



Character Formation of Students Through the Song Ina Hai Ata Kiri at SDN 2 Lamahala Jaya, East Flores Regency, East Nusa Tenggara Province

Muh. Fadjar Noer Dzaman Putra Metha^{a*}, Baiq Nirsantuni^b, Subhan^c, Gde Agus Mega Saputra^d, Taufiqurrahman^e

**Corresponding author email: fadjarnoer88@gmail.com*

Article History

Manuscript submitted:
26 Maret 2025
Manuscript revised:
21 April 2025
Accepted for publication:
05 Juny 2025

Keywords

Pancasila's spirit, process of learning, students' characters

Abstract

Character formation is a crucial aspect of education that can be achieved through various media, one of which is regional songs. Regional songs contain cultural, moral, and social values that can be transferred to elementary school students. Thus, the cultivation of character formation in students needs to be enhanced to create a better generation in line with Pancasila's spirit. One way to achieve this is through the use of the regional song Ina Hai Ata Kiri in character formation for students at SDN 2 Lamahala. The focus of this research is to understand how character formation is instilled through regional songs in cultural arts education at SDN 2 Lamahala and to assess students' achievements in implementing the regional song Ina Hai Ata Kiri, impacting their character formation. This research uses a descriptive qualitative approach, which provides descriptions and depictions of the learning activities involving the song Ina Hai Ata Kiri and the values embedded in it that shape students' characters. The results indicate that the process of learning the song Ina Hai Ata Kiri and character formation carried out in the lessons at SDN 2 Lamahala has been quite successful. This is evident from the observations and interviews conducted, showing that students' characters were shaped in terms of: cultural appreciation, honesty, religiosity, responsibility, unity, courage and confidence, hard work, cooperation, and care.

*International Journal of Social Sciences and Humanities © 2025.
This is an open access article under the CC BY-NC-ND license
(<https://creativecommons.org/licenses/by-nc-nd/4.0/>)*

Contents

Abstract	154
1 Introduction	155
2 Methods.....	157
3 Results and Discussions.....	157
4 Conclusion.....	161

^{a,b,c,d,e} University Nahdlatul Ulama Nusa Tenggara Barat, Mataram, Indonesia

Introduction

Cultural arts education plays a vital role in shaping the character and holistic development of students. The essence of cultural arts as a subject lies in its multidimensional, multilingual, and multicultural attributes. Multidimensional means that cultural arts can foster different types of human intelligence, such as emotional, intellectual, creative, moral, and spiritual intelligence. The development of these intelligences contributes significantly to character formation. Through cultural arts, students can become more innovative, critical, imaginative, and socially sensitive within their environment (Suryadmaja et al., 2015). Schools, therefore, have a responsibility not only to provide knowledge but also to cultivate students' personalities, values, and social awareness. One of the ways character education can be integrated into the school curriculum is through the use of local songs as part of cultural arts learning. The song *Ina Hai Ata Kiri*, a traditional song from Adonara Island in East Nusa Tenggara, specifically from Lamahala village, serves as a powerful medium for such integration. The song narrates the search for "kiri belao" (golden comb), with lyrics and accompanying dance movements that reflect a strong connection between music, body expression, and storytelling. More importantly, it conveys cultural values such as hospitality, communication, and socialization, which are essential for building good character in students.

When children perform the song *Ina Hai Ata Kiri*, they do more than sing and dance. They engage in activities that promote creativity, enjoyment, and social interaction. These activities align with the developmental needs of elementary school students, as early childhood is considered a critical stage for shaping attitudes, values, and identities (Santrock, 2018). Moreover, the lyrics contain moral messages relevant to everyday life, such as respecting others, being hospitable, and upholding communal values, which can be internalized by children when taught meaningfully. The choice of *Ina Hai Ata Kiri* as a focus of study is also based on contemporary cultural challenges. In recent years, children, even at the elementary school level, have often been exposed to and encouraged to sing adult songs, particularly popular ones circulating on social media. Many of these songs carry themes of romantic love, heartbreak, or adult issues that are not age-appropriate for children (Putri, 2020). In contrast, traditional children's songs rooted in local wisdom are declining in use. This shift poses a risk of eroding cultural identity and depriving children of suitable moral and social messages embedded in local songs. By reviving and promoting *Ina Hai Ata Kiri* within cultural arts education, educators can provide a more appropriate, meaningful, and culturally grounded alternative.

