

Transformation of the Oral Tradition of Javanese *Tembang Dolanan* in Gresik Society

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Abstract

This study aims to analyze the transformation of oral tradition development including the form of transformation and the impact of transformation on Gresik society. This research uses a descriptive qualitative approach with a case study strategy by focusing on the subject under study. Data sources consist of primary data which includes interviews and observations of the religious tourism environment in Gresik Regency. While secondary data comes from documentation including literature studies, archival documents of “*tembang Dolanan*” and religious tourism profiles of Gresik Regency. The technique of taking informants using snowball sampling is by selecting key informants from traditional leaders, local government officials, the surrounding community and elementary school students. Data validity using source triangulation by presenting the findings of one then combined with other data findings. Data analysis uses four components, namely data collection, data reduction, data presentation, conclusion drawing and verification. The results showed that the forms of “*tembang Dolanan*” transformation are changes in function, socialization media, and lyric modification. These three changes go hand in hand with the changing times so that its existence still exists in Gresik society. While the impact of the transformation becomes learning material in schools, a means of creativity to accompany children's games and praise, and becomes a cultural heritage of oral tradition in Gresik society. Changing mindsets, cultural values, changing generations and technological developments are the main factors in this transformation process.

Keywords: *Tembang Dolanan* of Javanese, Gresik Regency, Transformation, Technology

Abstrak

Studi ini bertujuan untuk menganalisis terjadinya transformasi perkembangan tradisi lisan meliputi bentuk transformasi dan dampak transformasi pada masyarakat Gresik. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan strategi studi kasus dengan cara berfokus pada subjek yang diteliti. Sumber data terdiri dari data primer yang meliputi wawancara dan observasi lingkungan wisata religi di Kabupaten Gresik. Sedangkan data sekunder berasal dari dokumentasi meliputi studi pustaka, arsip dokumen *tembang Dolanan* dan profil wisata religi Kabupaten Gresik. Teknik pengambilan informan menggunakan *snowball* sampling yaitu dengan memilih informan kunci dari pemangku adat, pemerintah kedinasaan setempat, masyarakat sekitar dan pelajar SD. Validitas data dengan triangulasi sumber dengan cara memaparkan hasil temuan satu kemudian digabungkan dengan temuan data lainnya. Analisis data menggunakan empat komponen yaitu pengumpulan data, reduksi data, sajian data, penarikan kesimpulan dan verifikasi. Hasil penelitian menunjukkan bentuk-bentuk transformasi *tembang Dolanan* adalah adanya perubahan fungsi, media sosialisasi, dan modifikasi lirik. Ketiga perubahan ini berjalan seiring dengan perubahan zaman sehingga keberadaannya masih eksis di masyarakat Gresik. Sedangkan dampak transformasinya menjadi materi pembelajaran di sekolah, sarana kreativitas untuk mengiringi permainan anak dan pujian, serta menjadi warisan budaya tradisi lisan di masyarakat Gresik. Perubahan pola pikir, nilai-nilai budaya, pergantian generasi dan perkembangan teknologi menjadi faktor utama dalam proses transformasi ini.

Kata Kunci: *Tembang Dolanan* Jawa, Kabupaten Gresik, Transformasi, Teknologi

INTRODUCTION

Dolanan song is another term for game songs, this language comes from Javanese which consists of two words, namely *tembang* and *Dolanan*. *Tembang* means a Javanese poetic story that is voiced using notes or titillars and rhythm. The speech uses various levels of speech in Javanese, namely Javanese *Ngoko* (low level) and Javanese *Madya* (middle level). Meanwhile, *Dolanan* means a game activity carried out by children with the aim of entertaining their hearts and getting joy. So, it can be said that *tembang*

Dolanan is a song sung by children to accompany the game activities they are doing. Basically, this *Dolanan* song often accompanies games played by children using traditional tools and methods.

In ancient times, how to cultivate good attitudes in children can be done by paying attention to traditions and good attitudes, namely by singing songs that have good meaning for the child's personality.

