

# The Interpretation of Madani in the Poetic Verses of the Malay Lullaby

Mohd Effizan Wahid<sup>1</sup>, Rosnidar Ain<sup>2</sup>, Mohamad Luthfi Abdul Rahman<sup>2</sup>

<sup>1</sup>Institute of Teacher Education, Tun Abdul Razak Campus, 94300 Kota Samarahan, Sarawak, Malaysia.

<sup>2</sup>School Of Humanities, Universiti Sains Malaysia, 11700 Pulau Pinang, Malaysia

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## ABSTRACT

The Malay Lullaby or known as Lagu Dodoi Melayu is in the form of a traditional literary genre poem that uses elements of rhyme, metaphor and others, is short, soft words, and sung melodiously traditionally. Its content, which is loaded with the philosophy of education, is an influence on the early world of children, which certainly promises a connotation of well-being and spiritual soul. The study aims to form the interpretation of MADANI in the verses of The Malay Lullaby as well as show its relationship in the formation of a civil society. The study was carried out qualitatively on the discussion of the main paper entitled Membangun Negara Madani : Visi dan Kerangka Dasar Reformasi written by Anwar Ibrahim (2022). The MADANI Framework consists of six pillars, namely Sustainability, Well being, Innovation, Respect, Trust, and Ihsan (Compassion). The study found that the language aspect is seen as a priority that appears in the paper. The language aspect seen in general gives a scenario that other elements such as sub-literature, traditional literature, culture, and local history are also related and important to be the foundation for the MADANI framework. The interpretation of MADANI in The Malay Lullaby can be seen based on four of the six pillars of MADANI, which are well-being, respect, confidence and courtesy. Studies related to traditional literary themes and the relationship of social efficacy are widely conducted, but studies on the development of MADANI society are still limited. Therefore, this study definitely gives space and opportunity to the community, especially also gives a positive view on the implications and sequence of traditional literature such as The Malay Lullaby which gives legitimacy to the formation of civil society

**Keywords:** The Malay Lullaby, MADANI, Traditional Literature.

## INTRODUCTION

The term Madani was first introduced since 1990's which equally means civil society coined by the western world which refers to the civilization of a society. It also has become Anwar Ibrahim's statement and later, its usage has been expanded to Indonesia since 1995. Madani from the perspective of English terminology refers to civil society. Meanwhile, its original terminology in Arabic is Al Mujtama' Al Madani which means a moral society balanced with individual rights to freedom as well as the assurance of the stability of society.

The Kamus Dewan Fourth Edition, published in 2005, adopted the term madani for the first time, defining it as "...advanced in terms of intellectual, spiritual, and material aspects (pertaining to society, generations, and so forth)..." This definition is supported by Noor Rohana Mansor's writing (2020), which states that..

The establishment of madani society which is defined as advanced society in terms of intellectual, spiritual and material aspects as well as civil and upholding human values that necessitates a good co-operation from the smallest unit of society to broader collective efforts.

Recently, numerous studies have been conducted which aimed to explore the relationship between traditional literature and societal development within the local context. For instance, studies focusing on Malay lullabies ,

such as those by Noor Sarah Abu Kassim and Norazimah Zakaria (2020), underscore the role of lagu endoi (traditional lullabies) as a medium for community outreach (dakwah). Noor Sarah Abu Kassim further examined the educational potential embedded in the lyrics of lagu endoi. Similarly, scholars in Indonesia have actively analyzed the significance of lagu dodoi (lullabies) within their cultural framework. Indra Nugrahayu Taufik (2022), for instance, in his research mentioned that lagu dodoi contributes to the construction of archetypes and national identity significantly. In addition, Sri Sabakti (2020) conducted an in-depth investigation into the representation of Malay identity symbols in the lagu dodoi of the Riau community. Complementing these efforts, Suroyo and colleagues (2022) examined the capacity of the nandung tradition to shape individual character development.

Previous studies have shown that Malay Lullaby Song provides a valuable source of academic insight for shaping societal life, particularly in the development of a madani society from the early stage of life. Most researchers have focused on aspects such as character development and the construction of national identity within a country. Much of the research narrowing down to The Malay Lullaby has seen the potential of its lyrics to function as both a medium for dakwah (religious outreach) and as a didactic tool for societal development. However, studies that associate The Malay Lullaby with the MADANI framework introduced by Anwar Ibrahim remain a notable gap in the existing framework.

In a book entitled *Membangun Negara Madani: Visi dan Kerangka Dasar Reformasi* (Developing Madani Nation: Vision and Reformation Policy Framework) written by Anwar Ibrahim (2022), there is no statement or mention of anything pertaining to the position of literature in the writing framework. Despite that, the position of the Malay Language as a national language is stated at the beginning part of the preface in the paper. In addition, the pillar of Madani Policy Framework revolves around local language, concepts and local culture to establish six main principles such as sustainability, well-being, innovation, respect, trust and ihsan (compassion). The Malay Lullaby which is included in language arts is one of the cultural aspects in society of our country. Therefore, it is certain that various connections and scholarly interpretations can be explored in this study.