However, the use of regional songs in formal education has not yet been maximized. Often, songs are taught merely as performance material without sufficient explanation of their meanings and values. Teachers sometimes emphasize the technical aspects of singing and dancing but overlook the educational messages within them (Sari & Hidayat, 2019). As a result, students may fail to understand the deeper connection between music, culture, and life philosophy. In fact, songs, particularly traditional ones, have the potential to function as pedagogical tools that integrate play, creativity, and moral instruction. The study of *Ina Hai Ata Kiri* at SDN 2 Lamahala aims to explore how this song contributes to students' character formation. Specifically, it focuses on identifying the values embedded in the song, the strategies employed by teachers to integrate these values into lessons, and the observed outcomes in students' behavior and attitudes. By analyzing this case, the research also seeks to highlight the importance of cultural sustainability, ensuring that traditional songs are not only preserved but also actively used as educational resources.

Character education is increasingly recognized as an essential dimension of schooling worldwide. It emphasizes the integration of moral values, social skills, and personal responsibility into the learning process (Lickona, 1991). Cultural arts education contributes to this by offering experiential and affective learning

opportunities, which stimulate emotional engagement and reflection (Eisner, 2002). In the Indonesian context, the 2013 curriculum explicitly promotes character formation as one of its goals, encouraging teachers to incorporate local cultural elements into their teaching practices (Kemendikbud, 2013). The multidimensionality of cultural arts means that learning is not confined to technical skill development but extends to broader areas of intelligence. Emotional intelligence is enhanced as students express and manage feelings through music and dance; intellectual intelligence grows as they interpret meanings and symbols; creative intelligence is fostered through improvisation and artistic expression; moral intelligence develops as they internalize values; and spiritual intelligence emerges through reflection on cultural heritage (Gardner, 2011; Zuchdi, 2015).

The regional song *Ina Hai Ata Kiri* embodies cultural wisdom that is particularly relevant for children's character education. The theme of searching for the "golden comb" symbolizes the pursuit of something valuable, which can be interpreted as striving for virtues such as honesty and perseverance. The dance movements that accompany the song encourage cooperation, discipline, and coordination, teaching students the importance of working together harmoniously. The song also emphasizes hospitality and social interaction, reinforcing communal values central to Lamahala's culture. By engaging with this song, children do not only learn performance skills but also internalize ethical and social norms embedded in the tradition (Suparlan, 2017). Despite its potential, integrating traditional songs like *Ina Hai Ata Kiri* into character education faces challenges. Teachers may lack sufficient training to connect cultural materials with character values meaningfully. There may also be limited resources or teaching aids to support such integration. Moreover, the influence of mass media and popular culture can overshadow traditional songs, making them less attractive to students (Wijayanti & Nugroho, 2020). Nevertheless, there are significant opportunities to strengthen this approach. Using participatory teaching methods, teachers can encourage students to explore the meanings behind the lyrics, reflect on their relevance to daily life, and apply them in practice. Extracurricular activities such as cultural performances and festivals can also provide platforms for students to engage more deeply with traditional arts. Importantly, integrating local songs into cultural arts education not only supports character formation but also contributes to cultural preservation and intergenerational transmission of local wisdom.