Viewed from a cultural perspective, game songs or *tembang Dolanan* are often

characteristic of traditions in several regions. In the Javanese community itself, it can be said that tembang *Dolanan* was originally used to spread religious values in society with words and meanings that were young and easy for the community to interpret. This oral tradition was created and spread by a sunan who was then sung or sung to the community and children who were studying religion in the Islamic boarding school environment using tembang *Dolanan* as a medium for learning and playing. Then, after centuries of years, the *Dolanan* song continued to be passed down from generation to generation, so that the *Dolanan* song is now continuously sung and remembered by children as a song that accompanies them when playing *Dolanan* or playing. However, unlike today, these oral traditions are increasingly being forgotten and replaced with game songs and more modern game methods and tools in line with perceived technological developments.

As time goes by, traditional games are now rarely found, in fact there are almost no traditional game activities carried out by children anymore because they have been replaced by modern games using digital media owned by each child. This creates changes in social relationships and socialization that are felt between children and their peers. So it is not surprising that today's children do not know the traditions and culture that are unique to this culture. From these various problems, it can be said that the existence of oral cultural traditions inherent in local communities, especially the Gresik community in East Java, plays a very important role in cultural change and character education for early childhood.

The impact of developments in technology and information plays a very important role in creating changes in character because today's children have very easy access to technology, so that what they see and understand from technological media is very widespread and comes from the outside world. So it is not surprising that the characteristics and symbols of children's games today tend to be in the digital world. This is different from children's games in the past which traditionally still used simple tools and methods accompanied by *Dolanan* songs.

Dolanan song cannot be separated from the understanding of folklore because it is an oral tradition in Javanese society which is passed down from generation to generation which has the characteristics of a) its spread and inheritance is carried out orally; b) traditional; c) exists in different versions and even variations; d) is anonymous; e) has a formulaic and patterned shape; f) has a use (function); g) prelogical; h) become joint (collective) property; i) is innocent and innocent (Danandjaja, 1986:2).

The concept of this research is related to the transformation of the oral tradition of Javanese *Dolanan* songs in Gresik, East Java. By utilizing a symbolic interactional approach which focuses on the social interaction and the influence of technology which influences changes in the lyrics, melody and meaning of traditional songs on the social life of the people in Gresik Regency. This research wants to know the phenomenon of the transformation of the development of Javanese *Dolanan* songs in Gresik Regency and how to reintroduce *Dolanan* songs to the community. The issues raised include forms of transformation and the impacts of transformation that can influence the interaction process on the function of the song. Because this process can form new traditions and threaten the extinction of oral traditions due to the lack of interest of the younger generation. The process of social interaction also shapes changes in the lyrics and melodies of tembang *Dolanan*, the influence of technology in the transformation of traditions, and the importance of maintaining cultural identity in this process of change.

This research applies a symbolic interactionism approach in accordance with George Herbert Mead's opinion, namely that individuals are sensitive and active creatures, their social existence greatly influences the shape of their environment (socially and themselves) effectively, as their environment influences their sensitivity and activity conditions. (Soeprapto, 2002). This was done to understand social and technological interactions contributing to this transformation, while emphasizing the need to maintain cultural essence in maintaining the identity of the Gresik community. This research aims to analyze the transformation of the

development of Javanese folk songs in Gresik, East Java, in the face of social and technological change, using a symbolic interactionism approach. Oral traditions, such as tembang *Dolanan*, are an important part of cultural heritage that are vulnerable to extinction due to changing times.

METHOD

This research uses a qualitative descriptive approach with a case study strategy that focuses on the subject under study. The subject used is history or history of the existence of Javanese *Dolanan* songs through relics, stories handed down from generation to generation, and documents containing their existence. The purpose of choosing this approach is because Gresik Regency has a history of spreading Islam through tembang *Dolanan*. This research uses primary data and secondary data. Primary data comes from interviews and observations in the environment around the Gresik Regency religious tourism area. Meanwhile, secondary data sources were obtained through library research, written archives including the lyrics of Tembang *Dolanan* songs in Javanese language textbooks at elementary school level, and profiles of religious tourism areas in Gresik Regency.

