



Philosophical Meaning and Tolerance Value Javanese Dolanan Song Cublak-Cublak Suweng in Dilthey's Hermeneutic Analysis

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Abstract

Culture in social life is closely related to the cultural wisdom of the Indonesian nation as a multicultural nation. Local cultural wisdom is reflected in the form of traditional Javanese dolanan songs own meaning of philosophical and noble values, which is Cublak-cublak Suweng. In writing this article the author used qualitative methods with a descriptive analysis approach. The results of this writing show that: 1) Cublak-Cublak Suweng as a dolanan song has a philosophical meaning that is closely related to the noble values of Javanese society. So a hermeneutical approach is needed to interpret the meaning of philosophical song dolanan Java. Approach this used for study and find the meaning contained in each Dolanan song. 2) Based on the interpretation of the meaning of the song Cublak-cublak Suweng, there are The value of tolerance is reflected in the interaction process between players to create togetherness, harmony, and socialization training.

Keywords: *Cublak-Cublak Suweng; Philosophical Meaning; Value of Tolerance*

Introduction

Education is one of the efforts to embed the value of diversity with lifelong learning knowledge that can have a positive impact (Pristiwanti et al., 2022). In this case, it is related to instilling educational values and character sourced from religion, Pancasila, and culture. Noble values are reflected in multicultural culture with the plurality of cultures that exist in society in enhancing national identity as an Indonesian nation (Rohman & Ningsih, 2018). Multicultural culture is related to the value of tolerance in the concept of pluralism or the understanding of respecting one another's differences. in national life (Simatupang & Arifianto, 2022).

Playing Javanese songs is a traditional form of literature with wisdom in local culture, whereas tangible songs are traditional Which own meaning philosophy, and *noble* values (Purba et al., 2023). Literature work Traditional is the identity of the Indonesian nation, one of which is the dolanan song. According to Sindhunata in Saptawuryandari (2019), the *dolanan* song is a type of song that is easily embedded in children's memories because they are sung while accompanying the game. *Dolanan* songs

have lyrics or poetry composed of beautiful words that are dialectical, which means deep vocabulary Dolanan songs cannot be interpreted lexically but must be interpreted with the use of certain vocabulary from the region the song originates from.

In this case, the *dolanan song* is a form of local wisdom from the Javanese oral tradition, which contains noble values (Ariesta, 2019). This can provide provision in behavior, attitude, and noble character that is by local cultural wisdom through Javanese *dolanan songs*. These noble values are also often used in learning media for students as a medium for character formation or *character building* (Shofwan & Gandes Nurseto, 2022). Javanese society has various play songs sung by children while playing with guys (Ariesta, 2019). So, matter they can build connection social between fellow, so that can teach the public multicultural life.

However, a cultural crisis occurred which resulted in culture being marginalized by the development of media with the impact of shrinking local cultural appreciation among the public for oral tradition products, which contained philosophical elements and *noble values*. The emergence of conventional thinking, namely global culture which has its charm, which is contrary to traditional values, local cultural products are considered ancient things that are out of date and unattractive to society (Sari, 2023). This condition makes the traditional society of arts and culture, especially *dolanan songs* decrease (Mustakimah & Mu'amamah, 2021).

Based on the problem in on, then strengthening traditional value need given since early. Javanese dolanan songwith its implementation in game tradition became a study in writing this article. In matter, playing the Javanese song is not only interpreted as a symbol but seen as a text that needs interpretation. Interpretation of some *dolanan songs* Javanese *Cublak-Cublak Suweng* is not only textual but also characterful contextual. The used approach for studying literature is tangible song dolanan to get an understanding of the meaning of philosophy and find teachings about values contained inside, especially tolerance value through interpretation to get something understanding.

In the operational focus of writing this article is aimed at answering three main problems, namely as follows.

1. *Cublak-cublak Suweng* implemented as a Javanese folk song?
2. What is the philosophical meaning contained in the Javanese *dolanan song Cublak-cublak Suweng*?
3. What is the value of tolerance in the Javanese *song Cublak-cublak Suweng*?