In conclusion, cultural arts education, with its multidimensional nature, is essential for character development in students. The regional song *Ina Hai Ata Kiri* offers a rich resource for integrating moral, social, and cultural values into learning. By engaging with the song through singing, dancing, and reflecting on its meanings, students at SDN 2 Lamahala can develop various intelligences and internalize character traits such as cooperation, hospitality, and perseverance. This approach not only enhances the effectiveness of character education but also revitalizes local traditions at risk of being overshadowed by modern popular culture. To maximize the potential of such practices, educators must adopt innovative strategies that connect traditional cultural materials with contemporary educational goals, ensuring that cultural arts education remains a dynamic force for shaping the next generation. Moreover, the choice to stage the *Cupak Gerantang* musical drama was closely related to the local wisdom theme provided by Kemendikbudristek. Lanang believes this project can serve as a reference for introducing the *Cupak & Gerantang* story to a wider audience, not just the students and teachers at SMAK Kesuma Mataram. Nowadays, folklore is rarely encountered or heard in the community. Another reason is that the *Cupak Gerantang The Musical* production had been previously performed by the Lampaq(k) Art Community, where Lanang is also a member, making it more efficient to re-stage the musical drama as Lanang was already familiar with the process to be applied at SMAK Kesuma Mataram.

The researcher also focused on gathering information and understanding the implementation process of P5 at SMAK Kesuma Mataram and its impacts on students. The researcher aimed to evaluate the project's achievements in the current learning process, considering the project is very new in Indonesian education and was first implemented at SMAK Kesuma Mataram. These aspects attracted the researcher to this study. The

objective of this research is to understand the implementation carried out by teachers and students at SMAK Kesuma Mataram when conducting the Pancasila Student Profile Strengthening Project (P5) during the Cupak Gerantang musical drama performance at SMAK Kesuma Mataram. Additionally, it aims to understand the achievements of teachers and students at SMAK Kesuma Mataram during the Pancasila Student Profile Strengthening Project in the Cupak Gerantang musical drama performance at SMAK Kesuma Mataram.

Methods

In this research, the author uses qualitative research methods, specifically field research, along with a descriptive approach. This descriptive approach is necessary to explore and discover findings regarding the character formation of students through the song Ina Hai Ata Kiri at SDN 2 Lamahala Jaya. The research location is in the environment of SDN 2 Lamahala, Lamahala Jaya Village, East Adonara District, East Flores, East Nusa Tenggara. For data collection, the researcher gathered primary and secondary data. The data collection techniques used to answer the research problems were observation, interviews, and documentation. Observation is a common data collection technique in qualitative research. According to Zainal Arifin in (Kristanto, 2018), observation is a process that begins with systematic, logical, objective, and rational observation and recording of various phenomena in real or artificial situations.

Interviews are another technique used to collect research data. Simply put, an interview is an interaction process between the interviewer and the interviewee through direct communication (Yusuf, 2014). The interview method involves obtaining information for research purposes by conducting face-to-face question-and-answer sessions between the interviewer and respondents, with or without interview guides. These interviews can be conducted individually or in groups, yielding informative and authentic data. The type of interview conducted is structured, with the interviewer preparing questions for the informants to seek answers methodically. This interview method seeks information on the background of student character formation through the song Ina Hai Ata Kiri in the elementary school environment. The researcher will obtain in-depth interview data from the teachers at SDN 2 Lamahala and the community members of Lamahala Jaya Village, East Adonara District, East Flores, East Nusa Tenggara Province.

The documentation method is used for tracing historical data, documents about people, groups, events, or phenomena in social situations, which are very useful in qualitative research (Yusuf, 2014). This research uses triangulation, a common method to check data validity by utilizing external sources for data comparison. In this context, Patton (Sutopo, 2006:92) explains the triangulation techniques that can be used. Data analysis starts from formulating and explaining the problem and continues until the research results are obtained. Data analysis is an effort to systematically search for and organize notes from research results and other related materials.

