

## **MORAL VALUES AND CULTURAL IDENTITY IN INDONESIAN CHILDREN'S SONG LYRICS: A DISCOURSE ANALYSIS**

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### **Abstract**

This writing entitled "Moral Values and Cultural Identity in Indonesian Children's Song Lyrics: A Discourse Analysis". This study used a qualitative discourse analysis method to find cultural identity markers, moral themes, and character education values in the language, symbols, and social environment of the song lyrics. Children's song lyrics made up the primary data, and pertinent scholarly sources on character education, cultural linguistics, and Indonesian children's song studies provided secondary data. The findings demonstrate that fundamental moral principles including obedience, discipline, cooperation, thankfulness, civility, and simplicity are reflected in the lyrics of Indonesian children's songs. Children's conceptions of the Indonesian environment are also shaped by references to nature, traditional transportation, social life, and local language patterns, all of which are manifestations of Indonesian cultural identity. It has been demonstrated that children's songs are essential for moral, social, and cultural education. In order to guarantee that moral and cultural lessons are assimilated contextually, this study suggests reviving children's songs in the character education curriculum and including kids in song interpretation.

**Keywords:** *moral principles, character education, discourse analysis, children's songs, and Indonesian culture.*

### **INTRODUCTION**

Children's songs can be used as a tool to teach kids morals and character development in addition to providing them with entertainment (Survia, 2025). Since independence, children's songs have had a big impact on how Indonesia's youth think, behave in social situations, and feel about their country. Children's songs are a powerful tool for teaching moral, social, and cultural values to young children in the context of Indonesia's rich cultural diversity.

Children can learn morals, social conventions, and a respect for the environment through straightforward lyrics and catchy rhythms (Chung, 2023). Songs such as *Naik Delman* and *Naik Kereta Api* familiarize children with local transportation and technology, while *Bangun Tidur* promotes discipline and *Pelangi-Pelangi* encourages gratitude toward God's creation. Overall, children's songs function as enjoyable media for instilling core Indonesian moral values.

Current media and cultural trends show that children's tastes in music have changed. Popular adult songs that are frequently unsuitable for children's age and psychological development stage are gradually replacing traditional children's songs. Concerns are raised by this circumstance regarding the degradation of cultural identity and moral principles that were previously taught through children's songs. Therefore, in order to revitalize values education through music, a thorough analysis

of how moral values and cultural identity are represented in the lyrics of Indonesian children's songs is essential (Sauri, Gunara, & Cipta, 2022).

Effective moral education entails both direct and indirect instruction of values (Shim, 2023). With their straightforward qualities, children's songs serve as a covert curriculum for forming kids' personalities. For example, children learn that waking up early and helping their parents are good behaviors, not because they are explicitly taught, but because these songs are instilled in them from an early age. Therefore, moral values can be naturally and joyfully instilled through children's songs.

Children's songs not only express moral principles but also the cultural identity of the country (Barradas & Sakka, 2022). Language and representation help to shape cultural identity. These depictions appear in children's songs through regional symbols like mountains, flower gardens, and horse-drawn carriages (delman). Typical social and geographical settings, like rice fields, forests, or villages, are frequently portrayed in Indonesian children's songs. These depictions affect children's opinions about the world and their place in Indonesian society in addition to being descriptive and ideological.

Two key areas are covered by the formulation of the research problem in this study:

1. Which moral principles can be found in the lyrics of traditional children's songs from Indonesia?
2. In what ways do these lyrics depict Indonesian cultural identity through social themes, vocabulary, and symbols?

Mulyani and Fatan conducted the first study, "It Is Not Just a Song for Children: A Semiotic Analysis," which used a semiotic approach to analyze the meaning of signs and symbols in children's songs (Mulyani and Fathan, 2024). According to the findings, children's songs serve as a vehicle for social values and moral lessons in addition to providing amusement. Because the analysis focuses on the deeper meanings of children's song lyrics, this study is relevant.

The second research study by (Sari and Wahyudi, 2025) is called "The Creation of Dance Music 'Seven Habits of Indonesian Children' as a Character Education Medium." In order to teach character, this study created dance music based on the idea of Indonesian children's seven habits. The findings demonstrated the potential of music to foster virtues like self-control, accountability, and teamwork. The use of artistic components as a means of teaching children moral values makes it relevant to this study.