Results and Discussion

Cublak-cublak Suweng is a Javanese *dolanan* song which is a form of local wisdom in the oral traditions of the Javanese people, which contains noble values that can teach public multicultural life tolerance. *Cublak-cublak Suweng* is done by singing to children while playing with friends.

1. *Cublak-cublak Suweng* Game

Dolanan songs are used as an accompaniment to traditional games with utilize tools in the surrounding environment and involve many players. Wang in Astuti (2022) state that the game is in song Javanese play can develop cognitive and social abilities. In this case, children can learn to obey the rules, understand the environment around them, and appreciate socio-cultural values (Astuti et al., 2022). *Dolanan songs* are implemented in a form of play in the movements and meanings which are carried out in a cheerful atmosphere with joy. Then obey Herawati, (2015) related to function, the game child owns several functions, that is as follows: (1) Function educative, that is with the game traditionally learn new things related to shape, color, size, and texture of an object, (2) Social function, namely with

traditional games children from various backgrounds interact with each other. In matter This, children will each other meet and communicate, so that connection social will be awakened, (3) Function folklore, that is where the game traditionally serves a symbol which meaningful inside, (4) Psychological function, where traditional games develop the soul and children's reasoning.

Cublak-cublak Suweng can done in various places like page house. As for players in the game This that is can be carried out by all *genders*. *The number of Cublak-cublak Suweng* players is around 5-7 children (Dewi et al., 2020). This traditional game can be played by anyone regardless of social status, economic status, ethnicity, religion, race, or any group (Solikah & Setyowati, 2020). So It can be seen that *Cublak-cublak Suweng* is universal.

Game *Cublak-cublak Suweng* done with method knocking *suweng* in palm para *Cublak-cublak* player (Melissa et al., 2022). *Suweng* in matters This refers to an object, namely antique *ear studs* which are usually made from buffalo horn. However, in development, the tool game Which used changed along development time. The tool used on moment This can use gravel or small objects as a substitute for *suweng* that can be obtained held in the palm (Rukiyah, 2019).

According to Fibiona, (2021), the traditional game done with certain rule, namely starting with selecting players, namely *mentas* players and *dadi* players by *pingsut* or a kind of *hompimpa*, namely by finger fighting with the option of winning or losing. The child who loses will become a *dadi* player, too will kneel and face down. Next, the winning child or playert the *mentas* will surround the *dadi* and sing the song *Cublak-cublak Suweng* to start the game. Players will play this game in a way circular as well and one of the players becomes *dadi* in a prone position. *Mentas* players play *Cublak-cublak Suweng* by tapping a large object the size of a *suweng* such as a pebble (substitute for *suweng*) the other player's palms are placed on the *dadi* player's back in a rotation while singing (Purhanudin, 2013).

Moment ongoing game *Cublak-cublak Suweng*, the player will play with like. This thereby because the lyrics song *Cublak-cublak Suweng* sounds cute when sung. Herawati (2015), describes the lyrics of the song *Cublak-cublak Suweng* based on the game procedures, which are as follows.

<i>Cublak-cublak suweng</i>	'tapping earrings'
<i>Suwenge ting gelenter</i>	'her earrings are scattered'
<i>Mambu ketundhung gudel</i>	'smells of a loose buffalo calf'
<i>Pak gempong lera-lera</i>	'kempong moves here and there'
<i>Sapa ngguyu, ndhelikake</i>	'whoever laughs is the one who hides'
<i>Sir, sir, pong, dhele kopong g</i>	'sir, sir pong soybean kopong'
<i>Sir, sir, pong, dhele hollow</i>	'sir, sir pong soybean kopong'

Rukiyah (2019) describes the procedures for playing *Cublak-cublak Suweng* according to the lyrics in verse. In the lyrics of *pak empong lera-lera*, *sapa ngguyu ndhelikake*, the player's hands immediately begin to grip. Furthermore, in the lyrics of *sir-sir pong dhele kopong*, the player's two forefingers are extended with fingers other still holding an object. In conjunction with that, the player's *dadi* gets up and guesses the player's *mentas* which grasps the object. If the player's *dadi* wakes up and can guess which player is *performing* bring the object, so the player *mentas* which grasp object they will be *dadi* players.