Results and Discussions

The researcher collected data through observation of student learning and the methods used by teachers in cultural arts education, particularly the song Ina Hai Ata Kiri. Additionally, the researcher conducted interviews with the principal, class teachers, other teachers, students, and community leaders to gather informative and authentic data. The researcher also used documentation methods to obtain photos and audiovisuals of the practice and performance of the song Ina Hai Ata Kiri among the community, teachers, and students. Based on this data collection, the researcher obtained the following results: The first stage involved introducing the song Ina Hai Ata Kiri to the students by explaining the lyrics and the underlying meaning, ensuring that the students understood the context and values conveyed in the song. The objective of this learning activity was to foster students' interest in regional songs and promote character traits reflected in

the song Ina Hai Ata Kiri. The researcher concluded that teaching regional songs is crucial for character formation, aiming to create a generation with strong character and to explore the students' interests.

Regarding the teaching of Ina Hai Ata Kiri, the students responded enthusiastically, as the song was already familiar to them. However, when asked about their understanding of the song, the students only knew how to sing it without grasping its deeper meaning. Once the meaning behind the song was explained, the students listened attentively and subsequently practiced it with greater appreciation. Through learning the song Ina Hai Ata Kiri, not only did the students' musical abilities develop, but their character was also shaped. The sense of togetherness, cooperation, unity, and solidarity grew among the students. The learning of the song Ina Hai Ata Kiri went beyond merely learning a song; it also served as a platform for character formation among the students.

One of the goals of this learning process is to foster students' morals, a high fighting spirit, mutual respect, and other values aligned with the school's vision and mission. The role of educators is significant in shaping students' character, especially when they can understand their students' characters well during the learning process. The concept of education encompasses various aspects that are interconnected in the process of learning and personal development. The main objective of education is to develop the intellectual, social, emotional, and moral potential of students, preparing them for successful professional and personal lives.

Character formation in cultural arts education, especially through the song Ina Hai Ata Kiri, involves introducing the song as a spark for students to understand its content. The character formation through the song can be implemented by integrating the moral and cultural values contained in the song into the learning process. Ina Hai Ata Kiri is not only a piece of art but also an effective medium for instilling positive character in students. Character building through the values of religion, customs, or inner honesty will foster ethics that can make humans wise and capable of distinguishing between good and bad deeds. Therefore, character formation in students should be nurtured as early as possible so that elementary school children can develop their character from a young age.

Teaching the song Ina Hai Ata Kiri helps students understand the importance of togetherness, unity, tolerance, and mutual respect. Before singing the song, educators provide a brief explanation of the historical significance and meaning of the song. They also explain that in local culture, this song is often performed at the Bale Adat House in Lamahala Jaya Village to strengthen the bonds among the community members. In this way, students are invited to reflect on how the song is not only part of local culture but also carries moral messages that can be applied to their lives.

Students are encouraged to sing the song routinely during lessons and school art activities. This repetition aims to embed the song's values deeper into the students' minds. The process of teaching the song Ina Hai Ata Kiri through habit and repetition can be done with several steps. Educators provide a brief explanation of the song's meaning and origin relevant to character formation and play the song in full so that students get an overall understanding of the melody and lyrics. Afterward, educators have students listen to the song multiple times, encouraging them to focus on the lyrics, rhythm, and tone. They then teach the lyrics slowly and explain the meaning of each word and lyric to ensure students grasp the message contained in the song Ina Hai Ata Kiri.

The educator begins by repeating the song lyrics, breaking them into several short segments. In this process, students learn each part of the lyrics separately and then gradually combine these parts. This repetition helps students remember the words and structure of the song effectively. Regular repetition aids students in memorizing the lyrics and understanding the meaning of Ina Hai Ata Kiri, thus strengthening their memory. Once students are sufficiently familiar with the song lyrics, the educator encourages them to sing and dance together step-by-step, according to their capabilities. Repeating this singing process daily or at the start of each lesson makes students comfortable with the song and helps them remember the lyrics and the implied messages of Ina Hai Ata Kiri well. Routine singing of Ina Hai Ata Kiri in daily activities before lessons or during learning sessions helps increase the emotional connection to the character-building values in the song.