(Chung, 2022) carried out the third study, which is titled "Moral Education Through Musical Play: Conceptions, Practices, and Challenges." This study describes how early childhood moral education is facilitated through musical play. According to the research, musical activities can promote the growth of virtues like responsibility, empathy, and teamwork. Its applicability to this study stems from the notion that moral values can be effectively communicated through music.

(Parmini, 2020) fourth study was titled "The Integration of Traditional Balinese Children's Song Lyrics in Indonesian Learning to Instill Moral Education of Elementary School Students in Ubud." This study looked at how moral education can be imparted

through the lyrics of traditional Balinese children's songs. The findings demonstrated that traditional songs can help students develop their moral character and sense of cultural identity. Since both studies examine morality and cultural identity in traditional children's songs, this study backs up the findings of the other study.

The fifth study was titled "Strategies for Developing Moral Values in Early Childhood Through Songs and Traditional Games: A Literature Review" and was carried out by (Yuliarini and Cholimah, 2025). This study looks at several methods for using traditional games and songs to teach moral values to young children. According to their research, children's character can be effectively strengthened through traditional songs. Their contribution to this study is to bolster the theoretical underpinnings of the idea that children's songs can serve as a medium for the development of moral and cultural identity.

#### 1. Moral Principles in Children's Songs of Indonesia

Several recent studies have shown that children's songs, especially traditional ones, have uses far beyond simple entertainment. According to a number of academics, these songs can be an effective way to teach moral values to young children. For example, music plays an important role in character education, particularly when it is presented in a way that young students find engaging and comfortable (Sari and Wahyudi, 25). By developing a dance-music program called "Seven Habits of Indonesian Children," they found that simple, repeating musical patterns that are easy for children to follow can reinforce values like responsibility, independence, and teamwork. Their results suggest that music can help children develop moral habits in a slow and natural way.

(Chung, 2022), who focuses more on how moral values are internalized through musical activities, conducts another pertinent study. According to Chung, musical play fosters a learning atmosphere in which kids can gain a firsthand understanding of moral principles. Through the interactions that take place as they play together, children learn empathy, respect, and responsibility during group music activities. These ideals are communicated through the social interactions formed during the activity as well as through the lyrics of songs. To put it another way, moral education through music engages children's cognitive, emotional, social, and behavioral development in a comprehensive way.

In addition, (Yuliarini and Cholimah, 2025) expanded their perspective on the moral purpose of children's songs by highlighting the fact that moral principles arise from the song's atmosphere and cultural background in addition to its lyrics. They discovered that combining songs with classic games results in a more thorough learning environment. Social interactions in the games that go along with the songs, as well as the overt messages in the lyrics, are how moral values are expressed in this context. Morality is therefore not only taught orally but also directly applied.

Several studies have noted that traditional children's songs contain implicit or symbolic moral values in addition to explicit ones. Using a semiotic approach, (Mulyani and Fathan, 2024) discovered that a number of traditional children's songs incorporate metaphors, signs, or symbols that represent particular moral principles. For instance, animals are frequently used to represent both positive and negative

qualities, enabling kids to learn about morality through humorous metaphors. Additionally, they emphasized how some songs employ simple figurative language patterns to teach kids moral lessons about duties, responsibilities, and the results of their actions. As a result, children's songs' moral lessons are conveyed not only through the lyrics but also through the symbolic framework that helps young listeners grasp their deeper meanings.

The review of previous studies shows a shared conclusion that traditional children's songs play an important role in shaping moral character. By analyzing Indonesian traditional songs, this research explores how moral values are conveyed explicitly and symbolically across different cultural contexts. Therefore, the study contributes to a deeper understanding of how traditional music transmits moral values to children.

## 2. Representation of Cultural Identity in Traditional Children's Song Lyrics

Along with moral principles, new studies also demonstrate the importance of traditional children's songs in establishing and preserving cultural identity. Traditional Balinese children's songs, according to (Parmini, 2020), incorporate a number of aspects of local culture into the lyrics, including customs, relationships among community members, social norms, and the Balinese way of life. The community's daily routines, the surrounding landscape, and the manners that govern their lives are all reflected in the songs. In an educational context, this makes traditional songs an effective tool for cultural transmission, as children can understand their cultural identity from an early age. Through songs, they are introduced to the local values that characterize the communities in which they live.