A majority of races around the world possess their own lullabies that reflect love and affection through the lyrics. Lagu Dodoi (Lullaby) is also known as Nandung Endoi songs and Kelonan song in Indonesia. Similarly, Patani community in Thailand refers to their lullabies as 'Pleng Nong Norn' which means "songs for putting younger siblings to sleep.". Lullabies, often presented in poetic form, are characterized by rhymes and beautiful melodies. A number of scholars such as Harun (2009) explain Lagu Dodoi are typically short, concise and sung by caregivers – parents, grandmothers or even siblings – with calm and gentle melody which induces sleepiness. This assertion is further underpinned by Western scholars' definitions of the term "lullaby." Harun (2009) references Lloyd (1968), who defines lullabies as:

Lullaby is a cradle song, The term comes from the syllable 'la-la' which were sung over and over by mothers lulling their children to sleep Brahms's *Wiegenlied* and Chopin's *Berceuse* [little meaning 'lullaby' in German and French, respectively] have a gentle rhythm that suggests the rocking of the cradle.

Indeed, Malay Lullaby are inherently associated with cradles, children, and mothers, who are called as pengulit (caregivers or singers). These three main aspects are regarded as integral features that complete the essence of an The Malay Lullaby. The unwavering love of a pengulit for her child is expressed through soft, joyful, and soothing melodies accompanied by beautifully crafted lyrics. Every line of these lyrics emanates sincerity from the heart of a mother. While the primary purpose is to lull a child to sleep, the lyrics of The Malay Lullaby are believed to have a significant impact on the cognitive development of the child who listens to them. The Malay Lullaby is also considered as a form of song that embodies the beauty of Malay culture and the wisdom of the Malay community. The harmonious and calming melodies of The Malay Lullaby reflect the richness of Malay cultural heritage. The lyrics often depict beautiful natural landscapes and convey values that mould an individual's identity. They also portray the familial aspects, highlighting parental love, the roles of children, and the societal principles of a pluralistic community, such as respect, trust, and ihsan. Furthermore, the lyrics of The Malay Lullaby contribute to fostering unity, promoting harmonious coexistence, and serving as a reflection of Malay cultural identity.

## LITERATURE REVIEW

Malay lullabies (Lagu Dodoi Melayu) are often studied as a medium for early childhood education within traditional communities. According to Rukiyah (2018), lullabies not only serve as a form of entertainment but also function as a platform for imparting moral values, social norms, and foundational education in an indirect manner. She highlights that these songs incorporate elements of advice relevant to everyday life, such as the importance of hard work, learning, respecting parents, and maintaining harmonious relationships within the community.

In this context, lagu dodoi (Malay lullabies) play a role in strengthening Malay cultural identity from an early age. Similarly, the work of Noor Sarah and Norazimah (2020) provides a similar perspective, highlighting the tradition of endoi—a form of Malay oral art that incorporates elements of Islamic teachings into its lyrics to educate and convey Islamic messages to the community. They assert that endoi lyrics integrate elements of aqidah (faith), shariah (Islamic law), and akhlaq (morality), along with their association with the Rukun Iman (Pillars of Faith) and Rukun Islam (Pillars of Islam). Their study findings revealed that endoi lyrics had significant potential as a relevant medium for Islamic teachings, contributing to the formation of a true Muslim identity.

The embedding of Islamic values and teachings in The Malay Lullaby has led many researchers to conclude that The Malay Lullaby holds significant potential for shaping national character through the delivery of didactic elements. This perspective is supported by the study of Indra (2022), who highlights the role of lullabies as tools for character formation by transmitting local wisdom and didactic values. Indra further emphasizes that these lullabies are intended to convey messages that foster the development of morally upright young generations who will embody these virtues as they mature. Likewise, Sri Sabakti (2020), in her research, explains that the oral tradition of lullabies strengthens the cultural identity of the Malay community in Riau. Islamic identity is reflected in teachings about worship and religious devotion, while cultural identity is expressed through social etiquette, such as respecting parents, leaders, and peers. Furthermore, research by Suroyo, Bima Maulana Putra Fatmawati, and Bedriati Ibrahim (2022) reinforced this perspective, asserting that the nandung or The Malay Lullaby tradition, which has been passed down through generations, encompasses essential values that can be effectively utilized to address challenges in character development. Studies on The Malay Lullaby pertinent to education and the teaching of values have led to an expansion of research on community life. Accordingly, studies have shown that the madani elements in lagu dodoi refer to the inculcation of values essential to a madani society, such as justice, societal balance, and love. For example, a recent study by Sim Chee Chang et al. (2024) brought about literary feedbacks as far as MADANI concept is concerned. His study focuses on the feedback of five Malaysian authors—Hafizah Iszahanid, Lokman Hakim, Nazri Hussein, Ruhaini Mat Darin, and Salina Ibrahim—through nine short stories that provide multiple perspectives on the concept of MADANI, including support, critique, and inquiry. This study aims to gather artistic and literary perspectives as the voice of the people to contribute to the improvement of the MADANI framework as promised. His research serves as a foundation for the continuity of this literary study, specifically exploring The Malay Lullaby (Lagu Dodoi Melayu) within the context of MADANI in Malaysia.

