

Conference paper

Local Wisdom in the "Moagah Children's Song of Kuik Sipukuik" in the Ujungbatu Rokan Hulu Community, Riau

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This study aims to describe the local wisdom contained in the children's song Moagah in the Ujungbatu Rokan Hulu Riau community. This type of research is descriptive qualitative. Data collection techniques were carried out by means of interviews, observations, recordings and recordings. The analysis step is to transcribe the local language into Indonesia, after that the local wisdom data is identified, then analyze and make conclusions. The results showed that the children's song "Kuik Sipukuik" had the value of local wisdom in the form of local knowledge, local resources, and local social processes.

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1. INTRODUCTION

Singing in the past served as entertainment, occupying the first place in the life of people who lived very naturally at that time, everything their daily lives depended on nature. The closest educational tool at that time was nature, they studied, played, worked and entertained their families with nature. In Teeuw¹ opinion (2013: 215) that people who are called primitives are glorified because of the strong emotions that are born in songs and in the spontaneous use of language, have not been tamed by ratios that curb the authenticity and purity of human emotions.

Likewise, the birth of the song Moagah children's Kuik Sipukuik was the result of the adoption of character of the people's who are still primitive and the people love for nature.

According to Rahman² et al, (2004: 47-48) singing is the sound of a rhythmic and musical voice. There are various kinds of songs, namely: (1) children's songs, (2) lullaby songs, (3) work songs, (4) game songs, (5) situational songs, for example, farewell and goodbye songs. (6) sad funeral (dirge).

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Every lesson taken from nature always has good value. Such as social values, local wisdom values, cultural values, moral values, ethical values, aesthetic values and others. Likewise in the Kuik Sipukuik songs which are part of this oral literature, the researcher writes about the local wisdom contained therein. Amir³ (2020: 21) explains that oral literature stores local wisdom, traditional scholarship, moral messages, and social and cultural values. All of that grows and develops, and is passed down orally in the literary community.

According to Sibarani⁴ (2020: 112) derivationally, the term local wisdom consists of two words, namely wisdom and local, the word wisdom means 'wisdom', while the word local means 'local'. Thus, local wisdom or local wisdom can be understood as local ideas and knowledge that are wise, full of wisdom, of good value, and virtuous that are owned, guided, and implemented by members of the community.

It is indeed not easy to interpret that every habit that comes from parents or the people of Ujungbatu village is local wisdom that has roots from their ancestors, therefore it is necessary to determine what categories belong to this type of local wisdom. The types of local wisdom include (1) welfare, (2) hard work, (3) discipline, (4) education, (5) health, (6) mutual cooperation, (7) gender management, (8) preservation and cultural creativity, (9) care for the environment, (10) peace, (11) politeness, (12) honesty, (13) social solidarity, (14) harmony and conflict resolution, (15) commitment, (16) positive thinking, and (17) gratitude. It is still possible to increase this local wisdom if it is carried out in all oral traditions in Indonesia and in one local wisdom it may contain several cultural values (Sibarani, 2020: 133).

According to Sibarani, (2020: 127) humans always have two spaces for interaction, namely the natural environment and the social environment. Facing these two spaces of interaction, humans generally have wisdom from three sources, namely: from cultural values that we call local wisdom, from more modern government regulations, and from religion. With these three sources of wisdom, humans live their lives in the interaction space of the natural environment and the social environment. Sibarani's opinion opens our horizons again to what we can make as guidelines for local wisdom sources, such as the three sources above to produce values that humans can use for their relationship with humans, human relationships with nature and human relationships with God.

Seeing that there are so many local wisdoms that should be explored and bring benefits to the next generation, if the songs of the Sipukuik children are no longer sung in everyday life all the good values, especially the local wisdom contained therein, will be lost in society and forgotten. If this is allowed, the Moagah song of the Sipukik children will become extinct. Therefore, this research is important as an effort to document

the songs of Moagah Children's Song of Kuik Sipukuik in the Ujungbatu, Rokan Hulu Regency, Riau.

2. METHODOLOGY/ MATERIALS

The research method according to Sugiono⁵ (2019: 2) is a scientific way to obtain data with specific purposes and uses. There are four keywords that need to be considered, namely, the scientific method, data, objectives, specific uses.

The method used in this research is descriptive method. The descriptive method is the data collected in the form of words, pictures, and not numbers. Thus, this research report will contain data excerpts to provide an overview of the presentation of the report. In this study, what was collected, classified, and analyzed was local wisdom in the song Moagah Children's Kuik Sipukuik in the Ujungbatu community, Rokan Hulu Regency, Riau.