This perspective is supported by another study by (Mulyani and Fathan, 2024), which gives the concept of cultural identity a semiotic component. They claimed that children's perceptions of their culture are shaped by the linguistic signs, cultural symbols, and social narratives found in traditional song lyrics. Cultural representations that support local identity include, for instance, references to locations, local animal names, customs, or accounts of day-to-day activities. They discovered via semiotic analysis that cultural identity is present in the song's tone, rhythm, and delivery in addition to its literal meaning through a system of cultural signs.

(Yuliarini and Cholimah, 2025) study also showed that traditional songs contribute to cultural preservation by way of the social practices that go along with them. They emphasised that children learn the lyrics of traditional songs and play games that are associated with them, while also reviving cultural customs that have been passed down through the generations. These activities strengthen their sense of belonging to their culture, while simultaneously maintaining its continuity. This implies that interactions between children and their cultural communities, in addition to lyrics, play a role in the formation of cultural identity.

Overall, traditional children's songs play a vital role in forming cultural identity by passing values from one generation to the next through language, symbols, and storytelling. Studying Indonesian children's songs helps explain how music conveys cultural identity, especially within Indonesia's diverse regional traditions.

## **METHODS OF RESEARCH**

This qualitative study applies Critical Discourse Analysis (CDA) as proposed by Norman Fairclough (1992). The method is chosen because it helps reveal how language in Indonesian children's song lyrics conveys moral values and cultural identity. From a critical perspective, texts are seen as social practices that reflect ideology, power relations, and societal values, rather than merely grammatical forms.

Qualitative research allows flexible interpretation of meanings shaped by social and cultural contexts. In this view, children's songs function as cultural texts containing both explicit and implicit ethical and cultural messages. Discourse analysis is considered the most suitable approach because it combines linguistic structure with social and ideological dimensions. The analysis covers three levels: text analysis, discursive practice, and social practice, showing how moral values and national cultural identity are represented in Indonesian children's songs.

### **Boundary Research**

This study has a few issues that need to be addressed. First, the study focuses on all of the popular classical children's songs that don't match contemporary children's songs. Second, the analysis only focuses on the lyric aspect rather than melody or other musical elements. In fact, musical elements like pace and tone can also affect how meaning is perceived. Finally, this study does not take into account children's perspectives as research subjects, therefore interpretation is more often based on textual and social context analysis.

However, because the primary goal of this study is to understand the representation of morality and religious identity in song lyrics rather than to determine the empirical impact on children's behavior, the limitation in question does not undermine the validity of the findings.

### **Contribution to Methodology**

Discourse-based studies on Indonesian children's songs remain limited, as earlier research has largely emphasized educational or musical aspects. By applying CDA, this study reveals how children's songs carry social and ideological meanings, examining not only language use but also the power relations and cultural norms behind it. Consequently, this approach offers critical insight into how children's songs help reinforce social values in Indonesian society.

The results of the study were examined using three-layer discourse approach, which consists of text analysis, discourse practice, and socio-cultural practice (De Vaere, 2023). Each children's song that was analyzed was evaluated based on its linguistic structure, thematic importance, and social context. In the discussion that follows, the field findings are also connected to concepts of cultural identity and moral values in early childhood education.

### **Song and Moral Value Analysis Results**

#### **1. *Nina bobo***

The song *Nina Bobo* reflects a warm parent-child relationship centered on care and affection. Its lyrics promote love, emotional security, obedience, and self-control through parental guidance, while also illustrating a family structure in which parents play a central role in shaping children's behavior and moral awareness. The traditional residential environment of Indonesian society, which views sleep as a family rite steeped in the value of attachment, also reflects cultural identity (Agus, et al, 2021).



**2. Bangun tidur**

This song emphasizes discipline, self-control, and responsibility through daily routines such as bathing after waking up. Its repetitive and simple structure helps children internalize values related to hygiene, time management, diligence, and social responsibility, reflecting moral behavior aligned with societal norms.

**3. Lihat kebunku**

*Lihat Kebunku* highlights the relationship between humans and nature by promoting gratitude, care for the environment, and respect for God's creation. The garden symbolizes agrarian life, hard work, and appreciation of nature, encouraging early ecological awareness and a strong work ethic.