The technique for taking informants used snowball sampling with the key informant being a traditional leader and historian in the Gresik Regency area. From the key informants, researchers got informants who came from the Gresik Regency Tourism and Culture Office, residents around the religious tourism area and elementary school students. Observations were made by observing the daily activities of children who play tembang *Dolanan* and people who still preserve Javanese tembang *Dolanan* through *pujen-pujen* at langgar and recitation of *sholawat* in the religious tourism environment in Gresik Regency.

Testing the validity of this research uses source triangulation by combining one source of findings with other findings. Source triangulation was carried out to strengthen the data and ensure the completeness of the data found in the field. This is done by checking again through research sources in the form of interviews, observations

and documentation continuously until the data is proven to be correct.

The data analysis technique uses 4 components from Miles & Huberman (Sutopo, 2006:91-92), namely: a) data collection by analyzing data sets from interview excerpts, real phenomena seen during field observations, photo and video documentation related to the oral tradition of tembang Javanese play, as well as the attitude and behavioral responses of the people of Gresik Regency towards this oral tradition phenomenon; b) data reduction by selecting, separating, paying attention to rough data written in fieldnotes found in the field; c) presentation of data in the form of sketches or series of data in the form of narratives that can be used as conclusions, carried out to see whether the entire picture of the data is in accordance with the research objectives; d) drawing conclusions and verification which previously took the form of initial conclusions that were temporary and then supported by valid and consistent evidence will make the conclusions credible.

RESULTS AND DISCUSSION

Gresik Regency has been known since the 11th century as a trade center between islands and between countries. As a city and a trading center, there was a cultural acculturation brought about by the traders. Along with these economic activities, a mission began to spread Islam in Java under Syech Maulana Malik Ibrahim (Sunan Gresik) together with Fatimah Binti Maimun. After Islam spread and developed, students were then sent to carry out preaching missions throughout Java. The students were given the title sunan or *Wali Songo* because there were nine of them. One of them is Sunan Giri, known as Sultan Ainul Yaqin, apart from being an accuser, he also ruled Gresik. At the same time, the saints began to spread their message through education, arts, culture,

Some of the *Songo* saints who preached through education, culture and tembang *Dolanan* were Sunan Giri who created Javanese songs and *Dolanan* entitled *Cublak-cublak Suwung*, *Turiturituri Putih*, *Padhang Bulan*, and several other traditional games and macapat gending. There was also Sunan Kalijaga who preached in the Demak area, stopping several times in the Gresik

area to meditate in the *Panceng Hill* petilasan. The media for preaching that Sunan Kalijaga used was the art of shadow puppetry and several traditional songs such as *Lir-ilir*, *Gundul-gundul Pacul*, and various other Javanese songs, most of which became Javanese children's songs.

Dolanan Song is a type of traditional song or song which in Javanese culture is usually sung by children or used in children's games in their environment. Transformation of a *Dolanan* song is a process of changing or modifying the lyrics, melody and context of the original *Dolanan* song. This transformation process is carried out for various purposes, such as education, entertainment or creativity.

Forms of Transformation of Tembang Dolanan:

1. Function change, the spread of Javanese *Dolanan* songs used to be carried out with the aim of spreading religion in Java, but their function now is as children's game songs and cultural heritage which has high moral values and needs to be studied by the current generation. As stated by Ki Hartono, as the traditional holder:

"It's called a Dolanan song, it's meant for children when they play, but this song is also very popular among adults. Because the lyrics contain very valuable and moral meaning, especially towards God, humans and the universe. In the past, its function was as a game song that was educational for children and the community from a religious and social perspective, then it became a favorite song for children to sing while playing with their peers. Until now, this song is still being preserved through the role of technology and education." (KH/Interview/December 2023).

The same thing was conveyed by Mrs. Rike as Public Relations of the Gresik Tourism and Culture Office:

"For the people of the past, the oral tradition of tembang Dolanan could be said to be a medium for spreading religion culturally because the education system at that time was very minimal so that children and the community received education through studies at surau and stories in the community

by word of mouth. Gradually it became a tradition in the form of traditional games and Javanese songs which contain moral messages for life, apart from being a means of entertainment for the community it also acts as a medium of education. Until now, it is known to the public as an oral tradition left by their ancestors that still exists. Moreover, our society now uses it as a traditional song which is included in Javanese language learning materials, as a traditional children's song,(R/Interview/December 2022).