During question-and-answer sessions, the educator invites students to discuss the song's lyrics and their meaning. The educator asks students how they feel when singing Ina Hai Ata Kiri. This discussion helps students internalize the song's message and enhances their appreciation, particularly for Ina Hai Ata Kiri. Finally, after students have mastered the song, they are given the opportunity to perform Ina Hai Ata Kiri in front of the class or during a school event. This performance provides a concrete goal for their learning process.

and can boost their confidence. Integrating character-building values contained in Ina Hai Ata Kiri, such as teamwork, unity, mutual respect, and cultural appreciation, encourages students to apply these positive traits in their daily lives. The routine repetition of singing Ina Hai Ata Kiri has a noticeable impact on students' character development.

Integrating the song Ina Hai Ata Kiri into school subjects can be done through various creative and interactive approaches. Incorporating this regional song into cultural arts subjects not only enriches students' knowledge about local culture but also develops their skills, creativity, and appreciation for cultural diversity in Indonesia. Effectively integrating Ina Hai Ata Kiri into cultural arts education has several benefits in character formation for students. Firstly, regional songs carry strong cultural values, including a sense of togetherness, unity, and respect for the surrounding environment. In the educational context, these values are crucial for shaping students' character to be caring, tolerant, and appreciative of diversity.

Based on the field research findings, the researcher concludes that the character formation efforts for SDN 2 Lamahala students through the learning of the song Ina Hai Ata Kiri show a positive change in students' character. The positive habits instilled during each process help develop students' good personalities. Moreover, during the implementation process, educators consistently instill discipline and reinforcement, making students better and more responsible. Character formation through the learning of Ina Hai Ata Kiri is not instantaneous but rather involves a long process. Step by step, changes in students' character become evident. The researcher conducted this study over approximately one month, continuously observing the learning process carried out by the educators until a massive change in students' character was observed. Through careful observation and interviews conducted during the research, the results and conclusions drawn indicate that using the regional song Ina Hai Ata Kiri for character formation in students is highly appropriate. Furthermore, from the results of observations and interviews, the song Ina Hai Ata Kiri, when sung and practiced, significantly influences the formation of students' character. The lyrics contain moral messages that stimulate students' minds and emotions, ensuring that when they practice it, whether in class or outside, they do so with understanding and awareness of the content, context, and meaning within the song.

Understanding and knowing the meaning of the song Ina Hai Ata Kiri in character formation

The song Ina Hai Ata Kiri is a regional song that carries deep meaning and moral messages. Understanding this song can play a significant role in shaping students' character at SDN 2 Lamahala. Based on field observations and interviews, the researcher found that the expected character formation in students taught through the Ina Hai Ata Kiri song was immediately evident during the series of learning processes. Gradually, positive changes in students' character were displayed, from the initial learning process to its implementation in their social lives.

In this study, the researcher did not only examine the teaching process or the character formation of students during the learning of Ina Hai Ata Kiri but also investigated how the character values formed in students were applied in their daily lives, particularly in their academic achievements. The researcher also conducted a series of observations on students after participating in the learning of Ina Hai Ata Kiri and interviewed relevant parties at the school, such as the principal, class teachers, other teachers, and the students themselves, to understand the extent of character formation in the students. Based on the observations and interviews conducted in the field and with relevant parties, the results of the information on the values contained in the song Ina Hai Ata Kiri and their formation in students during and after participating in the learning activities in the classroom are elaborated.

Understanding and knowing the meaning of this song in the context of character formation in students at school can provide positive impacts in several aspects. Cultural Appreciation, this song teaches students to appreciate and love local culture. In the era of globalization, maintaining cultural identity becomes very important, and by introducing the regional song Ina Hai Ata Kiri in schools, a sense of pride in cultural heritage can be fostered. The value of cultural appreciation is formed through the content and message conveyed by the story in the song Ina Hai Ata Kiri. Honesty, the song teaches honesty. Honest behavior is instilled by educators during the character formation process through regional songs, making students accustomed to speaking the truth and being responsible. In the context of learning, students are required to understand the lyrics of Ina Hai Ata Kiri, which contain messages about speaking and acting honestly. Students are encouraged to apply these values in their interactions with peers, teachers, and family. By learning this song, students come to appreciate honesty, strengthening their understanding of its importance in social life. The value of

honesty in students is also formed through the content and meaning of the song *Ina Hai Ata Kiri*, which tells of a lost golden comb (the king's crown) that must be returned.