**4. Naik delman**

This song introduces children to traditional local transportation and cultural heritage. By presenting *delman* as part of everyday life, it fosters cultural awareness, gratitude, and simple joy, while reinforcing pride in Indonesian identity and local wisdom.

**5. Naik kereta api**

*Naik Kereta Api* represents modernization and social change through a travel narrative. It teaches discipline, public manners, responsibility, and adaptability, showing how progress can be embraced while maintaining unity and shared happiness.

**6. Pelangi-pelangi**

This song nurtures gratitude, spirituality, and admiration for nature's beauty. Through simple lyrics, it encourages children to recognize nature as God's creation, reinforcing moral sensitivity and an Indonesian worldview that values harmony between humans and the environment.

**7. Bintang kecil**

This song reflects children's dreams and creativity while promoting optimism, hope, and gratitude toward God's creation. By personifying stars, it nurtures emotional sensitivity and empathy. Although universal in theme, the star functions as a religious symbol of guidance and beauty that transcends social boundaries.

**8. Cicak di dinding**

This narrative song portrays children observing small animals, encouraging curiosity, patience, and attentiveness. It supports early scientific thinking and reflects Indonesian cultural identity through familiar animals like geckos. The song also promotes respect for living beings and environmental awareness.

**9. Topi saya bundar**

Despite its simplicity, this song teaches honesty and self-awareness. By clearly stating ownership, it reinforces integrity and truthfulness. The symbol of a round hat connects to social identity, aligning with character education that emphasizes honesty through everyday experiences.

**10. Naik ke puncak gunung**

This song depicts physical activity and adventure while instilling perseverance, diligence, and respect for nature. The imagery of height conveys determination and admiration for the natural world. It reflects Indonesian cultural values that associate mountains with spirituality and strength, encouraging resilience and appreciation of God's creation.

### **Common Trends in Cultural Identity and Moral Values**

Five major themes of moral principles can be discerned from the songs' overall analysis:

1. discipline and obedience;
2. cooperation and mutual aid;
3. honesty and accountability;
4. curiosity and tenacity; and
5. gratitude and spirituality.

(Ardoin, Gould, Wojcik, Wyman Roth, & Biggar, 2022), which stresses the integration of moral knowing, moral feeling, and moral action of national character education are in line with these values.

Three main types of cultural identity exist:

1. Images of everyday Indonesian objects and practices (e.g., horse-drawn carriages, bathing, and hats);
2. References to the natural and social world (e.g., gardens, mountains, rainbows, and geckos); and
3. A simple narrative style that depicts the comfortable and communal life of the community 20.

These characteristics strengthen the function of children's songs as mediums for cultural transmission.

### **Interpretation of Discourse Using Fairclough's Model**

#### **1. Level of text**

Simple vocabulary, declarative sentences, and repetitive structures are all used, according to text analysis. Lexical elements like "bangun," "bobo," "kebunku," and "gunung" represent the concrete actions that children perform on a daily basis. Language and moral memory are strengthened through repetition.

#### **2. Level of discourse practice**

Children's songs are created and disseminated in the media, school, and family social contexts. Singing together improves interpersonal relationships and hastens the assimilation of moral principles.

#### **3. Level of sociocultural practice**

The religious, collectivist, and environmentally conscious social philosophies of Indonesian society are reflected in songs. Children are exposed to a social structure through songs that values simplicity, family, and cooperation.

Discourse analysis demonstrates that Indonesian children's songs serve as a tool for moral development and the creation of a unified cultural identity in addition to being a source of entertainment.

## **FINDINGS AND SUGGESTIONS**

### **FINDINGS AND THEIR EDUCATIONAL CONSEQUENCES**

#### **Overall Finding**

This study emphasizes the important role of Indonesian children's songs in strengthening national cultural identity and character formation. Using Fairclough's (1992) critical discourse analysis, ten popular children's songs were examined. The findings show that these songs function both as entertainment and as ideological media that convey moral and cultural values rooted in Indonesia's philosophy of life.

The analysis illustrates the interaction between text, discursive practice, and sociocultural context in shaping the meaning of children's songs. Linguistically, the lyrics use simple, concrete, and repetitive patterns suitable for children's cognitive

abilities, yet effective in instilling core values such as responsibility, honesty, and gratitude. Repetition and melody support children's retention of these moral messages (Masjid et al., 2023). At the discursive practice level, children's songs are transmitted through family settings, television programs, and early childhood education. This process allows traditional values, including respect, cooperation, and simplicity, to be continuously passed down across generations (Fauzan, 2025). At the sociocultural level, the songs reflect key ideological traits of Indonesian society, such as religiosity, harmony, and collectivism.