From both of them said that Tembang *Dolanan* had undergone a transformation in its original function, which previously served as a medium for spreading religion. Which then turned into children's songs and lullabies. Now the function of tembang *Dolanan* in society is as a Javanese *Dolanan* song which needs to be preserved from various roles in society, for example the role of electronic media and print media which reintroduce the song.

2. Changes in social media. In the past, tembang *Dolanan* was introduced in Islamic boarding schools and family environments, but now tembang *Dolanan* has become mandatory material in Javanese language textbooks in schools.

As stated by Mrs. Rike, Public Relations of the Tourism and Culture Service:

"There are no written documents discussing its history and development, sis, because this oral tradition developed by word of mouth in society. However, if Ms. Septi is looking for the content, meaning, purpose, and forms of the oral tradition of tembang Dolanan that developed in Javanese society. Ms. Septi can find it in several print media, such as a book, a collection of Javanese Dolanan songs, and open lessons for Javanese language subjects at elementary school level. Other media can also be found on electronic media or social media such as YouTube and several articles on Google. We also had difficulty finding original archives related to traditional games

because they are common in Javanese society. (R/Interview/December 2022).

From the past to the present, the media for introducing learning and introducing *Dolanan* songs in society has indeed undergone a transformation. Previously, tembang *Dolanan* was spread through studies in Islamic boarding school mosques and then brought by the community to their social environment such as family through word of mouth. However, nowadays we are introduced to the world of education because it is a form of introduction and cultivation of children's character from an early age. This is also due to changes in educational patterns which are not only in the Islamic boarding school and family environment but also in the school environment.

Apart from that, the socialization media for *Dolanan* songs is still included in music playback on digital electronic media, radio and television. Radio electronic media can be found in radio broadcasts of the sound of *giri* on the frequency of channel 98.4 FM, broadcast from 10.00 to 14.00 noon accompanied by contemporary songs. Meanwhile, for the electronic television media JTV (East Java TV), we can find tembang *Dolanan* often sung in the opening program "Iilir-ilir" at 03.00-04.00 in the morning and some are sung in the program "Ngaji blusukan" at 05.00-05.50. For other social media, you can see the YouTube channel and Instagram account @tembang *Dolanan* "Kumpulan tembang *Dolanan*",

Figure 1.1 Solawat Da'wah



Source: Researcher, 2023

The activities in the picture are routinely carried out during Islamic holidays and other holidays. The aim is, apart from providing da'wah to the community, it is also to convey messages in lyrics and melodies in the Javanese oral tradition of tembang *Dolanan* which was

used by sunans or saints to spread Islam with a strategy that is easily accepted by the community, namely preaching with culture. Like the *solawat da'wah* activities which are accompanied every time by Javanese traditional songs such as *turi-turi putih* and *padhang Bulan*.

3. Lyric modification changes. One common form of transformation is replacing or modifying the original lyrics of a *Dolanan* song. This is done by adding lyrics to make them more relevant to a particular situation or theme. For example, in the song *Padhang Bulan*, the lyrics, melody and context are modified by adding words related to Islamic poetry or a message of life. As stated by Ki Hartono:

"The Dolanan song which is sung at religious events such as solawatan has experienced innovation in its melody and lyrics because it adapts to the current situational context. There are additional lyrics in the form of messages and prayers delivered by the preacher. Apart from providing a religious message, this is also a way to make Dolanan songs available to the public."(KH/Interview/December 2022).

