

Protection of Madurese Traditional Cultural Expressions (TCE) in Order to Foster National Character and Culture of Peace

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Abstract: The purpose of this study is to (1) explore cognition, student and teacher in schools) on the values of national character and culture of peace (2) evaluate the process and curriculum internalization of national character values in schools (3) analyze the obstacles in the process of internalizing the values of national character values in schools (4) Identifying and analyzing the values of Madurese culture and Madurese cultural arts that contain the values of national character and culture of peace. Research locations in schools in Madura. The population are students and teacher of high school in Madura. The selection techniques is purposive sampling. Moreover, Madura songs which contained the values of national character and a peaceful culture were chosen as a research object. The results showed that 1) a peaceful school is a summary of the concepts students have about a culture of peace. A peaceful school is a school whose atmosphere is conducive, there is no quarreling, fighting or violence between people. Futhermore, A Peaceful school is schools in which there are relationships between individuals without hatred and dissension 2) Some subjects that contain cultural values of peace and national character are Agama Islam, PPKN and Bahasa Indonesia. 3) Obstacles in the process of internalizing a peaceful culture are selfishness, willingness to be alone, not mutually supportive and fighting.4) Madurese cultural values contained in the song include an attitude of working hard, being introspective, brave, unyielding, not arrogant , not jealous and attitude reciprocation.

Keyword: peace culture, national character, Madura

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I. INTRODUCTION

According to UNESCO cultural expression is "expression that results from the creativity of individuals, groups and communities, and which has cultural content." TCE is seen as an integral part of culture and social identity, customary heritage and local communities, reflecting core values and beliefs (Djulaeka, 2018)

According to the Copyright Act of 2014, protected traditional cultural expression (TCE) includes one or a combination of the following forms of expression: (Idriaty, 2015)

1. Textual verbals, both oral and written, in the form of prose and poetry, in a variety of themes and content of messages, which can be in the form of works of literature or informative narratives,
2. music, including but not limited to: vocal, instrumental or a combination
3. motion, including among others: dance, martial arts, and games
4. theater, including among others: puppet shows and folk plays
5. Fine art, both in the form of two dimensions or not dimensions made of various kinds

The cultural value system of the Madurese people is the conceptions that live in the minds of most Madurese people, with regard to the things they consider valuable in life. Therefore the Madura cultural value system functions as the highest guideline for the behavior of Madurese people. As part of the customs or forms of cultural ideas, the Madurese community since childhood has been permeated by the cultural values that live in their communities. That is why, Madurese cultural values are difficult to be replaced with other cultural values in a short time (Kurniasari, 2007)

In accordance with the opinion expressed by Kluckhon (in Koentjaraningrat, 1982; and Manan, 1989), this cultural value system is associated with six main problems in human life namely (i) the nature of human life, (ii) the nature of human work, (iii)) the nature of man's position in space and time, (iv) the nature of man's relationship with the natural surroundings, (v) the nature of man's relationship with each other, and (vi) the nature of man and his Lord. (Kurniasari, 2007)

Madura cultural values are the requirements of national character education. Some values of character education include religious, honest, tolerance, discipline, hard work, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendship (communicative), love for peace, love to read, care for the environment, social care, creative, and responsibility

In more detail, the national character values are explained as follows:

a. Religious.

Religious is a compliant behavior and attitude in carrying out religious teachings that are believed and adhered to. Besides that, living in harmony with followers of other religions and being tolerant towards the implementation of worship of other religions.

b. Tolerance

Tolerance is the attitudes and actions that respect differences in attitudes, opinions, actions, religion, ethnicity of other people who are different from themselves.

c. Honest

Honest is a behavior that is based as a person who can be trusted in actions, words and work.

d. Hard work

Hard work is to do something and think to produce new ways or results from something that is already owned

e. Discipline

Discipline is an action that shows obedient and orderly behavior in various provisions of the regulations

f. Democratic

The way to act, think and behave that assesses the rights and obligations of himself and others alike

g. Mandiri

Behaviors and attitudes that do not depend on others

h. Spirit of nationality

How to act, think and be insightful by placing the interests of the people of the nation and state above personal and group interests

i. Curiosity

Actions and attitudes that seek to know deeper and broader something that is heard, seen and learned

j. Responsible

The behavior and attitude of a person to carry out the obligations and duties that he should do, towards himself,

k. Creative

Do something and think to produce a new way or result from something you already have.

