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The Application of Educational Values in the Kadazandusun (*Oi Gidi*) Song

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Abstract

Kadazandusun is a community that love singing activities. The scenario can be seen obviously with the increasing number of Kadazandusun songs which are also shared on social sites such as Youtube. The tendency towards these cultural activities must have an impact on this society. Therefore, this paper explores the educational values applied in the song entitled *Oi Gidi* sung by John Gaisah. Data were obtained through literature review and analyzed using content analysis model. The analysis of the study found that this song inculcates the educational value such as love, respect and appreciate the mother as a human being who has given birth and raised a child. The moral education is inculcated through the attitudes, behaviours and expression of feelings narrated in the song. The application of the moral education reflects the advancement of the civilization and the dignity of the child towards a mother. Such education can produce a generation that respects and appreciates the mother in line with the proverb 'paradise lies beneath of the mother's feet'.

Keywords: Kadazandusun, Moral Education Values, Manner and Mother

Introduction

Rukun Negara has outlined the aspiration to create a fair society in order that the prosperity of the country can be appreciated together fairly and equitably. Strengthening and improving the education system are ways to materialize this aspiration as an important foundation. Therefore, this aspiration is included in the National Education Philosophy (Education Act 1996) that education is a continuous effort to develop the potential of individuals in a holistic and integrated manner to produce a balanced and harmonious human being in terms of intellectual, spiritual, emotional and physical based on faith and obedience to God. The effort aims to produce citizens who are knowledgeable, skilled, virtuous, responsible and able to achieve personal well being as well as contributing towards the harmony and prosperity of the family, community and country.

Knowledge and understanding of noble values will raise students' awareness and appreciation of various social indicators and influence one's practices and actions. Therefore, the Curriculum Development Center (1990) in (Othman, 2015) has outlined the characteristics of Malaysians who are virtuous that possess good and bad values, awareness of the effects of good and bad deeds, confidence in good values and implementing all the noble values that

encompass the values of spirituality, humanity and citizenship and practicing good attitude as well as avoiding bad attitude. This scenario explains the importance of the instilling of noble values in teaching and learning that includes the learning materials used.

According to (Pantun, 2016) a proper singing technique can attract the attention of children because they like to sing and move. Therefore, children will easily understand something especially lessons through singing activities. In addition, the use of songs in the teaching of new vocabulary to students can increase motivation and interest in order for students to enjoy teaching and learning process and they will not feel bored. The use of catchy songs will help students to memorize and remember more vocabularies effectively (Abdullah, 2018). Moreover, through song, the basic principles in teaching values for giving knowledge of value to students including three basic principles of value inculcation, namely knowing, understanding and inculcating the values as suggested by the Center for Curriculum Development (1988) (Othman, 2015). In this study, the researcher will explore the moral values in the mother-themed of Kadazandusun song to be presented as teaching and learning material for Kadazandusun language in schools.

Problem Statement

One of the main challenges to achieve the aspirations of the National Education Philosophy is to produce a society that practices good values in daily life (Othman, 2015). This matter can be seen clearly with the indicators of moral decay and morale among teenagers that are widely published in many social and print media. Among them are the culture of hanging out (*lepak*), stealing, drug abuse, *bohsia* and attitudes that are contrary to noble values.

Although the National Education Philosophy has determined to produce people who can be responsible for the well being of the family but the abusing cases of the elderly is a disturbing problem nowadays. Cases related to neglected and injured senior citizens are almost everyday. What is more horrible is that the individual who abused or neglected the senior citizen is the victim's own child or son-in-law. According to (Siti Salmiah, 2016) there were four cases of abusing elderly people. The first case is the case of a child abandoning his or her father on the road in front of the Al-Ikhlas Nursing and Care Center. The poor father was left behind with the only clothing on the body. He was suffering from a stroke and his body was full of scabies. He stayed at the Al-Ikhlas Nursing and Care Center for two years and none of his children came to visit him until he died. In the second case, the elderly mother who had a stroke was found in front of the nursing home around 5 am with several bags containing clothes. At last, the children of the old mother agreed to take her back after she stayed there for nine months. The third case involved a 90-year-old woman who was left with several suitcases. At that time, she had been living in the nursing home for eight years with a healthy body but senile. Unfortunately, none of his children came to visit her. In the fourth case, an elderly woman was sent to the nursing home by her child as soon as she left the Putrajaya Hospital for cancer. She was cared for more than two years without being visited by her child even once until she died. When she died, the staff at the nursing home contacted her child immediately to inform about the news. However, the child informed them that he could not come to see his mother's face for the last time as well as to handle the burial. The issue of child neglect is often revealed but the concern is the neglect of the elderly is rarely reported in the news. This scenario shows that the Malaysian society is prejudiced against senior citizens in Malaysia (Ahmad, 2019).