The following are the differences in the lyric content of the original version by Sunan Giri and the modified version by Habib Syeck bin Abdul Qodir Assegaf:

- a) *Padhang Bulan* Sunan Giri's version
*Yo, pra kanca dolanan ning njaba
 Padhang mbulan, padhange kaya rina.
 Rembulane sing ngawe-awe
 Ngelengake aja turu sore-sore
 Yo pra kanca dha padha mrenea
 Bareng-bareng dolanan suka-suka
 Langite padhang sumebar lintang
 Ya padha dolanan sinambi cangkriman*
- b) *Padhang Bulan* version of Habib Syeck Bin Abdul Qodir Assegaf

The first verse is the same as the Sunan Giri version of the lyrics, but later on the lyrics are added in Javanese and Arabic. Here is one additional lyric in Javanese:
*Kene tak critani, kanggo sebo mengko sore
 Kene tak critani, kanggo sebo mengko sore*

*Lamun wong tuwo keliru mimpinne
Alamat bakal alamat bakal getun
mburine*

*Lamun wong lamun wong tuwo tuwo
keliru mimpinne*

*Alamat bakal alamat bakal getun
mburine*

Source: Musixmatch Rosul's story, 2014

These lyrics mean that we as humans always reflect on and be grateful for the beauty of the night sky given by God Almighty for His Grace. In the Padhang lyrics, this month is also interpreted as a message to humans to maintain solidarity, mutual cooperation, friendship and the religious values of worship. Meanwhile, the lyrics in Arabic contain sentences reading salawat and prayers which are meaningful as praise to the prophet with the aim of obtaining intercession. Syeck's version of the song *Dolanan* arranged by Syeck is very popular among children because the tone and rhythm have been adapted to current conditions because its function is as a song inviting children to play with the addition of advice, piwulang, noble character values as learning for the younger generation.

From these three forms of transformation, it can be said that tembang *Dolanan* in past and present societies has seen developments related to the spread of oral tradition culture. Transforming tembang *Dolanan* can be a creative and interactive way to enrich children's culture and make traditional songs more relevant to modern times. However, it is important to remember that in carrying out this transformation, it is important to respect the cultural and historical values of the original *Dolanan* song and consider whether the transformation will provide positive benefits for the intended audience.

From the past until now the habit of playing tembang *Dolanan* in the Gresik Regency area has had a strong impact on the characteristics of the local culture. Every corner of this region reflects the charm of its rich cultural heritage, and one of the tangible forms is the habit of playing tembang *Dolanan* which has existed and developed for centuries. Through ongoing changes, tembang *Dolanan* remains an irreplaceable element of the identity of the Gresik people. From this, the

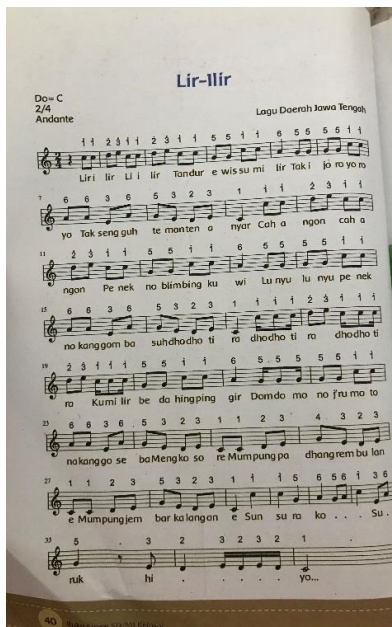
transformation of tembang *Dolanan* has an impact on people's lives regarding the methods, goals and context of their social interactions.

The Impacts of Tembang *Dolanan*'s Transformation on Society:

1. Education and Learning: The transformation of tembang *Dolanan* can be used as an educational medium to teach children the concepts of moral social life. This can be an effective and fun way to learn. Apart from learning the language and meaning of the *Dolanan* songs, children can also practice them in their lives. The purpose of tembang *Dolanan* is included in this Javanese language subject material because it contains Javanese text which can help students understand and master Javanese better. This is an interactive and fun way to learn a language. Thus, integrating tembang *Dolanan* into Javanese language subject material can have many benefits in terms of cultural maintenance, language learning, moral education, and development of students' social skills. As stated by Junjung, this elementary school student:

"I know and learned tembang Dolanan at school, sis, in the Javanese language subject. Here I am in class 5 this semester, there is material about the Lir-ilir Dolanan topic. We were told to memorize the song and then have practice singing it together. Apart from that, we are also required to understand the meaning of the lyric content and dance the implementation between the message in the lyrics and our lives."(J/Interview/December 2023).