l. Social care

Actions and attitudes that want to help others and the people in need

m. Environmental care

Actions and attitudes that strive to prevent damage to the natural environment and create efforts to repair it.

n. Like to read

It is a habit of providing time to read various readings that provide goodness and virtue for him.

o. Love peace

Actions, attitudes and words that cause others to feel happy and safe in his presence.

p. Friendly (Communicative)

Is an action that shows a sense of fun hanging out, talking and cooperating with others.

q. Appreciate Achievement

The actions and attitudes that encourage him to produce something that is useful for the community, respect and acknowledge.

r. Love the country

Love of the motherland is a way of behaving, acting and thinking that shows a sense of caring, loyalty, and high respect for the physical, social, national, cultural, economic and political environment of the nation

The culture according to Koentjaraningrat is all the efforts of action and the whole system of ideas, tastes and works produced by humans in social life which are theirs for learning. Furthermore, Culture is an intellectual activity, the ability to interpret, which can be in the form of artistic, artifacts produced from human activities and a sense of distinguishing between good and bad. (M. Mukhafidoh, 2016).

Johan Galtung gives the definition of peace as follows: a) Peace is the absence (reduction) of all types of violence, and b) peace is the transformation of non-violent cretitious conflict (M. Mukhafidoh, 2016). From this description it can be concluded that peace work is work that reduces violence by peaceful means. Furthermore, the study of peace is a study of conditions of peace work. (M, Mukhafidoh, 2016)

Johan Galtung further explained that peace is not only to reduce violence. Peace is an attempt to prevent or avoid violence. There are three types of concepts of peace. firstly is the concept of positive peace (an attempt to overcome the problem or problem that causes a conflict. The second type is negative peace (peace that is only done to stop all forms of violence that arise in a conflict. The last is total peace (a combination of negative and positive peace) (M, Mukhafidoh, 2016)

Furthermore, the notion of culture is a collection of a series of values, traditions, behaviors, attitudes and lifestyles based on: (M, Mukhafidoh, 2016)

- a. Respect for the principle of power in accordance with international law
- b. Respect for life
- c. Commit to resolving conflicts peacefully
- d. Respect and promote all human rights
- e. Strive to meet the development and related needs of present and future generations
- f. Respect and enhance equality of rights and opportunities for men and women
- g. Respect and enhance the right to peace
- h. Following the principles of justice, freedom, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue, understanding at all levels of society, and between various nations and empowering national and internal environments conducive to peace
- i. Respect and enhance the right of all people to freely express their opinions and information

According to UNESCO, aspects of a culture of peace are as follows: (M, Mukhafidoh, 2016)

- a. Anti violence (reject violence)
- b. Respect for life (respect all life)
- c. Hear to understand (listen to understand)
- d. Share with others (share with others)
- e. Preserve the earth (preserve the planet)
- f. Rediscovering solidarity (rediscover solidarity)
- g. Democracy
- h. Equality between men and women

Another definition of a culture of peace according to the United Nations declaration (1988) defines culture as a set of values, attitudes, ways of behaving, traditions and ways of life that reflect and inspire: (M, Mukhafidoh, 2016)

- a. Rejection of all forms of violence
- b. Respect for life and human rights
- c. Commitment to participate fully in the process of meeting the needs of present and future generations
- d. Prevent violent conflicts by solving root causes through dialogue and negotiation
- e. Acceptance of everyone's human rights to freedom of expression, opinion and information.
- f. Respect and promote equality of rights and opportunities for women and men
- g. Respect for the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and mutual understanding between nations, between ethnicities, religions, cultures, and other groups and individuals.

The purpose of this study is to (1) explore cognition, student and teacher affection about the values of national character and peaceful culture (2) evaluate the process and curriculum internalization of national character values in schools (3) analyze the obstacles in the process of internalizing the values of national character values in schools (4) Identifying and analyzing the values of Madurese culture and Madurese cultural arts that contain the values of national character and culture of peace. Research locations in schools in Madura. The population at this location are students and teachers of high school in Madura

II. DISCUSSION

The informants in this study were students at SMAN 1 Pademawu Pamekasan. Firstly, Dewi Rian Tanzila who is lived in Dusun Malangan Timur Pamekasan. The second informant is Dedi Hardiansyah (12th grade) of Pademawu 1 High School. The third informant is Rangga Dwi Ramadhan, (11th grade) of Pademawu 1 high school. The fourth informant was Ayu Dian Permata Sari, (12th grade) . The fifth informant was Nurul Jannah (11th grade) of SMAN 1 Pademawu.