The song *Ina Hai Ata Kiri* also teaches religious values. Teaching these character values through regional songs fosters students' religious devotion in practicing religious values in their lives. The educational process and character value instillation through activities like praying before and after lessons make students accustomed to praying outside of their religious activities in everyday life. Implementing religious character values through the regional song *Ina Hai Ata Kiri* at SDN 2 Lamahala Jaya is part of character formation that blends local cultural aspects with religious values. This regional song contains moral and spiritual messages and is used as a medium to teach students about the importance of relationships with God, respect for parents, and harmony in society. The song *Ina Hai Ata Kiri*, often sung in the context of traditional ceremonies or religious events, conveys meanings about spiritual life and the human relationship with the creator.

Students are consistently taught to be responsible for their tasks or assignments. For instance, when students are asked to practice singing and dancing, they are responsible for mastering the given tasks as best as possible. When mistakes are made during the practice of *Ina Hai Ata Kiri*, students take responsibility for their errors. The trait and sense of responsibility are not only implemented during cultural arts lessons, particularly in learning *Ina Hai Ata Kiri*, but also in other classroom subjects. When educators assign tasks, students complete them well and responsibly.

Moreover, the value of responsibility is also formed from the lyrics of the song *Ina Hai Ata Kiri*, which teaches students to be responsible for their lives and to carry out their duties. The life referred to here implies good behavior and humility, serving as an inspiration to others. The song also teaches students to follow societal rules for the common good. The sense of responsibility in the lyrics is reflected through the story, where the duties assigned by the king are carried out well by the soldiers. These soldiers travel across all villages on Adonara Island to find the king's lost golden comb. The song encourages students to value and take responsibility in their own lives.

In the educational context at SDN 2 Lamahala Jaya, this song is used as a tool to instill a sense of responsibility in students within traditional values. By understanding and internalizing the meanings contained in the song, students are taught to be responsible for themselves, their families, and maintain good relationships with their social and natural environments. The value of unity conveyed in the song *Ina Hai Ata Kiri* at SDN 2 Lamahala Jaya can be seen in how the song invites everyone, especially students, to unite. The song emphasizes the importance of togetherness in facing challenges. Through this song, students learn that unity and togetherness are key to maintaining harmony in their social environment. The song also strengthens the sense of solidarity and care for others, reminding students that they are part of a larger community.

The unity value also comes from the content or message of the song, which tells a story about unity. Broadly, the lyrics of *Ina Hai Ata Kiri* narrate the journey of soldiers searching for a lost golden comb (crown), with unity forged between villages, communities, and among the soldiers themselves during this journey. This unity value is well applied by students in their lives, seen in how they support each other to fill in gaps among their peers. Educators continually remind and encourage students to be brave and confident when singing or dancing to *Ina Hai Ata Kiri*. Thanks to the educators' enthusiastic guidance, students become more courageous and confident in their actions. When singing or dancing, they express themselves boldly and confidently, without stiffness, enthusiastically, and without shyness. This courage and confidence extend beyond the learning sessions, enabling students to engage comfortably and boldly with others. Their public speaking skills improve, facilitating good interactions with peers and teachers.

The values of courage and confidence are also derived from the meaning of the lyrics in the song *Ina Hai Ata Kiri*, taught by educators during lessons. The lyrics convey messages and life values that encourage students to be brave and confident in facing life's challenges. They are taught not to fear others, but also not to be arrogant and to respect others. Here is a segment of the lyrics of *Ina Hai Ata Kiri* that instills courage and confidence: In addition to fostering courage and confidence, learning the regional song *Ina Hai Ata Kiri* also instills the value of hard work in students. Educators teach students to learn seriously and correctly, not to become easily bored, complain, feel tired, or give up. They are also taught to strive independently and learn on their own without relying on others. This learning process encourages students to become diligent and enthusiastic learners. The researcher noted that the firmness applied during lessons helps shape students' characters through the regional song *Ina Hai Ata Kiri*, making them more aware, diligent, and enthusiastic

about working hard. This is evident when students work hard to memorize and master the song and dance of Ina Hai Ata Kiri.