The data shows the moral decline in our society nowadays. It gives an impact and effect on the effectiveness of the Malaysian education system in shaping a virtuous generation that practice noble values in daily life. Cases of moral decay will continue to increase when educational practices and processes that contribute towards the formation of values in the younger generation are declining because the education system is more focused on academic success which causes affective education to be neglected as presented by (Yunus, 2008).

Furthermore, the lyric of the song is an important source of reference for the next generation to comprehend the life pattern of previous society which is reflected through the lyrics of the song (Masitah Mad Daud, 2017). Among the life pattern is an example of providing moral value education in the community. The lyrics of the song in the Kadazandusun community need to be studied to see the practice of the previous society in instilling noble values through the lyrics of the song because most people in the community are interested in songs.

Study Objective

Based on the problems of the study, the objective of this study is to analyze the moral values in the lyrics of the Kadazandusun song on mother. The song is entitled 'oi gidi' sung by Datuk John Gaisah.

Literature Review

Songs rhymes are one of the methods used in teaching and learning. It can be seen that the importance of musics and songs will increase children's development in many aspects. Through songs, positive attitudes can be inculcate among student (Bakar, 2018). Songs are not merely for entertainment but it is also an expression of thoughts and feelings. When a song is sung with various beats complete with lyrics, it can give the impression of happy, sad, motivation, awareness, remorseful feelings and so on. Songs composed with beautiful lyrics are able to bring calmness for the human soul. This clearly shows that the lyrics in the song have elements of education in shaping moral values.

The lyrics in the song have a role as education. This finding was stated by (Masitah Mad Daud, 2017) in their study related to Malay mindset and thinking in song lyrics through the analysis of the meaning contained in Malay song lyrics. The researcher found that the verses of the song are not only to entertain but also aims to create serenity atmosphere as well as to educate the listeners with noble values. The role of the lyrics of the song is important as an example to the community that applies the concept of kindness, advice and experience. In addition, this researcher asserts that the lyric of the song is an important source of reference for future generations to observe the life pattern of the previous society reflected through the lyrics of the song.

Furthermore, the study by (Salleh, 2014) found that the beautiful words in the lyrics of the song not only express good and virtuous meaning but well received among the community too. The lyrics of the song have an important role in displaying a person's personality from the aspect of subtlety of speech in conveying something so as not to offend any party. It is reflected in the beauty of the lyrics of P. Ramlee's song which reflects the singer's concern in expressing something through film and in writing song lyrics. Words based on the practices of society will produce song lyrics that are close to their souls. The practice and use of such words are the instilling of important moral values for each individual to

maintain harmony in society. The results of this study show the importance in creating the moral values in the lyrics of songs for international and local songs as well.

(Poninting, 2008) pointed out that song serves as one of the greatest forms of human expression to reveal or convey feelings and ideas. Humans sing while working, playing, happy and sad. The lyrics in the song convey hope, success or failure, hatred or love. Therefore, it can be concluded that songs help people to understand the meaning of life that can be in various forms of feelings.

In fact, moral education fosters the spiritual and moral strength of students through the appreciation and practice of noble values based on the religions, traditions and customs of numerous races in Malaysia. Due to this, morals are the rules and guidelines for living in a society as well as improving the quality and dignity of oneself. This is clear in the statement of the Philosophy of National Education (FNE) which was first introduced in Malaysia in 1987. According to Mohd Shafiee Hamzah, Azli Fairuz Laki, Rahimah Embong and Nik Murshidah Nik Din (2015: 4), the formulation of FNE shows Malaysia's strong aspiration in empowering human capital by taking a step forward in the era of education. This can be seen in the effort to introduce its own philosophy of education and then clearly state the goals and direction of the national education system which proves that Malaysia has its own pattern in empowering excellent human capital by not following the pattern adopted by other countries.

As the backbone of the philosophy, unquestionably the application of noble values is an element that needs to be applied in all learning activities in Malaysian schools. Therefore, the educational functions found in learning materials need to be implemented across the curriculum in an effort to materialize the purpose of FNE to produce a balanced human capital. In this context, the importance of studying the noble values in the song to see the suitability of the material as a learning activity in line with the FNE is necessary as a contribution to the practice of education in producing suitable human capital following with the national pattern.