Peace School

Peaceful school is a summary of the concepts students have about the culture of peace. A peaceful school is a school whose atmosphere is conducive, there are no quarrels, brawls or violence between people. Schools in which there are relationships between individuals without hatred and dissension. The following are excerpts from interviews and informant statements:

'A peaceful school is a conducive school atmosphere or condition without brawl or violence between people' (Dewi, 2019).

"A peaceful school is a school that is conducive, no fighting among peers" (Dedi Herdiansyah, 2019) ‘

"A peaceful school is a school in which there is a relationship between individuals without hatred and dissension" (Rangga Dwi Ramadhan, 2019)

‘A comfortable, conducive school atmosphere without brawls between students’ (Ayu Dian Permata Sari, 2019)

'A conducive school without violence' (Nurul Jannah, 2019)

Behaviors that effect peace at school

The next aspect is behavior that reflects peace in the school. There are several behaviors that according to the informant must be there, namely mutual respect, respect, please help and obey the school rules. Following a statement with the informant.

‘ Respect each other, respect teachers, help each other ’(Dewi, 2019)

‘Mutual respect for fellow friends, helping each other, mutual respect and respect between teacher and students’ (Dedi Herdiansyah, 2019) ‘

‘Mutual respect and respect, do not create problems with other individuals, work together ’(Rangga Dwi Ramadhan, 2019)

‘Helping one another, respecting each other, adapting to creating a calm atmosphere’ (Ayu Dian Permata Sari, 2019)

‘Respect fellow friends, respect teachers, obey school rules ’(Nurul Jannah, 2019)

Disturbing Peaceful Behavior in Schools

Disturbing peaceful is some of these behaviors include damaging school facilities, fighting, fighting, cursing and pitting sheep. The following is an interview excerpt with the informant:

‘Damaging school facilities, brawls, disturbing peace in the classroom’ (Dewi, 2019)

‘Destroying school facilities, cursing each other between friends, mocking each other or pitting each other's friends’ (Dedi Herdiansyah, 2019) ‘

'Criticizing, ridiculing, and joking excessively, destroying existing school facilities,' making trouble " (Rangga Dwi Ramadhan, 2019)

‘Fighting between students, damaging school facilities, uncontrolled riots' (Ayu Dian Permata Sari, 2019)

‘Damaging school facilities, disturbing friends who are learning, squabbles between students’ (Nurul Jannah, 2019)

Barriers to the Process of Internalizing Peace Culture

A culture of peace will not be realized if there are some behaviors that are contrary to the values of a culture of peace. There were a number of obstacles in realizing a culture of peace. Some of these obstacles include selfishness, want to be alone, do not support each other and fight. The following is an interview excerpt from the informant:

‘Want to win alone, selfish’ (Dewi, 2019)

‘Agree because, in my school there are students who often fight. (Dedi Herdiansyah, 2019)

'Lack of self-awareness' (Rangga Dwi Ramadhan, 2019)

'Selfish attitude, lack of support from parties' (Ayu Dian Permata Sari, 2019)

Curriculum (subjects) Containing Cultural Values of Peace

One of the objectives of this study is to analyze school curriculum that contain peaceful cultural values and national character. Some subjects that contain peaceful cultural values and national character include Agama, PPKN and Bahasa Indonesia.

Madura Cultural Values Containing the Values of National Character and Peaceful Culture

The next analysis is about Madurese cultural values that contain national character and a culture of peace. The research subject is culture in the form of Madura songs.

The Madurese have a certain conception of the nature of life. The conception of the nature of Madurese life is not impossible to have in common with people outside Madura, or something else. Among Madurese people, living according to their views, is a sign of struggle. This is evident from the expression of the Madurese people **abantal omba 'asapo` angin'** (padded in wind-enveloped waves). This view gave birth to the attitude of the Madurese community including hard working attitude, introspective attitude, simple attitude and attitude of service. The conception relating to the nature of life is implicitly reflected in the Collection of Madura Songs.