Figure 1.2 Tembang *Dolanan* Lir-ilir



Source: Javanese Language Subject Book for Class 5 Elementary School

Dolanan song included in the 2013 curriculum material for Javanese language subjects as an implementation in character lessons based on tradition and religion, such as in the content of the Javanese song Lir-ilir created by Sunan Kalijaga, which actually has a message of human life with God, nature and fellow creatures.

2. Creativity and Relevance: Transformation makes it possible to express creativity in creating new versions of tembang *Dolanan*. It can stimulate children's imagination and enrich their experience with art and music. Changing the lyrics or theme of a song can also make it more relevant to the current situation or culture, making it more appealing to the younger generation. In this case, we can see from several *Dolanan* songs that still exist in society, now the lyrics are starting to be adapted to the context of the current situation to make them more relevant. The same as what was said by Ki Hartono: "Several traditional songs that still exist today have had their lyrics changed with the aim of adapting to current conditions and situations. However, we still maintain the original lyrics, only adding a few words without forgetting the moral message in the original lyrics."(KH/Interview/December 2023).

This including the positive transformational impact of *Dolanan* songs for sustainability in the present, with the aim of being creative and relevant to today's life. The hope is that tembang *Dolanan* will continue to exist and not be forgotten.

3. Cultural Maintenance. In some cases, transformation can help preserve and revive traditional tembang *Dolanan* that may be in danger of becoming extinct. Therefore, it is necessary for us to preserve it, namely by learning and spreading *Dolanan* songs through various contemporary media. As stated by Mrs. Rike:

"This cannot be separated from the role of digital, sis, you can see that today's society has made it very easy technological development. People can now access technology easily, therefore it is used as a medium to spread culture or traditions left by their ancestors. For example, oral traditions and the game cublak-cublak suwung. Do today's children still relate to traditional games from the past, they shouldn't. Nowadays children can access and find out from social media such as YouTube how the game is and what the songs are like and can then apply it according to their creativity without losing the original purpose." (R?Interview/December 2023).

So, from some of these impacts it can be said that the transformation of Tembang *Dolanan* can be a good way to enrich and maintain culture, it needs to be done with full wisdom and respect for the original culture. Ideally, transformation should strengthen cultural values and children's education while preserving valuable cultural heritage.

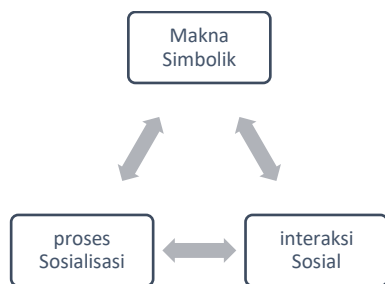
Analysis of the Transformation of the Development of Javanese *Dolanan* Tembang in Gresik Society

The transformation of tembang *Dolanan* in Gresik society has become an interesting phenomenon that can be explained through the symbolic interactionist theory approach by G. Herbert Mead. In this traditional heritage, tembang *Dolanan* has deep symbolic value for the Gresik people, reflecting cultural values, messages of life and history beautifully. The

theory of symbolic interactionism provides in-depth insight into the transformation phenomenon of Tembang *Dolanan* and technological advances that have influenced social interactions, socialization processes, and symbolic meanings in this oral tradition.

The theory of symbolic interactionism helps us understand the process of social interaction and the interpretation of symbols influencing the change and preservation of this *Dolanan* song. This theory provides valuable insight into how oral traditions develop through human interaction and how local cultural values survive changing times. By understanding the symbolic meaning in tembang *Dolanan* in depth, the people of Gresik continue to celebrate and maintain traditions that give meaning and beauty to their lives. From the findings in the form and impact of the transformation of the development of *Dolanan* songs in Gresik society, three main topics can be identified by linking the theory of symbolic interactionism, along with the three components:

Chart 1.1 Three Components



Source: Researcher, 2023

Symbolic Meaning, In Javanese *Dolanan* songs there are symbolic meanings contained in poems which contain meaningful messages for human life. This is the basis of values and norms that society needs to pay attention to as virtuous social creatures.