Based on the literature review, studies related to song lyrics in the Kadazandusun community are still lagging behind. Due to that, this is a loss to the Kadazandusun community as previous studies showed that the effectiveness of the song in increasing student motivation which in turn encourages students to apply the moral values in the song both implicitly and explicitly. In this regard, the exploration of moral values in Kadazandusun songs is important to be implemented as this community has a large collection of songs, various themes and still used in various festivals and events. The findings will help the younger generation who are less proficient in understanding this language because they are prone to use Malay as the national language and English as an international language.

Study Design

Previous researchers have different views on study design. According to Bryman (2008), the study design is a framework used to collect and analyze data in a study. Robson (2011) explained that the study design serves to transform research questions into projects involving the components of purpose, theory, research questions, sampling methods and strategies. Meanwhile, Creswell (2009) stated that the study design is a plan or proposal to conduct a study that involves the interaction between research philosophy, strategy and research methods. It can be concluded that the study design is a framework to collect and then analyze the data in accordance with the purpose of the study.

This study aims to obtain an overview of the noble values found in the mother-themed song lyrics and then plan a daily lesson plan with appropriate teaching materials used in the teaching and learning of Kadazandusun language based on song lyrics. This study used qualitative design because according to (Crawford, 2009) qualitative study design is suitable with exploratory studies. In line with exploratory studies, case studies are selected as research strategies while interviews and document analysis as research techniques (Neuman, 2006) In addition, qualitative research is a flexible study design because it does not describe specifically what and how the study should be conducted at the beginning of the study (Trochim, 2006). According to Robson, the qualitative study design is evolving, developing and 'open' in keeping with the progress of the study. Qualitative research usually uses questions such as, how, what, and why. Qualitative research involves inductive reasoning to understand specific situations including the history and experiences of individuals (Trochim, 2006).

Hence, this study explores the question of what are the implicit and explicit moral values in the mother-themed song, how and why it is stated in such a manner is in accordance with the design of this study. Researchers use qualitative methods by doing fieldwork to interview those who are knowledgeable related to song lyrics as well as experts in Kadazandusun language including lecturers, teachers, songwriters and singers. This study adopts the research design framework presented by Creswell (2009) because it is found to be comprehensive and show a clear relationship between the philosophy, strategies and techniques of the study. The research strategy used is a case study while the research technique is a combination of open-ended interview and document content analysis. Krippendorff (2004) and White & Marsh (2006) describe that document content analysis as a research technique used to draw repeatable and valid conclusions from the text (or other meaningful material) for the context used. Document content analysis is a scientific tool that involves specific procedures aimed at providing new insights, increasing the researcher's understanding of specific phenomena or explaining practical actions. Analysts who use this approach perform the process of interpreting texts that are interactive (interactive hermeneutic).

Moreover, this study applies this technique based on the advantages stated by (Bryman, 2008) namely, the first one is the document content analysis allows researchers to analyze the value and track 'what' can be obtained in a document. Secondly, document content analysis allows the analysis of values or patterns as well as changes that occur over a long period of time. Thirdly, document content analysis is a transparent study method because the coding schemes and sampling procedures can be clearly defined. Therefore, reviews and further studies can be done in the future. Fourthly, document content analysis of secondary data is useful when studying a sensitive issue because a document is written without realizing that document content analysis will be done in the future. Fifthly, document content analysis is a flexible method because it can be applied to various types of unstructured documents. Lastly, document content analysis allows information to be generated in relation to a group or situation that is difficult to reach.

Although the document content analysis software such as NVivo and ATLAS.ti is developing, this study does not use any computer software to do data analysis. Computer software is not used because according to Krippendorff (2004) computers are not able to replace the human ability to read, transcribe and translate written material. Thus, the data analysis for this study was done by reading the text repeatedly, transcribing and then translated in the form of written material.

Study Finding

This study focuses on mother-themed songs. One of the famous songs is 'Oi Gidi' (O mother), sung by Datuk John Gaisah (deceased). The musicians for this song consist of Datuk John Gaisah (lead), Freddy Yee (bass), Albert Nathanie (drum), Alvin Jonhing (keyboard) and Ah Wan So (saxophone). There are several individuals who uploaded the song Youtube. One of them is Sabah Entertainment Media which uploaded the song on 20 November 2017 that garnered 167,724 views and 11.5K subscribers. Lumbakuda also uploaded this song on October 17, 2017 with 130,211 views and 38.9K subscribers.

Here are the lyrics and translation into English.