Songs that became the object of study included Caca Aghuna, Dhin Aju Malate, Les-Balesan, Kembhang Naghara, Kerrabhan Sape, Ole`Olang, Tondu` Majang, Pahlawan Trunojoyo, Ekekke` Rengnge and Madhura-Perna

Hard Working Attitude or Ulet (Abantal Ombak Asapo Angin)

Madura's geographical condition is known for its hilly soils, which contain a lot of clay and lime, and a long dry season. This situation affects the Madurese character who seems hard and more resilient to work. Most Madurese livelihoods are fishermen. Madura fishermen are known to be brave, tenacious, hardworking and willing to accept risks. The tenacity and hard work of the fishermen is described by R. Amirudin Tjitraprawira in the Madura Songs Collection.

Kalau melihat hidupnya orang nelayan,
Berbantal ombak berselimut angin selamanya
Nelayan sungguh banyak bahayanya (resikonya)
Bekerja bermodal nyawa
(Tondu` Majang dalam Kurniasari: 2007)

Translate:

If you look at the life of a fisherman,
Padded in wind-swept waves forever
Fishermen are a real danger (risk)
Working with capital
(Tondu` Majang in Kurniasari: 2007)

From the quote above it appears that Madurese fishermen are portrayed as hard, unyielding, optimistic of their abilities and independent and willing to take risks. The geographical condition of Madura is hilly, contains a lot of clay and lime, and the long dry season also causes them to be more interested in leaving their area and looking for a livelihood outside Madura. This can be seen from the quote below

Penghidupan orang-orangnya bermacam-macam
Rela hidup menurut rezekinya masing-masing
Walau (kadang-kadang) jauh dari Madura
Mereka masih tetap mengenang pulaunya
Karena (mereka) tidak melupakan keindahannya.
(Madhura-Perna dalam Kurniasari: 2007)

Translate:

The livelihoods of the people vary
Willing to live according to their respective fortune
Although (sometimes) far from Madura
They still remember the island
Because (they) don't forget their beauty.
(Madhura-Perna in Kurniasari: 2007)

The attitude of hard work, perseverance, patience in trying is also reflected in the Ole`Olang song
Perahunya mau berlayar, berlayar ke timur utara.
Perahunya mau berlayar ke Madura, tujuannya ke timur utara,
Berlayar dari surabaya, layarnya sudah dikembangkan,
Ayo dayung seperti layar besar ,
Masak tidak sampai tengah hari, ayo yang sabar.
(Ole`Olang, dalam Kurniasari: 2007)

Translate:

The boat will sail, sail north east.
The boat wants to sail to Madura, its destination is north east,
Sailing from Surabaya, the screen has been developed,
Come on paddle like a big screen,
Cook not until midday, let's be patient.
(Ole`Olang, in Kurniasari: 2007)

The words *ayo dayung* (let the paddle) show in trying not to give up, be tenacious, work hard to get to the destination.

In addition there is another philosophy of life adopted by the Madurese community, which is better to die than bear the shame (*angoan pote tolang etembang pote mata*). In this view, people who do not work are considered shameful and become a burden on other people (being the rubbish of society).

Introspective Attitude (Ajalha Sotra)

Ajalha Sotra, has the meaning to catch fish, but the water should not be muddy and the fish will be caught unnoticed. This Madura proverb was originally used as a strategy of the Sumenep people to oppose Dutch colonialism in the 17th century. The tactic was forced to be used because the Sumenep people were not able to physically oppose. The strategy of Ajalha Sotra has become one of the Madurese attitudes in living life and this life to always be careful, introspective in all matters including health. The philosophy is described by M. Irshad in the following song poem quote:

Biasanya, bila malam tiba, nyamuk berkembang
Lebih-lebih, apabila parit-parit tak terawat
Dari itu, wahai kawan, marilah kita bersiap-siap
Jangan sampai nyamuk itu menyebabkan penyakit

* Tun-tun dangnge-dangnge
Telinga si Entun digigit nyamuk
Kasihannya dia selalu mengeluh
Semalam suntuk merengek-rengkek

Begitulah sindiran bagi yang malas melakukan kebersihan
Sebagai peringatan agar selalu berhati-hati.

(Ekekke` Rengnge` dalam Kurniasari: 2007)

Translate

Usually, when night falls, mosquitoes develop
Moreover, if the trenches are not maintained
From that, O friends, let us get ready
Do not let mosquitoes cause disease

* Tun-tun-dangnge
Entun's ear was bitten by a mosquito
Poor she always complained
All night whining

That's a hint for those who are lazy to do cleanliness
As a warning to always be careful.