Taum⁶ (2011: 239) says that in the process of collecting field data, interview techniques, observation, recording, recording and archiving are needed to obtain oral literature data from research sites. All data is collected with data collection techniques as follows:

a. Interview

In the interview there are two important stages, the first stage is 'free interview' which gives the widest possible freedom to the informant to speak. This free interview was conducted by the researcher when dealing with informants of the Moagah Children's singing "Kuik Sipukuik" in Rokan Hulu district, but the discussion will be made flowing with unstructured questions. After conducting free interviews the researcher conducted the second stage of 'directed interviews', namely asking questions that had been prepared beforehand to get a more complete and in-depth picture. During the interviews the researchers conducted no more than 2 hours by recording through a tape recorder, video recorder, slides, and photos.

b. Observation

Observations made are looking at and observing the Moagah Children's song "Kuik Sipukuik" from the outer symptoms to the inside and describing or describing precisely the results of these observations. When writing down observations and interviews, researchers will not mix up field data with personal interpretations in order to get original and pure data that comes from regional languages.

c. Recording and record keeping

This technique is used by researchers to obtain main data on the children's singing of the Rokan Hulu community. Recording using a tape recorder is adapted to the atmosphere in the village, for example during the free interview the recording is not shown too much and recording in front of the informant is avoided as much as possible because if the resource person sees our purpose directly, they will feel disturbed and the interview will not be optimal, but when Directed interviews can be carried out in a more structured way. Recording techniques can be used to transcribe the recorded results into written material and record various aspects related to the atmosphere of the story and other information needed during interviews and observations.

The steps of analysis carried out are, 1) the data will be transcribed into the native Ujungbatu regional language, then translated into Indonesian, 2) after being transcribed the data will be classified then identified and distributed local wisdom by sharing local knowledge, local skills, local resources, local processes and local culture, 3) then analyze them and make conclusio.

3. RESULTS AND DISCUSSIONS

Examining local wisdom in a song cannot be separated from the text itself, for the song Moagah Children's Kuik Sipukuik at first no one had written it down, this song is still in the form of oral literature, the people of Ujungbatu also never knew that this song would disappear one day, as well as generation.

After going through the research steps, and based on the results of interviews with several informants who explained the characteristics and characteristics of this song, it can be interpreted that the form of typography that symbolizes local wisdom in the song Moagah Children's Kuik Sipukuiki is as follows:

Kuik sipukuik
Ungge layang-layang
Aghi nak tinggi
Anak nak godang
Kuik sipukuik
Ungge layang-layang
Aghi nak tinggi
Anak nak lapang
Kuik sipukuik
Ungge layang-layang

Aghi nak tinggi
Anak nak sonang
Kuik sipukuik
Ungge layang-layang
Aghi nak tinggi
Abah nak boposan

The facial shape of the text of the Kuik Sipukuik song is in the form of two bird wings, which indicates that the song is about the power of the kite Sipukuik bird, at first glance it looks like the wings of an airplane. This description of this typography was explained by Rusli, a source who said that the song of the Sipukuik cubs is proof of the farmers' love for birds, which have long been their friends when farming. He painted on a piece of paper lines resembling bird wings and then wrote song lyrics to deny the outline of the wings.

The repeated word forms in the text of the song Moagah Children's Kuik Sipukuik are the words *Kuik Sipukuik* and *Aghi Nak Tinggi* in full rhyme. The repeated words of Kuik Sipukuik emphasize that this swallow is very present in their lives, because the process of life at that time when farming was almost never over, and the farmers met these siputans every day.

This song is sung during free time, when both parents, both father and mother, come home from the fields to rest and meet their toddlers. The child will spontaneously ask to be invited to play, so the parents will reassure him with the singing of this Kuik Sipukuik child. Moagah is entertaining children by playing and laughing, no questions asked, no running around, just a touch of intimacy between parents and their children.

The way to Moagah children with singing Kuik Sipukuik is that the parents will roll over and bend their legs, then the child will sit on the back of his legs, then the parents will bend up and down like a swing while singing Kuik Sipukuik. At the time of the last song, the child will be lifted high until he falls on his parents' lap and is greeted with a sweet kiss, that's when both of them drift away in feelings of happiness. The child laughs freely feeling that he is flying like a Sipukuik, and his parents will be happy to see and hear the child's laughter, they will both dissolve in that happiness.

