



The Meaning of Indonesia Raya Song on Community Behavior

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Abstract: The purpose of this study is to determine the relationship between the meaning of the national anthem "*Indonesia Raya*" to the behavior of the community, especially the political elite as public figures in connection with the meaning of the word "*Indonesia Raya*" in *Indonesia Besar*. The word "Big" in this case contains the great meaning of inner birth or body and soul. In other words, great in his intellectual intelligence, emotional intelligence, and spiritual intelligence. Through phenomenological methods, this study answers problems related to events that often occur in society concerning the nature of the song verse "*Indonesia Raya*". The true meaning of the song's verse is so deep and is expected to build the spirit of nationalism so that in the end the Indonesian state becomes a great country and can compete in the era of globalization with love, justice, prosperity, and peace following the ideals of the freedom fighters of the Republic of Indonesia which are poured into the song *Indonesia Raya*.

Keywords: *Indonesia Raya*, Intellectual Intelligence, Emotional Intelligence, Spiritual Intelligence.

INTRODUCTION

The beloved country of the Unitary State of the Republic of Indonesia has the motto *Bhineka Tunggal Ika* which means different in form, but one in its soul. This motto is motto that has a very deep meaning and is indeed a reality that exists in the country of Indonesia, such as the diversity of tribes, cultures, languages, races, etc. within one nation bound by one language, namely the Indonesia Language. In other words, although Indonesia has approximately 700 regional languages, it has one national language, namely Indonesian, and has a national anthem entitled "*Indonesia Raya*".

The creator of the national anthem *Indonesia Raya* is a young composer who is very skilled in playing the violin instrument named Wage Rudolf Supratman in 1928. He created this song after reading an article entitled Which Indonesian Composer Can Create an Indonesian National Anthem That Can Raise the Spirit of the People in *Timboel* magazine published by Solo.

When viewed from the meaning of the word national anthem "*Indonesia Raya*", NKRI should have become a big country following the meaning of the word "*Raya*", namely 'Big'.

According to KBBI "Raya" means big. But, in the beloved Indonesian state with the motto Bhineka Tunggal Ika, the last few decades have been quite down or can even be said to be very down, especially in the field of education; For example, there are rampant brawls between students and even students both in big cities and small cities and even remote areas. For example, in Jakarta in one area that is still included in the city area (not a suburb), until approximately the last eleven years there have been frequent brawls between neighboring residents, as well as brawls between students who should have been able to think, choose and sort out which ones are good and right that can develop their potential and which ones are bad which are only a burden on parents. In addition, in the city of Cirebon, known as the city of guardians, brawls between students still often occur as if it has become a tradition that is passed on to the next generation even though it takes many victims, known as mortal enemies. This reality is very concerning and very sad, but what to say because community leaders, especially political elites such as officials wherever they are (villages, districts, cities, and even centers) give examples that show morals are not characterful even though if we look carefully, Every time there is a change of officials, especially government officials, candidates promise always grandiose, including prospering and protecting the people, and there are also candidates who promise by inscribed the slogan "Professional, Trustful, Honest".

Research Objectives

1. To know the meaning contained in the song Indonesia Raya.
2. To find out people's behavior towards the song Indonesia Raya.
3. To find out the relationship between the song Indonesia Raya and people's behavior.

LITERATURE REVIEW

1. My Indonesian Song Verse Stanza Satu

Through preliminary research, it was found that not all Indonesians pay attention to and understand the verses or lyrics of the song Indonesia Raya and there are even Indonesians who do not memorize the lyrics with one stanza, namely the first stanza that is often sung during ceremonies both state and Monday and special events such as graduation ceremonies, the inauguration of professors, etc. Based on this fact, below the researcher rewrites the verse of the first Indonesia Raya song stanza so that dear readers can better know, clearly, and understand the meaning it contains so that there is pride and love in every citizen and finally intend and struggle to build this beloved country into the Unitary State of the Republic of Indonesia full of love, Prosperous, peaceful Raharjo.