(Ekekke` Rengnge` in Kurniasari: 2007)

From the above, it can be seen that the Madurese have a principle of introspection in their lives, being careful in all matters including health.

Be Brave, Go Forward, Ever Give Up, Not Afraid to Die

Madurese are known as brave and strong individuals. This attitude is indirectly influenced by Madura's hot, dry, barren geographical environment. So to survive in life, they must be brave and strong. This brave and strong also in terms of holding the principles of truth. As long as what he does is right, then the Madurese will dare to fight for it. As in the following song quote:

Dahulu ada pahlawan di Madura yang membela keadilan di Nusantara. Trunojoyo **gagah dan berani**. Di kota Sampang bertujuan mengusir penjajah dari Indonesia. **Terus maju dan menantang musuhnya**. Trunojoyo meninggal karena ditipu bangsanya. Namun kepahlawanannya diingat seterusnya.

Translate:

There used to be a hero in Madura who defended justice in the archipelago. Trunojoyo is brave and brave. In the city of Sampang, the aim is to expel invaders from Indonesia. Continue forward and challenge the enemy. Trunojoyo died because of being cheated by his people. But his heroism is remembered forever. (Pahlawan Trunojoyo in Kurniasari: 2007)

That brave, strong and unafraid attitude to death is also illustrated in the following poem Kerrabhan Sape:

Setiap tahun Madura tentu ramai.

Ramai karena ada kerapan sapi.

Banyak orang asing akan datang dari jauh, perlu melihat kerapan sapi Madura.

Ayo sapi lari cepat lari. Itu sapinya telah berjajar sudah dikerap

Yang naik sambil menari, dengan hati yang nekad, tidak takut mati.

Sapi lari seperti angin tidak takut mati.

Sapi asal saja bisa menyalip

E... sapi ke pinggir cepat meminggir

E... sapi ke pinggir cepat meminggir

(Kerrabhan Sape, dalam Kurniasari: 2007)

Translate :

Every year Madura is certainly crowded.

Crowded because there is bull racing.

Many foreigners will come from far away, seeing the Madurese bull racing

Let's cows run fast run. That cow has lined up already absorbed

The one who rises while dancing, with a determined heart, is not afraid to die.

Cows run away like the wind not afraid to die.

Just as long as a cow can overtake

E ... cow to the side quickly move aside

E ... cow to the side quickly move aside

(Kerrabhan Sape, in Kurniasari: 2007)

Raja Cakraningrat is also famous for his courage and is often praised and a role model (mirror) for Madurese sons. The courage of Raja Cakraningrat is depicted in the song titled *Kembangnya Naghara* by Acit (R.Amirudin T.) below:

Tahukah anda semua para putra di Madhura. Bahwa dahulu kala waktu jaman kerajaan, ada kembangnya negara. Kembang tadi berasal dari sambhilangan kemakmuran di sana. Suatu tempat di utaranya Bangkalan, sekarang sudah jadi desa. **Pangeran Cakraningrat yang ke IV, disebut juga sidingkap, kesatria ini sudah nyata suci membela negara. Kesatria yang gagah berani tadi dipuja-puja tiada henti-hentinya dijadikan sebagai cerminan para muda sebagai penerima (pewaris) Madura.**

(Kembangnya Naghara dalam Kurniasari: 2007)

Do you know all the sons in Madhura. That long ago in the kingdom era, there was the development of the country. The flower came from the loss of prosperity there. Somewhere in the north of Bangkalan, it has now become a village. Pangeran Cakraningrat IV, also called sidingkap, this knight was already pure in defense of the country. The valiant knight was worshiped incessantly as a reflection of the young as the recipients (heirs) of Madura.

(Kembang Naghara in Kurniasari: 2007)

Not arrogant, Not prejudiced, Useful conversation (Caca Aghuna)

The Madurese are very anti-arrogant. For those in conversation, there must be a point (Caca Aghuna). It is strictly forbidden to talk without shade. Conversation for the Madurese community must be useful and must be polite (using manners) In addition, keep away from bad prejudice. This is mentioned explicitly in the song verse below:

Mengapa semua jadi sombong

Percakapan tanpa teteduhan.