Figure 1. *Cublak-cublak Suweng* performance

(Source: Herawati (2015). Character Values Contained in Children's Play at the 2013 DIY Children's Play Festival. *Journal of Imagination*, Vol. 13, No. 1, Page 20)

2. The Philosophical Meaning of *Cublak-cublak Suweng*

In a literary work, meaning is an agreed relationship between one language and another shared by users of the language, so that mutual understanding of the words spoken (Zagoto, 2021). The meaning is for seen in terms of words, sentences, and things that refer to something related to the scope of the meaning context. This means that the meaning can be said to be complex and cannot be interpreted simply in one sense. So, the use of meaning has a dynamic nature, this is because language users are creative dynamic too. This reason is based on the language user's agreement to achieve a shared understanding of a meaning that depends on the situation and conditions of language use.

Philosophize own term think in a way deep until on things which deepest. According to Bagus in Tarigan (2022) general etymological, term philosophy is *philein* which means friendship, *philos* means love, and *sophia* means wisdom. Philosophy in this case means perfection love. In this case, Javanese philosophy is the main focus in finding meaning in the lyrics of *Cublak-cublak Suweng*. According to Harahap, (2017), if formulated using the analogy of Greek philosophy, Javanese philosophy means love of perfection. Perfection refers to the term *philosophia* which refers to the love of local cultural wisdom which contains wisdom values.

The meanings contained in Javanese *dolanan* songs have values of local wisdom, where the meaning of Javanese *dolanan* songs is done by analyzing song lyrics based on the context of traditional games. So, a hermeneutical approach is needed to interpret the meaning of philosophical Javanese *dolanan* song. *Cublak-cublak Suweng* analyzed use hermeneutics approach, namely analyzing song lyrics based on their context in a traditional game.

Hermeneutics is an approach that has two main focuses, the phenomenon of understanding in text and interpretation. In literary studies, the researcher must look for a method which suitable as a tool for the literature interpretation by knowing what just means what is contained inside. The hermeneutics according to Wilhelm Dilthey, aims to find an objective validity of interpretation in revealing the expression of inner life.

According to Abdulloh (2023), there are three processes for gaining understanding in interpretation activities, namely lived experience (*erlebnis*), expressions (*ausdruck*), and understanding (*verstehen*) based on Wilhelm Dilthey's hermenutics. Third process the outlined as follows.

- a. Experience (*Erlebnis*) is life experience, where a person comes face to face with existing reality directly or through a transposition process so that humans find themselves in other people. This involves an appreciation of the life of a particular society or culture.
- b. Expression (*Ausdruck*) uses draft subject-object with places expression as a reflection of human life.
- c. Understanding (*Verstehen*) is understanding the experience of life as an individual, with the difference between what is understood by an object and what it depicts.

This study used an approach to study and find the meaning contained in each *dolanan* song. In this case, it is concluded that hermeneutics is interpretive knowledge as an effort man for get truth and understanding about the field of art literature, including Javanese *dolanan* song. Following *dolanan* songs studied to find meaning philosophical which contained inside as follows.

In this case, meaning is divided into two, namely explicit meaning and implied meaning. *Cublak-cublak Suweng* is a Javanese *geguritan*, so there is an explicit meaning in it which contains figurative things about human life. The analogy is that it tells the story of a stork who lays eggs in a quiet field, where the stork is a symbol of nature's blessing, then if the egg is taken the world will be shaken. Stork eggs are essentially a symbol of the air in the air that cannot be held but is real (Fibiona, 2021).

