceive the implications of the song content and relate it to the current situation. 4) There are differences in the perception of the song content related to whether a girl can visit her boyfriend's house or not. 5) The majority of respondents perceived it with sadness if a girl came to her boyfriend's house and was scolded by the boyfriend's parents. 6) Some respondents perceived it based on the Mongondow customary rules that still apply, where a girl should not come to her boyfriend's house, while others perceived that it is allowed. Thus, the Bolaang Mongondow folk song *Ki Bata Ki Dumondaloi* has a contribution in shaping the character of Mongondow ethnic young women by emphasizing the values of manners, friendliness, and politeness in their relationships.

Keywords : *Literature reception, Character building, Ki Bata Ki Dumondaloi*

INTRODUCTION

Literary reception is a theory of studying literary works that places the reader as the giver of meaning based on the context and life experiences faced. Literary reception does not only understand the form of a literary work in the historical landscape with regard to its understanding. Theoretically, literary reception demands that an individual work be part of a series of other works to determine its meaning and historical position in the context of its literary experience. The reader's experience

indicates that literary texts offer various effects to readers who vary in terms of their experience in each period or era of reading. The reader's experience will create a cohesive orchestration between the reader's new response and the text that brings it into the reader's reading activity. The reception method seeks to examine the responses of each period, namely the responses to a literary work by its readers (Pradopo 2007: 209). Diverse readings in different time periods will show different effects. The reader's experience will create a cohesive orchestration between the

reader's new response and the text that brings it into the reader's reading activity.

Literary works are a form and result of creative art work whose object is man and his life using language as a medium. As a creative art that uses humans and all aspects of life, it is not only a medium for conveying ideas, theories, or systems of thought but also a medium for accommodating human ideas, theories, or systems of thought. As a creative work, literature must be able to produce beautiful creations and try to channel the needs of human beauty (Pabur, *et al.*, 2023).

Literature is a creative activity of a work of art. Maru (2009) states that the essence of literature is a form of creative art work whose object is man and his life and uses language as a medium. The existence of literature can also maintain and even continue the traditions of a nation, especially the way of thinking, beliefs, habits, sense of beauty of language, and forms of culture. Indonesia as a pluralistic nation has a unique socio-cultural system. Indonesia as a large nation has a value system from the culture of Indonesian society. This value system binds people to behave. Indonesian culture is all national cultures, local cultures, and cultures of foreign origin that have existed in Indonesia before Indonesia's independence in 1945. Indonesian culture can also mean that Indonesia has a variety of ethnic groups and diverse cultures such as regional dances, traditional clothing and traditional houses. Indonesian culture not only includes indigenous cultures, but also includes indigenous cultures that have been influenced by Chinese, Arabic, Indian and European cultures.

Culture affects many aspects of human life. Culture influences religion, politics, customs, language, buildings, clothing, and even works of art. The culture of Indonesian society is so interesting,

because every tribe in Indonesia has a cultural system developed by the people in each tribe and region. The cultural system is reflected in the creativity of the individual owners of the culture to produce cultural products, such as behavior, objects (material), art, and literature. As a tribe, Bolaang Mongondow has its own distinctive and unique culture. The culture of the people of Bolaang Mongondow is reflected in various cultural products of the local community. For example, works of art and literature that depict the culture of the people of Bolaang Mongondow. These works can be seen in the lyrics of songs in the Bolaang Mongondow language. These song lyrics, when sung, have aesthetic value, but also imply important life messages. Therefore, it is interesting to conduct a scientific study of the life values contained in songs in the Bolaang Mongondow language. This research enriches the repertoire of efforts to explore the values of the life of the Bolaang Mongondow people such as the research conducted by Tiwang, Loho, Polii, (2022) on the values of life in the songs of Bolaang Mongondow. Educational Values of Salamat Poetry in Traditional Wedding Ceremony of Bolaang Mongondow People and its Implication for Students' Character Building.