The song Ina Hai Ata Kiri taught at SDN 2 Lamahala reflects the value of hard work in several key aspects. The song depicts the journey to search for the lost golden comb (crown) of the king, emphasizing perseverance and hard work. Through this lesson, students understand the importance of hard work to achieve goals and well-being. The value of hard work is closely tied to the Lamahala community's culture, which emphasizes diligence, discipline, and determination. This is reflected in how they face natural challenges, such as the sometimes unfriendly sea, yet strive for desired outcomes. Learning the song Ina Hai Ata Kiri is not just about understanding the lyrics and melody but also internalizing the hard work values behind it. Educators at SDN 2 Lamahala use this song to stress that success does not come easily but requires consistent effort, determination, and hard work in overcoming obstacles. The value of hard work can shape students' characters, fostering a hardworking mentality in their lives, both in learning and other activities outside school.

The attitudes of care and cooperation instilled by educators through learning the regional song Ina Hai Ata Kiri to shape character have been displayed by students, both directly and indirectly. This is evident when teachers prepare decorations for Independence Day; students show concern and invite their friends to work together to help the teacher. Furthermore, during the learning of Ina Hai Ata Kiri, when a friend struggles to master or memorize the song and dance, students help, encourage, and teach each other.

Through the song Ina Hai Ata Kiri, students are taught the importance of caring for others, be it family, friends, or their surroundings. The lyrics of Ina Hai Ata Kiri reflect a community that supports each other in difficult times and pays attention to one another. In the learning context, educators can instill a caring attitude by providing concrete examples in daily life, such as helping friends in need or sharing with others who require assistance. Besides the value of caring, the song Ina Hai Ata Kiri also conveys the message that tasks or challenges are easier to resolve when done together. In learning the song Ina Hai Ata Kiri, students are taught that cooperation is key to achieving common goals.

The character values fostered through the song Ina Hai Ata Kiri for students at SDN 2 Lamahala include the importance of unity, hard work, care, cooperation, and more. This song serves not only as a medium for learning singing and dancing but also as a means to develop positive character in students. Through this learning process, students are taught to be diligent, maintain a never-give-up spirit, cooperate with others, and care for their environment. These values form a crucial foundation in shaping the character of students, helping them develop responsibility, tolerance, empathy, solidarity, and more. Therefore, the song Ina Hai Ata Kiri is not just a part of cultural heritage but also a tool for cultivating better character in students, both in academic and social contexts.

Conclusion

Based on the field research conducted, the researcher concludes several points: SDN 2 Lamahala is an elementary school with a vision and mission to advance education and human resources with strong character. This vision and mission are realized through one of its learning programs, which involves teaching the song Ina Hai Ata Kiri to shape students' character. The importance of understanding regional songs lies in their crucial role in character formation. Songs like Ina Hai Ata Kiri teach students to recognize and appreciate their local cultural heritage. This appreciation helps cultivate respect and pride in their own culture. The lyrics and messages in the song Ina Hai Ata Kiri convey values of unity, togetherness, and responsibility, which can help students develop caring attitudes, mutual assistance, and a sense of responsibility towards others in their community. Character formation aims to develop the basic potential of students to become individuals with good thoughts, hearts, and behavior. It involves instilling values that encompass knowledge, awareness, and actions.

The character formation process through learning the song Ina Hai Ata Kiri is not instant but involves a long process. Step by step, the changes in students' character become evident. The researcher conducted this study over approximately one month, continuously observing the learning process carried out by the educators until a massive change in students' character was observed. Through careful observation and interviews conducted during the research, the results and conclusions drawn indicate that using the regional song Ina Hai Ata Kiri for character formation in students is highly appropriate.