INDONESIA RAYA

*Indonesia tanah airku
Tanah tumpah darahku
Disanalah aku berdiri
Jadi pandu ibuku*

*Indonesia kebangsaanku
Bangsa dan Tanah Airku
Marilah kita berseru
Indonesia bersatu*

*Hiduplah tanahku
Hiduplah negriku
Bangsaku Rakyatku semuanya
Bangunlah jiwanya
Bangunlah badannya*

Untuk Indonesia Raya

*Indonesia Raya
Merdeka Merdeka
Tanahku negriku yang kucinta*

*Indonesia Raya
Merdeka Merdeka
Hiduplah Indonesia Raya*

*Indonesia Raya
Merdeka Merdeka
Tanahku negriku yang kucinta*

*Indonesia Raya
Merdeka Merdeka
Hiduplah Indonesia Raya*

If you look at the title and verse of the Indonesian national anthem alone, the leaders of Indonesian independence want Indonesia to become a great and independent country in the true sense. That is a developed country with an increasingly sophisticated science and technology outlook but also has noble morals. To be able to achieve this desire, of course, this nation must build, namely building body and soul. In the verses of the song Indonesia Raya, it is very clear that what is built first is the soul, then the body. This shows that the development of the soul or mind or morals is more important than the body or body because the soul or mind is a tool that exists in humans that are used to filter something that is seen, touched, felt, smelled, and or heard that has been thought by the mind to then be carried out in the actions, practices or behavior of the human being.

2. Meaning

The word "meaning" comes from the root word "meaning" which is given the prefix "pe-" and the suffix "-an". The meaning in everyday life is never separated from something or things we talk about or say. While in linguistics, meaning is usually associated with a phrase, namely "word meaning" known as semantic terms. According to Pateda, meanings are confusing words and terms. The meaning is always integrated into the speech of words and sentences. Meanwhile, according to Ullman, meaning is the relationship between meaning and understanding (Pateda, 2010). While Ferdinand de Saussure expressed the notion of meaning as a sense or concept that is owned or contained in a linguistic sign. (Chair, 1994). In the Linguistic Dictionary, the meaning is described as (1) The intention of the speaker; (2) The influence of the application of language in the use of human perception or behavior or human groups; (3) Relationship in the sense of commensurate or incongruity between languages or between speech and all things it indicates, and (4) How to use language symbols (Kridalaksana, 2001). Thus, it can be concluded that the understanding of meaning is not easy to determine because language users have different perspectives and abilities in interpreting a speech. Based on the explanation above, in interpreting a speech or word, of course, there are aspects or supporting factors such as aspects of tone, intonation of taste, etc. The following researchers describe aspects related to the meaning of a speech or speech or word that researchers take from Pateda.

- a. Sense. Understanding is also called a theme. This understanding can be achieved if the speaker and the interlocutor or between the author and the reader have the same language used or mutually agreed. Lyons says that understanding is a system of relationships that is different from other words in the vocabulary.

- b. Feeling value. Aspects of meaning related to taste values are related to the speaker's attitude toward the thing being discussed. In other words, taste values related to meaning are words related to feelings, both related to encouragement and judgment. So, every word has a meaning related to taste value and every word has a meaning related to feeling.
- c. Tone. An aspect of the meaning of tone according to Shipley is the attitude of the speaker towards the interlocutor. The tone aspect is also related to the meaning aspect that is worth the taste. In other words, the relationship between the speaker and the listener will determine the attitude reflected in the words used.
- d. Intention. The aspect of intent according to Shipley (in Mansoer Pateda, 2001: 95) is the intention of being happy or unhappy, the effect of hard effort carried out. The desired intent can be declarative, imperative, narrative, pedagogical, persuasion, recreational, or political.

These aspects of meaning certainly influence the types of meaning that exist in semantics. Below will be explained the relationship between aspects of meaning in semantics with types of meaning in semantics.

