

# The Value of Character and Cultured Education on "*Mars Gembira Bergerak*"

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**ABSTRACT :** Efforts to instill character values are very important through singing activities to create a rational personality. This research discusses the character values contained in the poetry and meaning of the song "*Mars Gembira Bergerak*". This song is popular in schools, especially in the city of Bengkayang, West Kalimantan, where the song is often sung. This song is a step to instill character values in students through the poetry contained in it. Apart from knowing the song "*Mars Gembira Bergerak*", this research aims to describe the character values contained in the song. This research is descriptive research, which goes through qualitative research stages, namely data reduction, data presentation, description and drawing conclusions. Data was collected through observation, interviews and documentation. Special documentation was carried out on the song by transcribing the song's notation in order to understand the song in its entirety as a study source. The results of this research are the character values in the song "*Mars Gembira Bergerak*", namely the character values of being moral, creative and innovative, enthusiastic and cultured. All of these values are a reflection and effort to implement the Pancasila student project as the ideal of Indonesian education.

**KEYWORDS** –Values, Character, Cultural Values

## I. INTRODUCTION

Important character values are instilled in children from an early age as a fundamental basis in the formation of a child's personality. One of the current problems is the shift in ethical values and the collapse of awareness of love of culture (Sakban & Sundawa, 2023, p. 794). Efforts that can be made include getting into the habit of singing songs that contain character values (Rapita et al., 2021). Meanwhile, efforts were made by teachers in Dopang to instill character values through regional songs and verbal understanding (Yasinta et al., 2022). Even, this activity can be started early, either through regional songs or national songs (Seftiandani & Hidayatullah, 2023; Suri, 2021). The cultivation and formation of individuals with character can be done through arts and culture so that it can give birth to a superior generation and reduce youth problems that occur in society.

In today's technological era, there are many problems teenagers encounter on social media. Examples of cases include gambling, the habit of skipping school, sexual deviation, bullying that deviates from the nation's morals. In Bandung, there were four young women involved in online gambling cases (Permadi & Arief, 2023). Apart from that, there was bullying by a group of students at a school in Jakarta which caused the victim to experience physical violence (Sopia & Dwinanda, 2024). There was also a murder case by a group of teenagers in Surabaya (Rachmawati, 2023). Meanwhile, punishment does not provide a deterrent effect (Hidayat et al., 2022, p. 187). Based on this phenomenon, it was concluded that the urgency of character

formation does not only need to be done at an early age but requires guidance until they are adults. Character formation is not enough in educational institutions because the role of the family is also very important so that the implementation of moral values can be realized in everyday life.

This negative habit is urgent and must be stopped because it can damage their generation and their future generations. A process is needed to cultivate character, behavior and noble morals over a short period of time (Rapita et al., 2021, p. 30). Apart from that, building and instilling character values is the future goal of the Indonesian nation (Ladamay & Mustakim, 2023; Sagala, Margaretha Karolina Siregar & Rinaldi, 2023), so that children can behave appropriately and manage their emotions and improve the quality of life and their relationships with God, other people and themselves.

One effort that can be made in the process of instilling character values is by singing songs whose lyrics contain these values. Not all songs can educate children, but there is still a way to overcome this problem, namely by using regional songs or choosing songs that have character values. This song is a source of knowledge about morals and good manners through the culture that is born in society (Z. W. Putra, 2023) (Purnomo et al., 2024, p. 158). This was also acknowledged by Mr Marselus, who is the creator of the song "Mars Gembira Bergerak", where this song was created to instill character values in students. Initially this song was sung at the school where he taught, but the march has been followed by many other schools and has become a song that must be sung in various formal schools in Bengkayang. This habit is like what was done in research (Hidayat et al., 2022, p. 191) that character building habits can be practiced as positive activities or programs. Therefore, researchers are interested in analyzing the character values in the song, in order to answer the challenge of instilling character values that support curriculum success.