Later, in an era that has given a lot of distance between parents and children, this family relationship will be further distanced, misunderstandings and fights will arise in the family as a result of not having good communication. One of the exemplary activities is entertaining children through children's songs. All the words contained in the song

Moagah Children's Kuik Sipukuik contain local wisdom that should be learned and then maintained.

Sibarani (2020: 114-115) states that basically, there are five cultural dimensions of local wisdom, namely local knowledge, local skills, local resources, local social processes, and local culture. There are 3 local wisdoms contained in the song moagah anak kuik sipukuik in Ujungbatu, Rokan Hulu Regency, namely, local knowledge, local resources and local social processes

3.1. Local Knowledge

Local knowledge is linked to data and information about local unique characteristics as well as the knowledge and experience of the community to deal with problems in their daily lives and meet their needs and solutions (Sibarani, 2020: 114). Local knowledge contained in children's songs in Rokan Hulu, namely:

Origin of the name Sipukuik

The ancestors of the Ujungbatu people had local knowledge, namely studying nature to ease their farming work, then in a situation without the touch of electricity and other entertainment devices, they created songs to entertain their children and their families. One of them is singing kuik sipukuik. Spukuik's name can be seen at the beginning of each stanza of this song, Sipukuik has the following meanings:

Kuik sipukuik

Ungge layang-layang

Sipukuik is the name for the swallow, Sipukuik comes from the word sipoanguik which means the carrier. It is said to be a carrier because this bird transports pests that disturb the rice plants of farmers. The objects commonly transported by these swallows are snails, rats, stink bugs, termites and ants. This bird became a friend of the farmers at that time, but now it is very rare because the land that has been processed into oil palm plantations has made the bird population migrated and several rice fields have used pesticides, thereby reducing the population of the bird. Local knowledge contained in the word Kuik sipukuik, namely giving knowledge to the younger generation so that they work together with nature for their survival, also get knowledge about bird species which are generally enemies of rice farmers, but sipukuik is a friend of farmers.

Kite ungue in Indonesian, namely poultry is a bird and kite is a type of Sipukuik bird. This comes from a group of birds that fly like a kite, their flight dives down when they get food and then flies fast back into the air. According to the people of Ujungbatu, the nature of this sipukuik bird is similar to that of an eagle, it also has sharp eyes. So there

is a local saying that "Nolai olang, Sipukuik is done" meaning that if there is no falcon then Sipukuik is done. Nuratika⁷ at. el (2022: 8) says local knowledge possessed by the ancestors of Rokan Hulu can be said to be stored in this children's song, about how the natural geographical conditions of Rokan Hulu used to be very beautiful and about the character of the people who were born from the wisdom of local knowledge they had capable of being a solution to various problems in their lives at that time.

3.2. Local Resources

Local resources are linked to the availability of access, potential and unique local resources. Local resources are a benchmark for the ability of the Rokan Hulu community to fulfill their daily needs so that they are able to create differences between other regions. (Sibarani, 2020: 115) Therefore local resources are very important to understand the local wisdom in the Rokan Hulu area which is contained in the song moagah anak kuik sipukuik, while the local resources it has are:

Sipukuik Bird Population

At that time, the Spukuik bird was not only a friend to farmers, but also served as a source of lessons for generations. Until now, Spukuik has shared many stories of ancient farmers to the next generation. At that time, there were a lot of natural resources owned by Rokan Hulu in the form of the sipukuik bird. At that time, sipukuik did not need to be summoned, if you wanted to see it, namely during the day and evening, especially if the wind was strong. But now the population of sipukuik has decreased, it can be estimated that it is decreasing and it is even very rarely seen as a result of the land being no longer planted with rice, but the houses of the villagers or the land has been planted with oil palm. Natural resources from this type of bird are not used as processed food by the people of Rokan Hulu because they are the same as eagles, said the pious people in Sipukuik village, this is forbidden to eat.

Smart Parents

The availability of natural resources at that time was very abundant, sufficient to meet needs and help people solve their life problems. Human resources in the past at Rokan Hulu were no less accomplished. As contained in this sipukuik children's song, they have the potential for natural intelligence which they get from nature, learning from the sounds of nature makes them human beings with wise and wise characters in treating humans, utilizing nature and their devotion to God.