- a. Emotive Meaning. Emotive meaning according to Shipley is the meaning that arises due to the reaction of the speaker or the speaker's attitude about or towards something that is thought or felt. Exemplified by the word buffalo in the sentence Thou buffalo, the word certainly causes bad feelings for the listener. In other words, the word buffalo contains the meaning of emotion. The word buffalo is associated with attitudes or *poerilaku* lazy, slow, and considered as insults. The intended person or listener will certainly feel agitated or feel uncomfortable. For people who listen to this as something directed at him, it will certainly cause a sense of resistance. Thus, emotive meaning is the meaning in a word or sentence that can cause the listener emotion and this is related to feelings. Emotive meanings in Indonesian tend to refer to things or meanings that are positive and usually arise as a result of changes in the value system of society there is a change in values (Pateda, 2010).
- b. Connotative meaning is different from emotive meaning because connotative meaning tends to be negative, while emotive meaning is positive meaning (Djajasudarma, 1999). Connotative meaning arises as a result of the association of our feelings with what is said or heard. For example, in the sentence, Anita became a village flower. The word flower in the sentence does not mean a flower in the garden but becomes an idol in his village as a result of his physical condition or beauty. The word flower which is added with one of the physical or social-psychological elements that can be associated with a special position in society, can foster a negative meaning.
- c. Cognitive Meaning. Cognitive meaning is the meaning indicated by its reference, the meaning of language elements that are very closely related to the world outside the language, object, or idea, and can be explained based on the analysis of its components. The word tree means a plant that has a trunk and leaves with a tall, large, and sturdy shape. This is what is meant by cognitive meaning because it is more with the purpose of the mind.
- d. Referential Meaning. According to Palmer, reference is the relationship between linguistic elements in the form of words, sentences, and the world of nonlinguistic experience. Referents or references can be interpreted in the form of objects, events, processes, or reality. A reference is something designated by a symbol. Referential meaning hints at meaning that directly refers to something, whether objects, symptoms, reality, events, or processes.
- e. Pictorial meaning according to Shipley is a meaning that arises due to the listener or reader's image of the word heard or read. Pictorial meaning confronts humans with the reality of feelings that arise because of an understanding of the meaning of words that are taught or written, for example, the word latrine, listeners or readers will imagine things

related to things related to latrines, such as smelly conditions, dirt, disgust, and even nausea arising from it. (Pateda, 2010)

3. Behavior

The object of this study is the behavior of society. That is, the things to be studied are movements that can be observed from the outside, such as a person's interaction with the environment, human speech, etc. Behavior is the action or activity of humans themselves which has a very wide expanse, including: walking, talking, crying, laughing, working, lecturing, writing, reading, and so on. From this description, it can be concluded that what is meant by human behavior is all human activities or activities, both those that are directly observed and those that cannot be observed by outsiders (Notoatmojo, 2003). In addition, behavior in the social sciences is regarded as something that is not directed at others and is, therefore, a very basic human social activity. (Albarracín, Dolores, Blair T. Johnson, & Mark P. Zanna, 2005). From the above limitations, it can be concluded that we should not misinterpret behavior as social behavior, because social behavior is behavior specifically addressed to others.

(1) Forms of Behavior

According to Notoatmodjo (2003), behavior is divided into two:

- a. Closed behavior (convert behavior) is a person's response to stimuli but is not seen or raised so that it is visible to other humans or closed (convert). Examples: attention, perception, knowledge, awareness, and attitudes that occur in the person who receives these stimuli, and cannot yet be observed by others.
- b. Overt behavior is a person's response to stimuli shown in the form of real or overt actions. Examples of this overt behavior are obvious in the form of action or practice, and can easily be observed or seen by others.