The use of songs that contain character values can be a solution for educators to innovate in education, known as model songs. Model songs are intended as media to convey material or meaning so that they influence motivation and learning outcomes (Purwanto, 2019). The need for children's songs nowadays has become something rare. This research can be a motivation for educators to create children's songs that contain elements of life, cultural and thematic values. In addition, this step can unite children's differences in abilities in the form of differentiated learning (Mabfiro & Sukmawan, 2024). They can get used to being responsible for singing songs, so that the meaning of the poetry can be embedded in the child as a child output in this activity. In this way, creating songs for children is no longer the task of arts and culture teachers, but rather teachers of other subjects who also have an interest and talent in music.

## II. METHOD

This research is descriptive research that uses a qualitative approach, through a process of reading, understanding and analyzing to be studied based on existing literature related to education and character values. The method chosen means that the research will go through stages, such as data reduction, data presentation, description and drawing conclusions. Data collection methods are observation, interviews and documentation. Observations were carried out through observations at several schools in Bengkayang Regency. Apart from that, the results of observations made in the media Youtube It was discovered that this song had once been material for a competition in the choir field. An interview was conducted on August 18 with Mr Marselus, the creator of the march song.



Figure 1. Interview with Mr Marsel Marselus

Figure 1 is the interview process carried out at SMP Negeri 2 Bengkayang. He has a background as an educator who currently serves as a school administrator, and has an interest and talent in the field of music. This is reinforced by the discovery of his work on platform, like, Spotify and Youtube, who created songs entitled "*Bengkayang Damai*" and "*Indonesia Tangguh*" and so on. Content analysis was used to identify the character and cultural values in this song. For this reason, an in-depth analysis of the song's lyrics and literacy studies were carried out to support the character values found.

### III. RESEARCH RESULTS AND DISCUSSION

#### 1. The song "*Mars Gembira Bergerak*" by Marcel Marcelus

This song, which is classified as a marching song, was chosen as the research object because the lyrics are in accordance with the goals to be achieved and are simple. This means that musically the melody in this song does not have too long note intervals so that children can reach and sing it. The rhythm leads to a happy atmosphere and creates enthusiasm or attention, for example like the marching rhythm (Gutama, 2020, p. 24). The marching rhythm creates an impression of enthusiasm so it is suitable for generating enthusiasm for learning in school students.

According to Marsel Marselus, the song's creator, who currently also plays the role of school principal, this song was created to support the Merdeka curriculum which is currently being implemented. The interest in cultivating strong character in students in the era of globalization motivates songs to create songs. Musical activities can be used to improve students' abilities, starting with the teacher singing a song, identifying the lyrics of the song they hear, singing it together until they are finally proficient (Young et al., 2016, p. 625). So, creators feel that singing activities can be one of the right steps to instill character values in students. This is also implemented at the school so that the children memorize the march poem and sing it regularly at the Monday ceremony. After listening to the song obtained via Youtube, then the researcher transcribed the song in block notation as in Figure 2 below.

## MARS GEMBIRA BERGERAK

Ciptaan : Marsel Marsellus, S.Pd.  
Transkrip : Matri Dihita Sagala, M.Pd.

**Moderato**

Voice  
Tu-nai-kan tu-gas pang-gi-lan mu-li-a Gi-gih dan bi-jak pe-  
5  
nuh ins-pi-ra-si Ku-at-kan te-kad dan se-ma-ngat di-ri Ber-  
8  
wi-ba-wa pe-nuh da-ya cip-ta Te-kun be-la-jar in-san Pan-ca-si-la Sma-ngat  
12  
ber-ge-rak ju-ga ber-bu-da-ya Me-nu-ju ma-sa de-pan yang ce-mer-lang Ge  
16  
ne-ra-si mu-da ha-ra-pan bang-sa Bang-ga se-ko-lah-ku pe-la-jar ku-at  
20  
wu-jud-kan ci-ta-ci-ta yang lu-hur Gem-bi-ra ber-ge-rak  
23  
I-tu sem-bo-yan ki-ta S S D M ung-gul Beng-ka-yang Man-tap