The meaning of *Cublak-cublak Suweng* is done by understanding it the overall part-by-part interpretation of the song's lyrics is based on the context in traditional game. By philosophical, array on line, the first is "*cublak-cublak suweng*", interpreted as someone's valuables Java era formerly shaped circle and interpreted as treasure wealth (Kurniasari & Rahadi, 2019). In this case, the circle represents that life has various relationships, namely friendship. So, friendship is something valuable.

Furthermore, on array second, that is "*suwenge ting gelenter*". If explained, *suwenge* refers to the ownership of *suweng* or jewelry, so that becomes *suweng* his. Then, *gelenter* means scattered, where in the game the started something a movement small thing from the performers one to others (Kurniasari & Rahadi, 2019). So, array this describes that friendship can be established with anyone, anytime, and anywhere.

On array third namely "*mambu ketundhung gudel*" means the smell of buffalo's baby released. As for in game *Cublak-cublak Suweng*, *suweng* is an object small that circulates likened smells of a buffalo's baby (Kurniasari & Rahadi, 2019). If a friendship is not based on flavor harmony and brotherhood, then the relationship will be in vain. In this case, an array interpreted that friendship or brotherhood must be fostered between one another.

The fourth line is "*pak empong lera-lera*", with the word *empong* means the flat cheek because all teeth are already dated, so that blank. So say *lera-lera* means confused like a fool (Kurniasari & Rahadi, 2019). So the fourth line explains a movement of hand-holding as if passing through its contents blank, Then, *suweng* will be transferred from one hand to another. This array is interpreted as follows the sense of brotherhood will be empty if there is no communication and purpose together to foster brotherly relations between one another.

In the fifth, sixth, and seventh lines, namely "*sapa ngguyu ndhelikake, sir-sir pong dhele kopong, sir-sir pong dhele kopong*", means whoever surrenders to living life will find true treasure (Kurniasari & Rahadi, 2019). In this case in the game, there is a question to guess the child holding the *suweng*, namely who is laughing, he who hides *suweng*. Based on the context, there are values friendship can be embedded within the player. Where friendship should be maintained as well as *suweng* jewelry in various ways, namely honor, acceptance, and appreciation. Then, harmony will grow And harmony. On the other hand, if brotherhood is not based on attitude, life becomes empty and meaningless.

Based on the philosophical meaning of each line above, the first discussion is *Cublak-cublak Suweng*'s song analysis related with philosophical meaning contained with hermeneutics approach of Wilhelm Dilthey, where offer draft hermeneutics as a method for sciences humanity (Soebarna, 2019). This meaning is based on carrying out a compositional analysis of language contained in the text to obtain a clear interpretation.

Dolanan songs have a philosophical meaning that is very close to human life on earth. Java has good teachings about moral messages It contains noble values that are channeled through *dolanan songs*. So, this philosophy certainly provides a noble meaning, that later will give meaning in fields of life man. In the song *Cublak-cublak Suweng*, in a way philosophically describes daily community life or social life. Inside it is advice or advice for humans to live together in diversity. Values contained in it teach brotherhood-like assets that must be protected to create harmonious and tolerant relationships (Ariesta, 2019).

Based on the description, it can be said that Javanese *dolanan* songs as a form of local wisdom, Javanese culture, contains philosophical meaning Which contains teachings or advice. Advice the practice and teaching a man in life with harmonious, peace, harmonious, peace, and tolerant. Matters can become guidelines for daily life in Indonesia as a country multicultural. Multicultural cultures are prone to conflict because differences must understood (Lintang & Najicha, 2022). Related to matter the, wisdom of local culture can used as a medium to prevent conflict to build life harmony in society.

3. *Cublak-Cublak Suweng* Tolerance Value

Education character in *dolanan* songs provides advice regarding noble values such as rules, ethics, and individual attitudes in the social life of society. This is found in the meaning of the *dolanan* song lyrics or the meaning of the movements in the traditional game. The concept of noble values contained in it is very important in social life because, without integrity or ethics, it will cause conflict in interactions with each other (Faudhiyah, 2011). The concept of noble values is found in all *dolanan* songs by analyzing the lyrics so that meanings about ethics, good speaking, tolerance between people, and other noble values are found.