Songs that highlight spirituality and nature appreciation, such as *Lihat Kebunku*, *Bintang Kecil*, and *Pelangi-Pelangi*, foster moral sensitivity, while songs like *Naik Kereta Api* and *Bangun Tidur* promote discipline and social responsibility. Meanwhile, *Topi Saya Bundar* and *Nina Bobo* emphasize honesty, obedience, and compassion, demonstrating the integration of moral education in children's songs. From a cultural identity perspective, these songs portray everyday Indonesian life and social values that prioritize togetherness and familial bonds. Children's songs thus serve as symbolic representations of a simple, religious, and socially oriented Indonesian worldview (Firdaus, 2025). Overall, Indonesian children's songs act as educational and cultural tools that transmit moral and national values, making their preservation essential in the face of globalization (Sternfeld, Israeli, & Lapidot-Lefer, 2024).

### **Social and Educational Consequences**

The study's conclusions have wide-ranging effects on public policy, culture, and education. The following are some important ideas that can form the foundation of policy development:

#### **1. Improving character education in schools**

Children's songs are effective media for character education because they communicate moral values in forms that are easy for children to understand and remember (Tambunan, Sidabutar, & Hutauruk, 2024). Integrated into the Independent Curriculum, songs can teach values such as gratitude, environmental awareness, honesty, and responsibility through familiar titles like *Pelangi-Pelangi*, *Lihat Kebunku*, *Bangun Tidur*, and *Topi Saya Bundar*.

#### **2. Preserving local culture through digital media**

Advances in digital technology require children's songs to be adapted into modern formats. Support from government and cultural institutions is needed to transform these songs into educational videos, animations, and interactive media so that cultural learning remains relevant for younger generations (Setianan & Putri, 2021).

#### **3. Reviving the PAUD curriculum and the elementary school**

In early childhood education, songs function not only as entertainment but also as tools for developing moral understanding and language skills. Therefore, traditional children's songs should be positioned as core resources for character and emotional development in PAUD and elementary education.

#### **4. Strengthening teachers' and parents' roles**

The effectiveness of children's songs depends on active guidance from teachers and parents. Close collaboration between home and school supports character formation, as songs can be used for reflection and moral discussion, turning values into lived social practices (Syah et al., 2024).

#### **5. Interdisciplinary research development**

This study opens pathways for interdisciplinary research across linguistics, music, and education. Future studies may apply multimodal discourse analysis



or corpus linguistics to explore lyrical patterns, melodies, and visual elements in Indonesian children's songs (Childs, 2021).

### **Theoretical Implications**

Theoretically, this study's findings require the application of Fairclough's critical analysis model to the genre of young music. As of right now, the majority of CDA research focuses on political texts, mass media, or advertising. This study indicates that children's song lyrics also have strong ideological structures that contribute to social cohesion. In this regard, the CDA approach can be used to simultaneously analyze moral behavior and culture (Mazlan, et al 2025).

In addition, this topic strengthens findings about the ideational, interpersonal, and textual functions of language. Ideational function arises through the application of moral principles (e.g., hard work and honesty); interpersonal function arises in the relationships between child-parent or teacher-child; and textual function is seen in repetitive structures and rhyme patterns that support language learning. According to children's songs become texts that regularly develop children's linguistic and social skills from an early age.

### **DISSUSSION**

The findings indicate that Indonesian children's songs play a significant role in supporting artistic expression and recreational learning. Through a critical discourse analysis perspective, the study shows that moral values and religious identity are conveyed clearly using simple language, narrative forms, and symbolic elements. The songs are easy for children to grasp because they rely on brief statements, concrete wording, and repetition. These features are not merely stylistic choices, but function pedagogically to help children absorb moral messages in a clear and accessible way. This bolsters Chung's (2022) claim that moral ideals can be effectively communicated through emotional and social connections through music, especially in youth education.