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Picture 2. Score of the song "Mars Gembira Bergerak"

Source: Sagala, Matri Dihita (2024)

In terms of musical form, this song has two parts, namely part A and part B. Part A in question is starting from the beginning, up to the 9th bar of the beat. Part A is repeated with relatively the same melody, namely in the 9th bar of the fourth beat, until the 17th bar. Continued in part B, namely the 17th bar of the beat until the end. Songs that have one or two song forms with several melody repetitions in a lively rhythm are usually the focus for children (Sakban & Sundawa, 2023, p. 128). There is a repetition of the melody in part A which is called A' with a slight change in the final beat of the melody sentence. Apart from that, the melodic intervals in the song are not too far apart, so it can be concluded that this march is suitable for children to sing.

### 2. Value of Character and Culture in the Song Poem "Mars Gembira Bergerak"

Joy is a state of happiness without pressure and is characterized by a cheerful expression. In research conducted (Puspita, 2019, p. 23), it is explained that feelings of happiness can influence children's cognitive abilities, especially verbal. Fun learning known as joyfull learning useful for increasing learning motivation

(Hurriyati et al., 2022), grades academic (Azizah et al., 2019) and able to instill character values (Islamiah & Rif'an, 2023). Happy emotions are important for students to have when carrying out learning activities, so that children are not stressed when receiving learning material.

Moving in this title again is not necessarily just a bodily activity. Moving can be interpreted as change, be it position, condition, form, attitude, principles or even feelings. Change will always occur and is continuous, so students must be oriented towards effectiveness and efficiency when facing change. Indirectly, students are given an understanding of being adaptive and responding quickly to changes in their lives.

This march also contains several character values and cultural love which are conveyed implicitly and explicitly. These values are actually reflected in Pancasila and are related to P5 or the Pancasila Student Profile Strengthening Project. This program focuses on multidiscipline education to overcome world challenges (Irawati et al., 2022, p. 1236). Therefore, the author will describe it in more detail in the following subchapter so that the meaning of the poem can be better understood.

### **3. Value of Moral Character**

The first part of the poem means that every child has the right to succeed in their education and complete their studies as a student. This success must be based on wisdom in undergoing education. In this case, they need moral knowledge and become a moral person. Especially in the verse which reads "*gigih dan bijak...*", where wisdom is making the right decision by considering the good and bad impacts of the results of the decision. Wise according to (T. H. Putra & Supanggih, 2018, p. 130) means behaving according to norms and reviewing the effects in the future. The teenage problems exemplified in the introductory subchapter show that moral education seems to be just theory and without appreciation by the younger generation. Reflection on moral issues is needed so that it can be ensured that students have good morals, one way is by singing the march.

Wise is a decision that can be justified after going through various considerations from various points of view. Technological developments mean that students must be wise in using social media. Problems such as hate speech, distribution *hoax* and fraud that occurs on social media requires students to also be wise in receiving and disseminating information on social media. This means that the information received needs to be digested and validated before being passed on to others. This also includes being wise in managing finances. The culture of hedonism and consumption needs to be limited and eliminated so that the habit of saving and balance will buy necessary needs and pleasure can also be realized.

### **4. Creative and Innovative Character Values**

The value of creative character can be found in the poem "*...penuhinspirasi*". Building creativity is very important so that children can create ideas and ideas from within themselves. This is reflected in the way they act and process their insights (Aria Widyatama Putra & Dihita Sagala, 2023; Arnidha & Fatahillah, 2021), so that they can survive in the face of obstacles (Iswantiningtyas et al., 2023, p. 149). This aspired character is emphasized again in the poem which reads "*Berwibawapenuhdayacipta*". Creativity is the ability to produce the results of children's thoughts. This ability makes children more charismatic and competent in the fields they are interested in.