One of the most popular and frequently sung folk songs in Bolaang Mongondow is "Ki Bata Ki Dumondaloi". This research discusses folk songs from Bolaang Mongondow. The song was chosen based on certain criteria including being in high demand by the community, a song that is considered popular, and of course contains a lot of meaning. The song is titled *Ki Bata Ki Dumondaloi* (The Beautiful One Goes Here and There). The song tells the story of a beautiful girl who is anxiously waiting for a guest to arrive, but the guest does not come, making the beautiful girl sad. This song is often sung

by young people in the village of Ambang Bolaang Mongondow. The lyrics of this song are so simple, but have an important message, especially for young people. Therefore, as part of the youth in Ambang village, the researcher is interested in examining the adolescents' reception of the song "Ki Bata Ki Dumondaloi". This research seeks to explore the reception of teenagers living in Ambang village towards the cultural values contained in the song based on the review of literary reception.

This research is directed to describe the reception of adolescents of Ambang 1 Bolaang Mongondow village towards cultural values in the Bolaang Mongondow folk song *Ki Bata Ki Dumondaloi* and to describe the implications of the research results for the formation of character education values for the Ambang 1Bolaang Mongondow village community.

RESEARCH METHOD

This research used qualitative methods. This research was conducted in Ambang I village, Bolaang Mongondow. This research was conducted from November 2021 - December 2021. The data source of this research is a group of teenagers who live in Ambang I Bolaang Mongondow Village as primary data. The researcher set 10 teenagers as research informants to find out their reception of the content of cultural values in the song *Ki Bata Ki Dumondaloi*. The song *Ki Bata Ki Dumondaloi* has no known creator, which was popular in the 1960s.

The data collection techniques used in the research are observation and interview, and documentation. Observation was used to collect data on how Ambang Village teenagers sing the song *Ki Bata Ki Dumondaloi*. Interviews were used to obtain data on teenagers' receptions of the cultural values contained in the Bolaang Mongondow folk song *Ki Bata Ki*

Dumondaloi. Documentation was used to obtain data on the study of the song *Ki Bata Ki Dumondaloi* in written manuscripts.

In this study, the instrument is the researcher himself as the main instrument. Researchers are assisted by data collection tools as data collection instruments in the form of observation sheets, interview questionnaires, and document analysis sheets. The data analysis technique uses qualitative analysis techniques, which include four main rarities as follows.

1. Presentation of data, where data obtained through observations, interviews are presented. Researchers made observations of informants singing *Ki Bata Ki Dumondaloi* again. Then conducted interviews with teenagers in Ambang village who were used as informants regarding their understanding and interpretation of the content and meaning of the folk song *Ki Bata Ki Dumondaloi*.
2. Data reduction, where the data that has been presented is simplified to match the research data with the research objectives. The data presented is the data from observations and interviews that have been transcribed in the form of teenagers' answers to questions asked by researchers about their interpretation and meaning of the song *Ki Bata Ki Dumondaloi*.
3. Verification, where the data that has been presented and reduced is re-examined accurately, to get the expected data, so that it can answer research questions regarding the reception of teenagers in Ambang village towards the content/meaning of the song "Ki Bata Ki Dumandaloi".
4. Interpretation/interpretation, where after verifying the results of the data analysis that has been presented, it is continued by interpreting/interpreting data regarding the reception of

adolescents in Ambang village regarding the content/meaning of the song *Ki Bata Ki Dumondaloi* so that the research problem formula gets an accurate answer according to the data collected such as what the reception of Ambang 1 village adolescents towards the content/meaning of the song *Ki Bata Ki Dumondaloi*.

5. Conclusion and verification.

FINDINGS AND DISCUSSION

Findings

The folk song *Ki Bata Ki Dumondaloi* is a song of young people who yearn for the presence of a lover. A teenage girl who has dressed up nicely, waiting for the arrival of a man of her heart's desire. But after waiting for so long, the man she was waiting for did not come. The teenage girl named "Bata" felt a deep sadness, so without realizing it, her tears fell down her chin.

Based on the results of interviews with informants from among teenagers who were used as data sources in the study, data were obtained regarding the reception of Ambang village teenagers to the song *Ki Bata Ki Dumondaloi*. In the folk song Bolaang Mongondow *Ki Bata Ki Dumondaloi*. Informants' reception of cultural values in *Ki Bata Ki Dumondaloi* who live in Ambang village. From the answers of 16 informants who were used as data sources, after being analyzed, findings were obtained regarding the reception of teenagers in Ambang village regarding the song "Ki Bata Ki Dumodaloi. The teenagers of Ambang 1 village have not all memorized the song *Ki Bata Ki Dumondaloi* from the data that I took, most of the answers of the teenagers of Ambang 1 village were that they had not memorized the song *Ki Bata Ki Dumondaloi*.