Thus, this study concludes that the moral values found in literature, such as discipline, discipline, responsibility, obedience, honesty, cooperation, gratitude, and empathy, are very different from the national values that are promoted in Indonesian education. Songs like Bangun Tidur teach children the importance of self-discipline and routine, while Topi Saya Bundar emphasizes honesty through simple yet clear statements. On the other hand, Pelangi-Pelangi and Lihat Kebunku cultivate a sense of gratitude and enthusiasm about nature as a spiritual reflection. The harmony between lyrical content and moral education makes it possible for children's songs to be used as a hidden curriculum that constructs morality in a straightforward yet effective manner. This strengthens previous research findings (Sari & Wahyudi, 2025) (Yuliarini & Cholimah, 2025), which emphasize the importance of music in fostering character development in young people.

In addition to the moral lesson, this study highlights the importance of children's songs in developing their cultural identities. Every song depicts various aspects of daily life in Indonesia, such as local transportation (Naik Delman), social rituals (Bangun Tidur), interactions with the environment (Bintang Kecil and Pelangi-Pelangi), and customs regarding camaraderie and unity. These cultural elements serve as a symbol of Indonesian society that is collectivist, focused on the environment, and spiritual. Familiar symbols like mountains, flowers, lizards, and rainbows help children connect with their surroundings and understand their own culture. This is in line with Parmini's (2020) and Firdaus's (2025) perspectives, which hold that traditional language symbols serve as a tool for cultural transmission between generations.

Viewed through discourse practice, these songs reflect the social conditions in which they were created and received. Most were composed in the early post-

independence period by educators such as Ibu Sud, A.T. Mahmud, and Pak Kasur with the clear aim of shaping children's character and national identity. Their circulation within families, schools, and television strengthened their role as moral and cultural texts, supporting Fairclough's view that meaning emerges from the interaction between texts and social practices. From a sociocultural perspective, the lyrics express core Indonesian values, including cooperation, religiosity, family bonds, and respect for nature. Although the language is simple, the songs convey strong ideological messages that guide children's behavior according to social norms. For example, *Nina Bobo* emphasizes affection and obedience within the family, while *Cicak di Dinding* encourages curiosity and environmental awareness as part of early cognitive growth.

This discussion emphasizes that Indonesian children's songs function beyond simple melodies. They act as accessible moral guides and cultural texts that use music, repetition, and everyday themes to support children's moral development. By reflecting Indonesian symbols, traditions, and social behaviors, these songs strengthen children's sense of cultural belonging. In an era strongly shaped by global media, this study underscores the importance of children's songs as educational tools for character building and the transmission of cultural values.

## **CONCLUSION AND SUGGESTION**

### **CONCLUSION**

Having analysed this topic being discussed, the writers come to conclusion that moral principles and cultural identity are really found in the lyrics of traditional children's songs. The writers finally concludes that the mentioned lyrics enhance and strengthen social structures that support spirituality, compassion, honesty, and mutual cooperation.

It is hoped that this study would serve as a guide for the development of character education policies based on local customs. The child should not be considered a simple song; rather, it is considered a "small narrative" that inspires Indonesian people. Through songs, children learn about life rather than just language.

By incorporating children's music into both formal and informal schooling, the Indonesian nation can fortify moral and cultural bonds in the face of globalization. Fairclough (1992) asserts that language is both a source of reality and an instrument for its creation. Thus, one aspect of the endeavor to establish moral and cultural social reality is the preservation of Indonesian children's songs.

### **SUGGESTION**

Based on the findings, several concise recommendations can be proposed:

#### **1. Educational use**

Traditional children's songs should be integrated into PAUD and elementary learning activities. Combining singing with discussion, storytelling, role play, or simple lyric creation can strengthen moral understanding, creativity, and cultural awareness.

#### **2. Role of parents**

Parents are encouraged to reintroduce traditional songs during daily family activities. Singing together helps children internalize values, build emotional bonds, and relate moral messages to everyday life.

#### **3. Policymakers' role**

Governments and education authorities should formally embed traditional children's songs into character and cultural education, while supporting digital and interactive platforms to ensure accessibility for modern learners.

#### **4. Institutional culture and content**

Cultural institutions need to document and promote children's songs through digital formats such as animations or interactive media, while preserving their moral and cultural essence through collaboration with schools and communities.

### 5. Future research

Further studies may adopt multimodal and comparative approaches, involve children as participants, and use longitudinal designs to examine the long-term impact of music-based moral education. Overall, traditional children's songs remain valuable tools for character building and learning in both formal and informal educational settings.

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