Lebih baik kita bercakap yang berguna

Menjauhkan diri dari prasangka buruk

Mengapa-mengapa

Bhujung ada di rumah

Bercakap-cakap

Pakailah tatakrama

Mari kawan, mari kawan semua

Mari bersama berbuat sesuatu yang bermanfaat
(Caca Aghuna dalam Kurniasari: 2007)

Translate

Why is everything so arrogant
Conversation without shade.
We better talk useful
Keep away from bad prejudice

Why

Bhujung is at home
Converse
Use manners

Come on, guys, let's all, guys
Let's do something useful together

(Caca Aghuna in Kurniasari: 2007)

Resistiveness

Madura has a folklore that is famous for having educative tendencies, role models, so that someone can hold the envy that is burning in his heart, so that torture and complicate the way of life of others (especially his own brother). The message is implicit in the song poem by *Dhin Aju Malate* by M. Irsyad.

Dongeng tersebut tak ubahnya bagai 'cermin besar'
(Tentang) R. Ayu Melati yang selalu dinista
Oleh saudara-saudaranya yang iri dan dengki
Beginilah isi nyanyian itu:

Wahai inang pengasuh
Anak-anak hendaknya cepat dimandikan
Baju-bajunya sudah tersedia di lemari
Wahai inang pengasuh
Sejas lama dia (R.A Melati selalu dinista
Sepanjang umur tersandung kesengsaraan

(Dhin Aju Malate dalam Kurniasari: 2007)

Translate:

The tale is like a 'big mirror'
(About) R. Ayu Melati who is always insulted
By his jealous and envious brothers
This is what the song is about:

O caregiver
Children should be bathed quickly
His clothes are already available in the closet
O caregiver
After a long time he (R.A Melati always insulted
Throughout life stumble misery

(Dhin Aju Malate in Kurniasari: 2007)

The tale in the song tells of 3 sisters: Dhin Aju Cempaka, Dhin Aju Kananga, and Dhin Aju Malate. The two previous people always followed the youngest's actions, because of her patience, her diligent work in the household, especially her irrepressible beauty. she was always put aside in the association interspersed with false reports of her parents and her neighbors. The honest and the right people will definitely win. Finally, of the three sisters, melati who fared well in her life and humiliation now turned into an envious and envious life.

The attitude of reciprocation

One of the attitudes held by the people of Madura is the attitude of reciprocation. Someone in the community should know that they will repay for the good of others, must not forget the kindness of those who have helped them. This value is explicitly contained in the poetry song composed by M. Irsyad:

Mengapa kali ini kau tak menyapaku
Barangkalai aku bersalah padamu?
Tidak, tak ada apa-apa (antara kita)
Hanya aku enggan bercakap-cakap
Mengapa akhirnya kau jadi angkuh begini?

Siapa dari Barat itu?
Menanam talas di pinggir pagar
Tak ingatkah masa yang lalu?
Dirimu kala malas, enggan belajar

Siapa dari Barat itu?
Burung emprit berlompat-lompatan
Tak ingatkah masa yang lalu?

Jika kau tak punya, kau meminta-minta
Siapa dari Barat itu?
Bawa karung berisi gula
Tak ingatkah masa lalu?
Tiap berhitung, kau bertanya-tanya

Siapa dari Barat itu?
Kuda Kore (Bima) menarik kereta
Tak ingatkah masa yang lalu
Jika sudah usai kau minta upah
(Les-Balesan : 80-81 dalam Kurniasari, 2007)

Translate:

Why don't you greet me this time
did I wronged you?
No, it's nothing (between us)
Only I'm reluctant to talk
Why did you end up being so arrogant?

Who is from the West?
Planting taro on the edge of the fence
Don't remember the past?
When you are lazy, reluctant to study

Who is from the West?
Emprit birds jumping around
Don't remember the past?

If you don't have it, you beg
Who is from the West?
Bring a sack filled with sugar
Don't remember the past?
Every time you count, you wonder

Who is from the West?
Kore (Bima) horse pulls the train
Don't remember the past
If it's over, you ask for a reward
(Les-Balesan: 80-81 in Kurniasari, 2007)

III. CONCLUSION

A peaceful school is a summary of the concepts students have about a culture of peace. A peaceful school is a school whose atmosphere is conducive, there are no quarrels, fights or violence between people. Schools in which there are relationships between individuals without hatred and dissension. Some subjects that contain peaceful cultural values and national character include Agam Islam, PPKN and Indonesian. The obstacles in the process of internalizing a culture of peace include being selfish, willing to be alone, not supporting one another and fighting. Madura cultural values contained in the song include attitude to work hard, introspective attitude, brave, never give up, not arrogant, not jealous and attitude of reciprocation.

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