From the results of data analysis, it shows that the teenagers of Ambang 1 village are able and can interpret the

contents of the song *Ki Bata Ki Dumondaloi*, we can see that all 16 informants can understand and understand the meaning of the song.

The results of the analysis also revealed the perceptions of Ambang village youth regarding cultural values related to the past and present conditions. Their response is that the cultural values in the song are still suitable for today's situation. Women or girls in the past were not encouraged to come to a man's house but were required to wait for their lover to come to their house. Informants revealed that this song is about old beliefs that are still maintained today, but now Mongondow girls no longer follow the habits of women in the past. Although they think that the habits of women in the past are no longer maintained because they have been eroded over time.

From the responses of the informants, it shows that there are differences in acceptance of responses about the situation of girls in the past and now in "Ki Bata Ki Domandaloi" again. Some argue that there are still many girls who still wait for their boyfriends to come home, but many of the informants argue that girls today come more to their boyfriends' homes.

Based on the results of data analysis obtained from various informants, it is revealed that it is permissible for the girl or girl to come to her boyfriend's house. From the receptions of the informants, some said that the girl or girl could come to her boyfriend's house but some did not allow it and some said it was permissible but with various considerations from the informants. This explains that it is actually better for the boy to come to the house, but if the girl or girl is dating in the same village as the boy then the girl or girl can come to his house. There are those who do not allow girls to come to their boyfriend's house but they are aware of the current

situation that is already free and does not prohibit girls or girls from coming to their boyfriend's house.

Based on the results of data analysis from various informants, there are various receptions regarding the girl's feelings if the girl is teased or scolded by her boyfriend if the girl comes to her boyfriend's house. From the various receptions given by informants, there are those who explain that the girl must be sad and hurt, not only that, there are also those who think that the girl is sad because she has not been given affection from her boyfriend's parents so that she is teased and scolded by her boyfriend's parents. There are also those who give the opinion that nowadays the girl's feelings must be sad to the point of feeling afraid, angry, mentally affected and sulking. Based on the results of data analysis obtained from informants, it is revealed that there are various responses regarding the customary rules of the Mongondow people. From the results of the analysis, it was revealed that all informants gave the opinion that according to traditional rules it is okay for the girl or girl to come to her boyfriend's house but there must be limits, the girl should not come to visit often and there are also those who say women can come but must know themselves and there are also informants who argue that women today have a lot of prestige so girls or girls should not come to their boyfriend's house. The responses of the informants that in the customary rules of the Mongondow people, it is okay for a girl or girl to come to a guy's house with a note not to come too often because it can cause slander and unpleasant if seen by the neighbors who see it.

Based on the results of data analysis obtained from informants, it was revealed that a girl waits for her boyfriend to come to her house. All informants revealed that they were very happy if their boyfriend

came home and they would feel very sad if the lover did not come to his house. Based on the data analyzed, it turns out that the content of the song that tells about a girl waiting for her boyfriend to come to her house, the informants perceived it as very good for the girl because the old-fashioned girl like the content of the song was waiting for her boyfriend to come home. There were also informants who perceived the content of the song about the girl waiting for her boyfriend while crying. It can be concluded that the informants perceived that they were happy because in the song the girl was waiting for her boyfriend as well as those who perceived they were saddened by the end of the song's story because the girl cried and her tears fell to her chin because her boyfriend did not come.

Discussion

Based on the results of the study, findings were obtained regarding the reception of adolescents in Ambang village regarding the cultural values contained in the song *Ki Bata Ki Dumondaloi*. These cultural values are in the form of a value system. This finding confirms the understanding/interpretation of teenagers in Ambang village towards the cultural values in the Bolaang Mongondow folk song according to their era and experiences they have. This finding is in line with Pradopo's opinion (2007:209) which states that the reader's experience will realize a solid orchestration between the reader's new response and the text that brings him present in the reader's reading activity.