Dolanan song of Javanese has a deep moral meaning related to social and cultural life. The following are several types of Javanese *Dolanan* songs that have meaning and exist in Gresik society, namely cublak-cublak suwung, lir-ilir, padhang Bulan, white turi-turi, and others. A songo guardian preaches using the medium of tembang *Dolanan* with the aim of attracting people's enthusiasm for learning and playing. Symbolic meaning in the theory of

symbolic interactionism is related to the importance of symbols and individual subjective interpretations in shaping social reality with human behavior. This reflects a local cultural identity, has a history, and is a medium for the development of society because it reflects a moral message related to the social and cultural world.

Socialization Process, Introduction to traditions and culture can be done in various ways and with various media, this is what is needed in the socialization process from the past until now. This is very necessary to provide knowledge and introduction to the public that Javanese *Dolanan* songs are very important to foster the character of the community.

The socialization process needs to be carried out for children as an introduction to life, so that they become moral and cultured human beings. The same thing was done by Sunan Kalijaga and Sunan Giri in carrying out their mission to provide da'wah using cultural media and oral traditions so that they are easily accepted by the public. Until the song *Dolanan* that we know today was created, which is very guiding and has meaningful life messages. Through preaching, recitations, and other religious events, they interact using oral traditions which ultimately creates a socialization process through learning, playing and singing. Because through simple lyrics, melodies that are easy to remember, and having a moral message, tembang *Dolanan* is a very effective communication medium in attracting public interest.

Social interaction, Interactions in Gresik society play an important role in the spread and change of tembang *Dolanan*. As a form of reciprocal relationship in the structure of society as social creatures. Both children and community groups interact with tembang *Dolanan* in various contexts, such as in the environment, at school, or at cultural events. This is an important thing in the process of making it a culture or cultural identity for society.

In social interactions, the symbolic meaning of Tembang *Dolanan* is interpreted by each individual, so that the meaning can develop and reflect changing times and social realities. Tembang *Dolanan* is also a key element in forming local cultural identity in Gresik. The

process of interaction and interpretation of symbols in tembang *Dolanan* helps form a unique cultural identity, which is reflected in this tradition. This tradition is an important part of community identity, rooted in history and local wisdom. Preserving the tembang *Dolanan* tradition depends on the socialization process in society. Through interactions with parents, teachers, and other community members, children learn and engage in playing tembang *Dolanan*. This process transmits these traditions from generation to generation,

Changes in the Socialization Media for Tembang *Dolanan* in the Digital Era

Gresik society, like many communities around the world, faces challenges from rapid technological developments. However, what sets them apart is their strong determination to keep connecting their cultural roots with the progress of the times. One clear example is that the people of Gresik are still persistent in their efforts to preserve the tradition of tembang *Dolanan*, even in an era where digital technology dominates everyday life. In this digital era, tembang *Dolanan*, which was previously passed down orally from generation to generation, is now being introduced via social media which is easily accessible to the public. Changes in lyrics that are adapted to current societal conditions show that Tembang *Dolanan* is undergoing a transformation according to the times.

Furthermore, the existence of tembang *Dolanan* also provides meaning to social life and the existence of existing symbols remains relevant in the social interactions of today's society. Some of these symbols can be verbal symbols (spoken and actions) or non-verbal symbols (signs and appearance).

Table 1.1 Symbols

Reintroduction Symbol	
Verbal Symbols	Non-verbal Symbols
<ul style="list-style-type: none"> • Social media • Print media • Religious activity • Parental education for children 	<ul style="list-style-type: none"> • Cultural identity • <i>Playful song</i> • Traditional game • Students • Entertainment and shows

Source: Researcher, 2023

Verbal symbol of reintroduction of the oral tradition of Javanese tembang *Dolanan*, This cannot be separated from the role of technology which brings changes in the way this tradition is introduced and continued. In the past, tembang *Dolanan* was sung by mothers to their children, creating direct interactions full of emotion. However, with the advent of technology such as smartphones and social media platforms, tembang *Dolanan* can now be accessed by anyone quickly. Even so, the people of Gresik still ensure that the meaning and values in Tembang *Dolanan* are not lost.

As a generation that is side by side with technological developments, it is not surprising that people are now utilizing the role of electronic, digital and print media which are more familiar with today's social life. It is not only technological media that can be used to reintroduce the oral tradition of Javanese *Dolanan* songs to the wider community. Various community activities, such as religious activities, preaching prayers, recital prayers and pujen which are carried out in langgar or surau, often include several oral traditions in their series of activities.