Tolerance value is very related to the field in daily life in multi-cultural Indonesian society (Kencono et al., 2023). Game on Javanese *dolanan* song teach about togetherness, harmony, And unity in diversity. Matter thereby refers to the attitude of tolerance, openness, value, and honor, as well as acceptance of difference. With armed tolerance value, so children can interpret diversity in life through game traditional Javanese folk song, *Cublak-cublak Suweng* (Fibiona, 2021).

Based on the interpretation of the meaning of *Cublak-cublak Suweng* above, it can be concluded that the tolerance value in the *dolanan* song was analyzed towards song lyrics seen from the tolerance value contained in them. Javanese *dolanan* song teaches about togetherness, harmony, inner unity diversity. In that song, *Cublak-cublak Suweng* describes the association living in diversity in children's lives, namely the value of tolerance (Munawaroh, 2016). So there is process interaction that intertwines between player which create togetherness, harmony, and socialization training.

In this case, the players make a circle position, together with other players and singing while playing, so that they feel the same as each other. Next, this game also teaches children to be fair. This is reflected in the holding *hompimpah* to draw *mentas* players and *dadi* players. So, the children will trained to respect each other, and appreciate and accept the rules that have been established and agreed upon together. It can be concluded that tolerance values are contained in the *dolanan song* based on the traditional game *Cublak-cublak Suweng*.

On *dolanan* Javanese song tightly connected with *pitutur* which tucked in song. The existence of *pitutur* or good advice makes *adiluhung*'s doctrine so it can be provisions for the young generation in society. This concept is what leads the Indonesian nation to good character formation. Therefore, the feeling of citizenship will be easily formed from within him.

In *Cublak-cublak Suweng*'s song, the player sit down the same low in lower and make a circular position (Sulistiyowati, 2016). Matter this will practice he children about association and togetherness without distinction of gender, religion, status, and background behind the life of each other. Sing a song's processes and play a game of traditional makes the happy atmosphere in diversity. This is an embodiment of the value of tolerance that can be achieved, that is cultivating a sense of togetherness, harmony, and friendship or brotherhood.

Conclusion

Based on the main problems and results of the discussion using *dolanan* song text data, the results of the discussion can be presented as follows.

The philosophical meaning of a Javanese *dolanan* song *Cublak-cublak Suweng* was obtained through the hermeneutics approach of Wilhelm Dilthey with an interpretation of the meaning of the lyrics of the Javanese *dolanan* song based on its context traditional game. The philosophical meaning obtained from the results of the analysis lyrics of song the based on the description of life public in life daily. As fields of life depicted in life Javanese society's daily life includes social which is relate to method and social behavior in public. Through the philosophical meaning contained in the Javanese *dolanan* song, it can be said that the local wisdom of Javanese culture is deep in the literature of the *dolanan* song's values which can used as a life guide for the Javanese people.

The tolerance value contained in *Cublak-cublak Suweng* is seen more clearly with see traditional game Which is played with the accompaniment of a Javanese *dolanan* song. The whole game is traditionally accompanied by a song and played with the same conditions as the number of players who are not limited by gender, ethnicity, religion, race, class, as well as social status. In this regard, it can be said that Javanese *dolanan* song's characteristic is universal. Javanese *dolanan* songs can form the value of tolerance, namely teaching children to be tolerant and solid towards others regardless of differences in background.

The results of this study on the philosophical meaning and value of tolerance in the Javanese song *Cublak-cublak Suweng* can generally be useful in giving a mandate to society to always instill noble values in daily life. Furthermore, it can specifically be used as a forum for teachers or parents to develop psychological aspects, especially for elementary school students, in introducing the value of tolerance through the implementation of the Javanese song *Cublak-cublak Suweng* so that they become lifelong learners can have a positive impact.

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