One characteristic of this character is having an enthusiastic soul and being able to innovate (Dirlanudin, 2018, pp. 178–179). Innovation means daring to be different from the usual which creates surprises. The innovation that a child has produces new breakthroughs. On the other hand, they are responsible for the steps they choose if something unexpected happens (Djafri et al., 2020, p. 3). This means that they dare to take risks but can still inspire. The ability to innovate will certainly go through a process of failure along the way. Thus, the innovative nature will also be related to the spirit of never giving up which will be explained in the next discussion.

### **5. Character Values of Spirit**

Students can be taught to own *mind set* the positive. This means that they are able to struggle and become a successful generation. They will face various challenges in the future, it is hoped that they will be able to face the future and be able to solve problems (Ronald Tambunan, 2021). So, a passionate soul is needed to go through the process and achieve success. The verse "*kuatkantekad dan semangatdiri*" in bars 5 to 7 is expressed explicitly to foster this enthusiastic character. With rhythm marching which and the accented rhythmic patterns will give birth to enthusiasm within children so that they can become agents of change for the Indonesian nation.

This spirit produces children who are strong enough to achieve their goals and become superior resources. Apart from that, this song gives hope to the generation of children in Bengkayang to be persistent and study hard so that they have the character of Pancasila education. This is in line with the Pancasila Student Profile which is being implemented in Indonesia, which contains five main values, namely religion, nationalism, independence, the spirit of mutual cooperation and integrity. It contains the meaning that every student will always be enthusiastic about seeking knowledge even though they have graduated or finished school. The enthusiasm to gain knowledge wherever they are placed and become an example for others and the pride of the Indonesian nation.

## 6. Cultural Values of Tolerance

Character values can be reflected in the customs of a culture which are represented in art. Building character can be done by involving local wisdom values (Wibawa & Awaliah, 2023, p. 136) through habituation (Marini et al., 2019, p. 2089). Bengkayang itself consists of the dominant Dayak tribe. In other words, Dayak cultural wisdom needs to be preserved because it contains values that guide people's lives. However, the march song not only invites students to love Dayak culture or the tribe they belong to, but also Indonesian cultures. Thus, there is also an element of tolerance in it for students to respect ethnic and cultural differences.

Referring to the score found in Picture 2, there is a poem that reads "*Semangatbergerak juga berbudaya*". Dayak people have the values of enthusiasm and never giving up. This can also be illustrated in research conducted (Eko et al., 2020, p. 94) regarding cultural values in society. This culture will not recognize the boundaries of distance and time considering that the ideas born from this society are something that is expensive and not necessarily shared by other societies. The differences between the culture of the Dayak community and the culture of other communities will enable children to see things from another perspective (Sony Sumarsono, 2023, p. 3). They are able to have an attitude of tolerance and do not discriminate in how they socialize. Therefore, this song can reflect the positive nature of the Dayak people who respect differences and tolerance.

## IV. CONCLUSION

Children's songs, which are rarely heard due to the popularity of songs for adults, make this march song suitable for internalization by school children, both at elementary, middle and even high school levels. Educational innovation involving children's songs can be an example for schools in other cities to instill character values and love of culture. The song lyrics created can include elements of the city's vision and mission in the fields of education and culture, so that the song can be implemented in every school. As in the song "*Mars Gembira Bergerak*", there is the ideal of Bengkayang Regency, namely creating superior and highly competitive human resources. The next generation in Bengkayang Regency is expected to be individuals who respond quickly to rapid global changes and are enthusiastic about facing future challenges. These values are in line with the objectives and efforts to implement the *ProyekPenguatanProfilPelajar Pancasila/ Strengthening Pancasila Student Profile Project* so that they can inspire and be implemented in schools in other cities in Indonesia.

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