In this case, apart from being a religious da'wah activity, it can also attract people's interest in praying using the oral tradition of Javanese *Dolanan* songs which in meaning and lyrics have been adapted to the social conditions of today's life and contain advice on life in the afterlife. Apart from chanting solawat and praise to the prophet, it is often accompanied by the solawat version of the Javanese *Dolanan* song. This proves that oral traditions have become part of the unique social and religious culture of the people of Gresik Regency which is known as "Santri City".

Similar to the religious activity of pujen-pujen (praise) or prayer after the call to prayer which is carried out at laggar or sukau, this activity is carried out by the muezzin together with the children of the prayer congregation to invite the community to come to pray in congregation. Apart from being a medium for inviting worship, it also functions as a good introduction to the public regarding the oral tradition of Javanese *Dolanan* songs which has been around for a long time.

People's roles Parents are also very important, as an environment that is close to children, introducing children to oral traditions in the form of entertaining songs and traditional Javanese games is very good in developing the character of children who are virtuous and moral people. has been submitted by:

Furthermore, Gresik people not only see tembang *Dolanan* as just traditional songs, but also as a symbol of cultural identity and deep childhood memories. When tembang *Dolanan* is sung at family events, community gatherings, or even through videos shared online, this cultural meaning is revived and passed on to future generations.

From non-verbal symbols, it can be seen that Javanese tembag *Dolanan* has become a cultural identity in society because from the past until now people have lived side by side with the messages contained in the meaning of tembang *Dolanan*. As a song for students and children and a game that accompanies the moral life of children. As entertainment and performances in cultural offerings that have strong traditions with the Gresik people.

In the end, the Gresik people's efforts to preserve tembang *Dolanan* by utilizing technological advances is a clear example of how culture can survive and adapt in an ever-changing world. In the context of symbolic interactionism, the tembang *Dolanan* tradition becomes more than just songs. Javanese tembang *Dolanan* are important symbols that connect individuals with their cultural roots, across generations and technology, and form social interactions that are rich in meaning.

CONCLUSION

The transformation of the oral tradition of tembang *Dolanan* in Gresik has found several forms and impacts from the transformation process in the development of tembang *Dolanan*. Forms of transformation can be found in the form of changes in function, media for socialization, and modification of lyrics. Meanwhile, the impact can be seen that the transformation of tembang *Dolanan* can be a change in media in education and learning, activity and relevance, as well as maintaining culture.

Through the analysis of symbolic interactionism, it shows that the transformation of tembang *Dolanan* that occurred in Gresik society went through three stages, including symbolic meaning, the socialization process, and social interactions related to the socio-cultural life of the community, especially between generations and the family environment, schools, playing an important role in the spread, interpretation, and preservation of these traditions. Tembang *Dolanan* is not just entertainment, but also forms cultural identity, character and moral values. Even though technology brings changes, this tradition remains sustainable.

For this reason, a movement was carried out to maintain tembang *Dolanan* as an oral tradition which has deep meaning in life with various symbols by reintroducing tembang *Dolanan* in Gresik society, namely through the meaning of verbal and non-verbal symbols. In the era of technology, traditional songs are transforming through social media and digital platforms. Social interaction through technology influences symbolic meaning, socialization and interaction in this tradition. However, the Gresik people still maintain this tradition as an expression of pride in their cultural heritage. This research illustrates the application of symbolic interactionism theory in analysing the transformation of *Dolanan* songs. By considering the influence of technology, these traditions can adapt while maintaining cultural identity.

SUGGESTION

1. Digitization & Archiving: The government's digitalization program for songs can facilitate access, preservation and dissemination through digital form.
2. Cultural Platform: The government can build a special platform (web, application, and social media) to preserve and promote tembang *Dolanan* culture.
3. Social Media Support: People can actively share popular songs on social platforms with special hashtags.
4. Creative Industry Collaboration: Collaboration with musicians, filmmakers,

graphic designers to create modern content related to traditional songs.

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