(2) Types of Behavior

- a. Reflexive behavior. Reflexive behavior is behavior that occurs in a spontaneous reaction to stimuli that hit the organism. For example, blinking the eye when exposed to light; knee motion when hit by a hammer; pulling hands when touching fire, and so on. Reflexive behavior occurs by itself, automatically. The stimuli that organisms receive do not reach the center of the nervous system or the brain the center of consciousness that controls human behavior. In reflexive behavior, an immediate response arises once receiving stimuli. In other words, once the stimulus is received by the receptor, the response directly arises through the effector, without going through the center of consciousness or the brain. This behavior is uncontrollable. This is because reflexive behavior is a natural behavior, not behavior formed by the person concerned.
- b. Non-reflexive behavior. Non-reflexive behaviors are behaviors that are controlled or regulated by the center of consciousness/brain. In this connection, stimuli after being received by receptors are directly passed on to the brain as nerve centers, centers of consciousness, and then a response occurs through the effector. This process that occurs in the brain or center of consciousness is called a psychological process. Behavior or activity based on this psychological process is called psychological activity or psychological behavior (Branca, 1964). In human behavior, this psychological behavior is dominant, is the dominant behavior in the human person. This behavior can be formed, it can be controlled. Because it can change over time, as a result of the learning process.

RESEARCH

This research method is carried out by looking at a phenomenon or reality that is happening today. Therefore, of course, this research is included in the type of qualitative descriptive research. The approach used is phenomenology. That is, this research is a study

that reveals one's own experience in an event with all his consciousness and naturally (without fabrication or fabrication). In other words, answering the problems of a phenomenon or event that is happening by seeing the event that is happening as it is but the interpretation is not to what it is.

Arifin explained that qualitative research is research used to describe and answer the problems of a phenomenon or event that occurs today, both about phenomena in a single variable and correlation and/or comparison of various variables" (Arifin, 2011). As for the research design, Ahmad et al. explained that phenomenological design is to enjoy symptoms as they are, leaving objects as subjects and research not interpreting them as they are. Husserl phenomenological researchers try to find the necessary (essential), invariant structures (essence) or meaning of experience that are fundamental and emphasize the intensity of consciousness where experience consists of things that appear from the outside and things that are in consciousness respectively based on memory, image, and meaning. (Creswell, 1998)

Data collection techniques in phenomenological research consist of four types, namely, interview techniques, observation, document review, and Focus Group Discussion. For this study, researchers used conservation data collection techniques and interviews accompanied by audio-visual material due to better explain the facts physically.

RESULT AND DISCUSSION

Research or studies on semantics or related to meaning have been carried out by many researchers. So is research on the song Indonesia Raya related to the meaning of the verse. The previous research that is relevant or related to this research is as follows. Research conducted by F.X. Nugroho HP. entitled Analysis of the Lyric Structure of the Song "Indonesia Raya" Created by W.R. Supratman was motivated by the phenomenon of Indonesian unity which is still a very heavy problem for the Indonesian nation, especially after the existence of regional autonomy and democratic empowerment. He used a structural approach to literary works and obtained the result that in the verses of the song Indonesia Raya contained a very deep meaning in uniting Indonesia. That is all the elements that make up the structure of the song's lyrics, whether phonological, morphological, syntactic, or semantic, are related to each other. He hopes that every citizen understands the meaning and implements it in daily life so that the Indonesian nation will always stand the test of all challenges, tests, and problems of national and state life because they can overcome them. And, in the end, it will truly become a "Greater Indonesia" country, as aspired by the Indonesian people.

The next researcher is Fantastika Muryatama. His research is entitled Strengthening the Character of National Spirit and Love for the Motherland through the Song Indonesia Raya 3 Stanza at MIM Gonolan Kartasura. This research is based on the paradigm that the younger generation is the next. That is, on the shoulders of the younger generation is the continuation of the aspirations of freedom fighters to continue and always fight for independence in the future so that the future of this Indonesian state becomes a country that has the next generation with character, morals, and high fighting spirit. By using qualitative descriptive methods, the results obtained are that there are still many students who lack discipline such as during the ceremony there are still students chatting with their friends, lowering their hands when respecting the red and white flag or the leader of the ceremony. Based on the above findings, as a strengthening of the character of the spirit of nationality and love for the homeland through the song Indonesia Raya 3 stanza, the teacher always reprimands and reminds students when chatting or disrespectful to the red and white flag and attaches the lyrics of the song Indonesia Raya tiga (3) Stanza in Mading school, making every class and is listened to continuously.