When reading and understanding the Rokan Hulu children's songs, it was found that the great ability possessed by the people in carrying out their functions in the joints of

their lives. Among them are the functions of mothers and fathers, as parents in the past they were very capable of educating their children to become individuals who have noble character, respect parents and other people and can be devoted in the future. As in the stanza:

Hari mau tinggi

Anak mau lapang

Advice after advice is packaged neatly in the verses of this children's song, in his free time the advice is embedded in the child's heart, which day is going to be high, which means when time is starting to run out, namely the child's adulthood and age is also ripe, child want to be spacious, it means of course the child wants his life to be happy, so don't waste his youth.

That is why children in the past really instilled a pattern of filial piety to their parents when they were successful.

The local resources of Rokan Hulu which were used by the ancestors to carry out their activities were in the form of natural resources in the form of beautiful animals and nature, namely the Sipukuik bird, which is currently not valued because its nature similar to an eagle is considered to bring bad luck plus this type of bird cannot be consumed. When you see this bird at the present time, you will immediately be killed. It was different in the past, Sipukuik was eagerly awaited for its arrival, especially when it rose in the morning approaching the rice harvest season, Spukuik was always a friend for the farmers who were eagerly awaited.

3.3. Local Social Processes

The social process relates to how the community carries out its functions, the system of social action, social relations between fellow citizens, the tools it uses, and the social control it exercises (Sibarani, 2020: 115).

Local wisdom views this process as local intelligence that encourages people to survive independently in different social climates, therefore each community cannot be understood in general, but from its own uniqueness because it has its own character.

Human Life Cycle

The social process that is conveyed through the verses of the Kuik Sipukuik song is the journey of the stages of each child's wish that one day it will get higher, Aghi son will be high or the day will be high, meaning that time continues from dawn to noon, then evening continues to turn into night and so on. The child wants to *godang* or the

child wants to grow up, meaning that the child will grow up, from a baby to a child and then a teenager, an adult and an old man until finally they become parents and then die. When facing an increasingly advanced age process accompanied by increasing needs, the child will hope that sustenance will be broadened, meaning that his sustenance will be cheapened, economically established, it can also be said that his life will become spacious and happy because his needs has been fulfilled.

Then in the next stanza the child is excited or the child wants to be happy, meaning the hope for the abundance of sustenance earlier, the child wants his life to be happy in all matters, to be happy in worldly affairs which will lead to goodness. Those are the messages that a father has conveyed to his son. The statement that everything that is expressed in this Kuik Sipukuik children's song is a message from a father to his child is placed at the end of the song which reads *Abah boposan* or Father gives a message. I mean, this is how people at that time gave indirect advice to their children, in order to motivate their children while playing, they offered whatever their children wanted tomorrow, but did not want to patronize them too much but still had control over the decisions their children would make later when they grew up.

4. CONCLUSION AND RECOMMENDATION

The local wisdom of the Rokan Hulu people found in the songs of Moagah Children's Kuik Sipukuik is local knowledge, local resources and local social processes. We can know some of the local history that parents no longer tell their children from the lyrics of the Kuik Sipukuik songs. We can see local knowledge starting from the typography of the text, especially after studying so much about the words contained in the verses of the songs. Such as knowledge about the origin of the word Sipukuik and why it is called a swallow.

Through local knowledge which is neatly packaged in children's songs, this symbolizes the character of the Rokan Hulu community at that time. Souls who were affected by the period of struggle and lived simply in the way they educated their offspring to become strong, disciplined, not crybaby, modest and resilient individuals in dealing with problems in life and seeking solutions.

The expertise possessed by past ancestors in cultivating nature is shown in this children's song, that their intelligence is far behind that of the current generation. Those who were lacking at that time were able to find formulas in using nature to meet their needs at that time. By reading nature they are able to manage time and know what to do.

The value system that they had was also reflected in the songs of the Kuik Sipukuik children. All community activities at that time went according to the norms that had been in force, like a child who had duties according to his age.

The results of this study are expected to be able to become one of the supporters in learning Indonesian, regarding linguistic or literary material. The teacher as a motivator and facilitator can apply it to students to determine and know local wisdom. In addition, it is also an illustration of local wisdom that is applied in everyday life because it contains many values that are good for building character.

It is hoped that the results of this study will benefit various parties, including: 1) The people of Rokan Hulu can again sing the Moagah Children's Kuik Sipukuik song to invite children to play in their free time which is part of the oral literature in Rokan Hulu. 2) Authorities, such as the culture and tourism office or researchers, should document children's songs as part of oral literature in the people of Rokan Hulu district as an effort to preserve local wisdom from sing the Moagah Children's Kuik Sipukuik in Ujungbatu, Rokan Hulu district, Riau.

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