The responses of Ambang village teenagers to the cultural values in the song *Ki Bata Ki Dumondaloi* reflect their understanding synchronically in contemporary times. Apparently, in the era of advanced digital technology that offers a variety of entertainment information, Ambang village teenagers are

still interested in reading and listening to the lyrics of sung folk songs, which are close to their lives. Thus, the teenagers of Ambang village as a group of readers in the middle of society, have provided interpretation in the present period of song text lyrics as a literary work in the genre of poetry in accordance with their perspective on life. This finding is in line with Ratna's (2009:167) opinion that teenagers as a group of readers have responded to literary works psychologically and sociologically.

The results of this study imply the importance of utilizing local literature such as local language song lyrics as a source of learning cultural values. This finding is in line with Tilaar's (1999:74) opinion on the importance of ethical education that comes from the culture of the community, because values are the core of every culture. This is also in line with the results of Suwasono, Pangemanan, and Meruntu's research (ejournal.unima.ac.id/./index.php/bahtra), which confirms that learning attitudinal values for character education can come from literary works not only from textbooks or Civics and Religion subjects.

The value of character education that can be taken from the lyrics of the song *Ki Bata Ki Dumondaloi* is that Bolaang Mongondow girls are beautiful, gentle, and friendly, who prefer to stay at home, home girls, do not like to wander, the dignity of a woman who is still upheld, valued and traditionally still has values or norms of womanhood. This value is still believed and practiced by the Bolmong people until now, a loyal woman and a good woman, who knows how to maintain honor and good name. This is in line with Tilaar's (1999) statement that education around the world is seeking moral education or character education to be revived. The current implementation of the Ministry of Education and Culture

seeks to characterize 18 types of Character Education in the 2013 Curriculum and Merdeka Belajar.

Cultural values related to the attitude reflected in *Ki Bata*'s attitude, namely having a friendly, polite / neat attitude to respect, honor guests who come. This is a cultural value that reflects the character or attitude maintained by the Bolmong people to receive guests until now. The value of this attitude is reflected in the community, both then and now women were not allowed to leave the house, unlike men they are free to leave at any time. These values are also in line with the implementation of Curriculum 2013, which emphasizes on the attitudinal (affective) aspects, especially on the personality and social aspects. This finding is reinforced by Saselah, Alkatuuk, Modi, (2015) who stated that cultural values are very useful for student character building.

Important cultural values in Bolaang Mongondowa's blood song *Ki Bata Ki Dumondaloi* are ideas about the value system in the form of ethical/moral norms that are necessary for today's young generation. This is an important educational value in the family, because the value of education in the family plays an important role in shaping children's character, as parents must try to educate children in terms of healthy dating, not ignoring ethics, morals, and politeness in relationships. This is where folk songs as cultural products can be a source of value learning as Koentjaningrat (2000: 181) argues that the form of culture can be in the form of ideas, ideas, norms, values, and regulations and so on. The form of culture in the form of ideas lives in the minds of individuals in a community group that can be explored through folk songs. The implications of the research results of cultural values in the Bolmong folk song *Ki Bata Ki Dumondaloi*

contribute to the formation of adolescent character in Ambang village, because this song contains an important message for teenagers to maintain character, which emphasizes manners, understanding, politeness, appropriateness in relationships.

CONCLUSIONS

Based on the research results and discussion of the research results, the following conclusions can be drawn. Adolescents of Ambang 1 village have not all memorized the song *Ki Bata Ki Dumondaloi*, 13 respondents have memorized it, while 3 respondents have not memorized it. Teenagers are able to perceive the implications of the song *Ki Bata Ki Dumondaloi* in relation to the current situation. Of the 16 respondents, 9 respondents perceived based on the customary rules of the Mongondow people in the past and it is still valid today that a girl cannot come to her boyfriend's house, while 7 respondents perceived that a girl can come to her boyfriend's house. The implications of the research results of cultural values in the Bolmong folk song *Ki Bata Ki Dumondaloi* contribute to the formation of adolescent character in Ambang village, because this song contains an important message for teenagers to maintain character, which emphasizes manners, understanding, politeness, appropriateness in relationships.

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