Oi Gidi

Singer: Datuk John Gaisah

<i>Kada kosusa oi gidi</i>	Don't worry O mother
<i>Bolian tia tinggatun</i>	I will buy the betel
<i>Di kada'd tumongob</i>	Don't panic
<i>Di kadai'd kumaus</i>	Don't sulk
<i>Di bolian tia nogi salapa</i>	I will also buy the <i>salapa</i>
<i>Bolian ku nogi iya sirung</i>	I will also buy the <i>sirung</i>
<i>Sirungon nu mongomot</i>	To cover the head while cropping the paddy
<i>Kada ma lihuai</i>	But don't forget
<i>Soira ko mongomot</i>	When reaping later
<i>Do oluan oku no parai wagu</i>	Leave the new paddy for me
<i>Bolian tia nunu nopo</i>	I will buy anything
<i>Nga kada ku sansagai manansawo</i>	But don't force me to get married
<i>Kosukup po tusin ku</i>	When my money is enough
<i>Momurosou oku nogi</i>	I will give some thoughts
<i>Om mogihum nogi tontok tinan</i>	And search for a partner

This song tells the story of a child who has traveled for a job in a faraway place. Therefore, the child finds it difficult to be with his mother who is a farmer and lives in the village. The child feels sad that he shed his tears because he is missing his mother but had to persevere due to the job and long distances. The same goes for the mother who is worried about the child. Sometimes, the mother sulked when the child cannot return when she asked for him to return. In order to entertain his mother, he bought the betel along with its place called *salapa*. The child also bought a *sirung*, a type of handicraft that is used to protect from the scorching heat of the sun while working in the farm. The gifts of the necessities by the child for his mother illustrates a child's love for his mother. Receiving something from a child is not something that a mother expects but it is very touching and will definitely bring joy.

At the same time, the child also made a request to his beloved mother by asking for new rice to be left when the paddy harvest season arrives. In the Kadazandusun community, there is an event that takes the harvest on the first day to be dried in pots. This process is called '*momogoih*' and this paddy will then be pounded (*monutu*) to get rice. The rice will be cooked to be served to family members along with chicken as side dishes. This rice is called

takano or *naig* and it is very fragrant and delicious to eat. The child misses the rice and asks his mother to leave some for him.

In addition, the child also begs his mother not to force him to get married quickly. This is because the child has planned his future by having enough money to ensure the comfort of his family later. He will think about finding a life partner when he feels his life is stable. In the Kadazandusun community, the advice of parents asking their child to get married has several purposes. First, the parents want their children to save on daily expenses in order to save money to buy the necessities of life such as building a house and having property for a stable married life. Second, learning household knowledge to maintain the harmony of the married life later. Third, working diligently in order to be trusted by the in-laws to support family life. Fourth, reducing unhealthy habits such as *lumogop* (drinking too often for a long period), hanging out, stealing, lying and others because these traits can ruin the household. Fifth, adopting a hard-working attitude so that it can easily help the partner in married life later.

Therefore, it can be understood that the mother's advice for her child to get married in the song lyrics is not merely to force her child to get married immediately but it is the mother's advice to her child to strive for a perfect life in the future. The child's request not to be forced to get married is a statement of the child that his life is not perfect and he is not ready to perform his responsibilities as the head of the family. Therefore, the child asked to be given the opportunity to achieve his ambitions first and then fulfill the wishes of his mother later.

Debate on Study Finding

The lyrics of the mother-themed song have some moral values related to self-development and suitable for a guidance on the younger generation today. The first moral value which reflects the self-dignity in terms of ability and confidence in maintaining self-dignity in life. This value is associated with the courage to face challenges for excellence in life comes from determination and confidence in facing obstacles such as the pursuit in employment success despite having to stay away from family.

The second moral value is related to industrious that is a continuous effort, full of enthusiasm, perseverance and dedication and viability in doing something. This spirit is derived from the awareness that success cannot be achieved without effort. Perseverance in performing a task is done for the sake of success. This attitude should be accompanied by the seriousness in carrying out the task entrusted to them that is disciplined to perform the task and will not leave the task on personal matters such as returning to the village during the working day. The child's message to leave the new paddy for himself illustrates the perseverance and determination to carry out his responsibilities toward the job for the sake of a glorious future. Family members should gather and enjoy the first harvest as a sign of gratitude for sustenance from the '*bambarayon*' (paddy spirit) reflects the hard-working attitude with full enthusiasm to carry out responsibilities without caring about personal needs. Such values can be associated with the trust trait which refers to the job as a trust that need to be implemented full heartedly, avoiding self-interest and emphasize on the importance of the task. According to (Narawi, 2016), the principle of trust is emphasized immensely in life, not only trust in carrying out the tasks but also the trust in performing God's command for the hereafter which is associated with unattached trait in pursuing worldly affairs alone.