Character Formation of Students Through the Song Ina Hai Ata Kiri at...
(Metha, M.F.N.D.P et al., 2025)

References

- Eisner, E. W. (2002). *The arts and the creation of mind*. Yale University Press.
- Gardner, H. (2011). *Frames of mind: The theory of multiple intelligences* (3rd ed.). Basic Books.
- Hallam, S. (2010). The power of music: Its impact on the intellectual, social, and personal development of children and young people. *International Journal of Music Education*, 28(3), 269–289. <https://doi.org/10.1177/0255761410370658>
- Hidayah, I., & Prasetyo, Z. K. (2019). Local wisdom in songs for elementary school learning. *Journal of Educational Research*, 7(2), 99–108. <https://doi.org/10.15294/jre.v7i2.32087>
- Kemendikbud. (2013). *Kurikulum 2013: Kompetensi dasar sekolah dasar/madrasah ibtidaiyah*. Kementerian Pendidikan dan Kebudayaan.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Mulyasa, E. (2013). *Pengembangan dan implementasi kurikulum 2013*. Remaja Rosdakarya.
- Nugroho, H., & Widodo, A. (2021). Revitalizing regional songs for character education in Indonesian schools. *Cakrawala Pendidikan*, 40(1), 101–115. <https://doi.org/10.21831/cp.v40i1.36491>
- Putri, R. D. (2020). The impact of popular songs on children's cultural identity. *Jurnal Pendidikan dan Kebudayaan*, 10(2), 155–163. <https://doi.org/10.24832/jpk.v10i2.221>
- Rokhman, F., & Syaifudin, A. (2014). Character education for golden generation 2045 (national character building for Indonesian golden years). *Procedia - Social and Behavioral Sciences*, 141, 1161–1165. <https://doi.org/10.1016/j.sbspro.2014.05.197>
- Santrock, J. W. (2018). *Child development* (15th ed.). McGraw-Hill Education.
- Sari, D. P., & Hidayat, R. (2019). Integrating traditional songs in character education for elementary school students. *Jurnal Pendidikan Karakter*, 9(1), 123–135. <https://doi.org/10.21831/jpk.v9i1.29012>
- Setiawan, D. (2019). Cultural education and national identity in Indonesia. *Journal of Social Studies Education Research*, 10(2), 276–291. <https://jsser.org/index.php/jsser/article/view/888>
- Suparlan, P. (2017). Local wisdom and character education in Indonesian elementary schools. *Jurnal Pendidikan dan Kebudayaan*, 22(3), 233–242. <https://doi.org/10.24832/jpk.v22i3.450>
- Suryadmaja, I. B., Yasa, N. N., & Adnyani, N. W. (2015). The role of cultural arts education in shaping students' character. *Jurnal Pendidikan Seni*, 5(2), 98–110. <https://doi.org/10.23887/jps.v5i2.3412>
- Suyatno, S., & Sukmadinata, N. S. (2016). Arts and cultural education as a medium of character formation. *Jurnal Pendidikan dan Kebudayaan*, 21(3), 285–298. <https://doi.org/10.24832/jpk.v21i3.438>
- Tilaar, H. A. R. (2012). *Perubahan sosial dan pendidikan: Pengantar pedagogik transformatif untuk Indonesia*. Rineka Cipta.
- Widodo, H., & Basuki, I. A. (2020). Music and local identity: Traditional songs as a medium of education. *Journal of Ethnomusicology Studies*, 12(1), 65–78. <https://doi.org/10.31002/jes.v12i1.457>
- Wijayanti, D., & Nugroho, A. (2020). Popular culture and its influence on children's song preferences. *Journal of Early Childhood Education*, 8(1), 45–57. <https://doi.org/10.31004/jece.v8i1.216>
- Zuchdi, D. (2015). Character education through arts and culture. *Jurnal Pendidikan Karakter*, 5(2), 112–124. <https://doi.org/10.21831/jpk.v5i2.7446>