The similarity of Muryatama's research with this research is in the object of his research, namely the song Indonesia Raya, and uses qualitative descriptive methods. The difference lies in the focus of the study. The focus of Muryatama's research is strengthening the character of the spirit of nationality and love for the homeland through the lyrics of the song Indonesia Raya 3 Stanza, while the focus of this research is the meaning contained in the song Indonesia Raya with one (1) stanza on community behavior.

Regarding *amanah*, in the Indonesian state where most of the population adheres to Islam, if the slogan (professional, *Amanah*, honest) is viewed from the point of view of Islam, the slogan of the candidates for government office is very appropriate, because according to the *aqidah* and *sharia* of Islam, *Amanah* is everything accountable to someone, both those rights belong to Allah and the rights of His servants, both in the form of objects, work, words, and trusts of the heart.

Allah SWT said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِكُمْ وَأَنْتُمْ تَعْلَمُونَ ۗ

Meaning: O believers! Do not betray Allah and the Apostles and (also) do not betray the commission entrusted to you, while you know it. (QS. Al-Anfal: 27).

Amanah according to the Big Dictionary Indonesian (2007) means something that is entrusted or entrusted to others. Based on this understanding, it can be concluded that in trust, there is a meaning that there is a party who gives trust and there is a party who is given (receives) trust. Therefore, the word *amanah* has a very deep or very heavy implied meaning if the person who promised this trust turns out not to keep it or is not trustful as he organized.

Regarding honesty, in the Islamic view honesty is known by the term *shiddiq* which means 'telling the truth'. Or honesty means being free from cheating, following applicable rules, and straightness of heart. Thus, it can be concluded that honesty comes from the heart. In other words, honesty is the compatibility between heart, speech, or word with the actions or behavior shown by someone. Regarding honesty, Allah SWT said in several letters, among others:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۗ

That is, O believers, be those who always establish (the truth) for the sake of Allah, and bear witness justly. And let not your hatred of a people compels you to be unjust. Be fair, because justice is closer to piety. And be fearful of Allah, verily Allah knows what you do (Q.S. Al-Maidah:8)

In addition, according to the Big Indonesian Dictionary honest is upright, not lying; not cheating (following applicable rules); sincere; sincere. (KBBI, 2007).

Another reality of the decline of Indonesia's beloved country is that there is a lot of sexual harassment where some of the perpetrators are educators of students who are very young or still smell of. Not to mention the incident of fistfights or indecent between students which became a spectacle until it went viral on social media.

Seeing this reality, I as an educator am very concerned but can do nothing but try to set an example and pray, pray, and pray that this rich, fertile prosperous, and hospitable Indonesian country becomes a developed country who are able to compete healthily through the era of globalization, but still based on Pancasila and following Islamic law earnestly to achieve a country aspired by the leader of the Independence of the Republic of Indonesia whose ideas are expressed in the verses of the Indonesian national anthem, Indonesia Raya.

Regarding the national anthem Indonesia Raya, I believe it is true that all Indonesians must be familiar with the verses and songs, but it is also very certain that the first is that not all Indonesians can sing and understand the meaning contained in the verses despite every ceremony both Independence ceremonies, big days such as KORPRI Anniversary, ABRI, etc. as well as National Awareness Day, Graduation ceremonies, Mondays, and obtaining championships both at national and international levels, even sometimes if there are events at the village or sub-district level the song Indonesia Raya is sung. Second, it is also certain that not all Indonesians know that the lyrics of the song Indonesia Raya consist of three stanzas because in every ceremony the verses of the song Indonesia Raya that are always sung or chanted are only one stanza, namely the first stanza.

CONCLUSION

The meaning contained in the song *Indonesia Raya* with the title "The Meaning of the Verse of the Great Indonesia Song on Community Behavior", especially the first stanza verse. The song Indonesia Raya is sung in official state ceremonies in government offices, schools, and all government-owned business units so that they can be more internalized by all Indonesian citizens.

The noble values contained in the song *Indonesia Raya*, namely professional, trustworthy, and honest, are following the Quran which is the guideline for the life of most Indonesian people.

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