The lyrics of the mother theme songs are also suitable to be related to the third moral value, namely love, sensitivity and lasting feelings of love from a sincere heart. The love of

the mother is obvious and it is shown by fulfilling the needs of the mother through giving a gift as a sign of appreciation for the mother. Similarly, the child promises that he will comply with the wishes of his mother to get married when he is ready and have a solid economy for the future of the family. According to (Jabar, 2016), fostering the feelings of love between fellow human beings especially the love of children to parents will steer towards a better quality of life.

The fourth moral value is honesty which is associated with the obligation to speak the truth, to be trustworthy and sincere in every conduct. Honesty comes in the realization that honesty is the basic principle of life. Besides, sincerity guarantees a harmonious life and sincerity in every conduct is the demand of any religion and norm of society. Honesty is clearly portrayed by the child by telling openly to his mother about his whereabouts as well as his planning for the future. According to (Ismania Triyanova, 2018), honesty is associated with a pure heart, not lying, not cheating; while honesty means the nature or state of honesty, sincerity and straightness of heart. He stressed that honesty is one of the good qualities and people who want to succeed must possess honesty trait.

The fifth moral value is a gratitude trait that describes feelings and behaviors to show recognition and appreciation for the great deed concept and contribution. The trait gratitude is important to strengthen family ties. It is very obvious when the child buys a betel and its place for his mother so that it can be relished together with the family and guests. The same goes with the *sirung* used for farming as a sign that the child is grateful to his mother for raising the children with the farm produce. Expression of appreciation will definitely have a profound effect on the elderly as well as the people. This value is appropriately associated with the value related to self and family, namely the love for family. The feeling of deep and lasting love and affection towards the family in order to create a happy family and even love is the foundation of a happy family. The child's attitude towards his mother clearly shows the practice of love among family members that will definitely lead to family harmony.

Furthermore, the lyrics of this song are related to the value of maintaining family traditions by accepting, respecting and practicing certain habits, customs and beliefs inherited from generation to generation practiced in the family. It is evident with the child's concern even though he has been abroad and hold important positions but still misses enjoying the new rice that is a practice in his family. Family tradition is a cultural treasure of the nation. Therefore, maintaining family traditions is a shared responsibility. In connection with this discussion, the songs in the Kadazandusun community which are rich in moral values should be developed as teaching and learning materials in schools.

Summary

Songs composed using the language are called song lyrics and it is important in conveying meaning to the listener. The lyrics of the song are made up of neatly arranged words with the aim of uplifting the beauty of the song. Apart from that, the lyrics of the song are not just mere entertainment or to please the listener's ears but serve as role models to the society because usually the song lyrics inculcate various moral values such as courtesy concept, custom, guidance and life experiences. Based on this study, it can be concluded that the songs in the Kadazandusun community are holistic, beautiful lyrics and educating listeners that can be openly and widely accepted by the community. It can be summarized that the lyrics of the song can be used as a source of reference or example for future generations to see the life pattern of previous society that is reflected through the lyrics of the song. Furthermore, such studies can be applied in the production of song lyrics even in the linguistics and

psycholinguistics fields including enriching the study of meaning and thought so that it can be used as a reference for future researchers (Masitah Mad Daud, 2017).

The importance of nurturing the tendency to appreciate good values in life can help improve academic performance and contribute to the well being in the future (Othman, 2015). The impact on the whole aspect of moral values in life will create blessings in the life of each individual and contribute to the harmony of the country. Inculcating the moral values will strengthen the ethics and spirituality in oneself to face the challenges in daily life. The younger generation such as school students who are inculcated with moral values are able to resolve conflicts harmoniously, make wise judgments, adhere to principles when in critical situations and have the courage to do the right thing. The education system in Malaysia encourages the inculcation of ethics and spirituality for every student to face future challenges, adapt to current developments and adhere to principles while facing various situations.

The value of education includes the application of good manners, civilization and human etiquette in relation to fellow human beings, nature and the Creator. The emphasis on the application of values in education which was first officially emphasized is through the Cabinet Report 1979 which aims to ensure racial unity in Malaysia is formed as well as to build a society that is politically, socially and economically advanced to develop the nation and country. The use of songs in teaching and learning as the implementation of moral values will occur casually and indirectly. The strategy of indirect implementation of moral values is important because these values cannot be taught formally like any other subjects. This is an acknowledgment and also practicals not just to remember or memorise. In addition, the use of songs in education creates a combination of various elements such as kinesthetic, hearing and visual. Furthermore, again, music contributes to understanding, interest, attention, and giving fun to students in the classroom. So the application of values through songs is very relevant to be applied in various phases of teaching and learning.

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