In summary, the results of a number of previous studies discussed indicated that there are still gaps in research related to The Malay Lullaby. Furthermore, studies exploring literature and its relationship to the MADANI concept, which is proposed as a social framework in Malaysia, remain relatively new and require more extensive examination. Additionally, most research on Malay Lullaby still lacks significant attention or priority from scholars in our country. In contrast, research on the tradition of lullabies is more prevalent in the neighbouring countries such as Indonesia. This matter clearly highlights the gaps and shortcomings in research pertinent to this field. Therefore, it is essential for further studies on The Malay Lullaby to be carried out, and in the context of this research, the researcher will examine the components of the MADANI framework through the interpretation of lyrics and content within The Malay Lullaby

## METHODOLOGY

This study employed a qualitative approach through the content analysis of the book *Membangun Negara MADANI: Visi dan Kerangka Dasar Reformasi* written by Anwar Ibrahim (2022). The rationale for deriving

interpretations from this book lies in its potential as a key contemporary national reference. The basic framework elaborated in this book has been endorsed under the leadership of the tenth Prime Minister. The interpretation focuses on the limits of the MADANI policy framework, as previous studies have highlighted much writing about MADANI in the formation of a civilized and prosperous society. Five out of the six principles in the MADANI basic framework—sustainability, well being, respect, trust, and ihsan—will form the foundation for the interpretation of literary language aspects. The MADANI interpretation within the expressions and verses of The Malay Lullaby will be the main focus, with findings and discussions guided and processed using semiotic theory.

## RESEARCH FINDINGS

This framework represents an effort to shape a prosperous society through the comprehensive integration of all six components. These six components do not function in isolation; each is interconnected with the others, with the intention of making all proposed policies the foundation of human life. From this starting point, this framework aims to focus on the creation of a civil society that is continually advancing and progressing. The changing landscape of national development, along with the rapid shifts occurring, serves as a driving factor for strengthening and empowering the six foundational components of this framework. The term MADANI in its basic framework is aligned with the six principles as follows:



**Figure 1:** Six Principles of MADANI by Anwar Ibrahim (2022)

In relation to the foundation of this study, which is the interpretation of the The Malay Lullaby verses within the MADANI framework, the results of the reading indicate that several aspects of the Malay Lullaby can be explained by relating them to the six principles of MADANI, as shown in **Table 1**.

**Table 1:** Interpretation of The Malay Lullaby within the MADANI framework

Bil	Principles	The Malay Lullaby Aspect
1	Sustainability	Developing sustainable Malaysia starting with the approach integrated into our education system. Sustainable education and practices should be introduced at elementary and secondary level.

2	Well being	Establishing the well-being of the people must therefore take into account attitudes that are both positive and sustainable. The goal is not merely material well-being but rather a holistic well-being that balances physical and spiritual needs.
3	Innovation	-
4	Respect	Respectful language contains connotations such as politeness, respectfulness, and humility, which are considered not only as the basis of behavior but also as the cornerstone of a civilization.
5	Trust	We re-define the meaning of confidence, beginning with trust, which signifies faith. Secondly, accountability, which integrates the principle of reciprocity into the holistic understanding of confidence."
6	Ihsan	Ihsan is synonymous with benevolence and care. Thus, showing kindness to others—especially to family members and minority groups—is fundamental to a vision of Malaysia grounded in ihsan. It is essential to promote and emphasize the value of ihsan in homes, schools, and throughout the nation, fostering an integration of Islamic values, culture, language, and history into our shared identity

Source: Membangun Negara MADANI :Visi dan Kerangka Dasar Reformasi Anwar Ibrahim (2022)

### Interpretation And Semiotics of Malay Lullaby

Creating multiple interpretations of the verses and lyrics of the Malay Lullaby requires a specific framework to ensure that explanations and analyses are not rigid or biased. The MADANI framework developed by Anwar Ibrahim is indeed a comprehensive approach in the context of societal development, yet adapting and translating literature such as the Malay Lullaby is not a simple task. In this regard, Peirce's Semiotic Theory (1965) and Morris's Semiotic Theory (1970) can guide the entire interpretation process. These theories explain that semiotics involves signs that can be identified in a process of semiosis, which is divided into three specific categories: representamen, object, and interpretant.

Through this categorization, the third aspect, namely interpretant, in Semiotic Theory is closely related to this interpretative study. In this context, interpretation is not viewed as the act of the interpreter, but rather, the context of this study is defined as interpretant. This point is argued by Paul Cobley and Liza Janz (1998:23), who state:

... **i t** is a proper significant effect. Most often it is thought as a sign in the mind that is the result of an encounter with a sign.

Interpretant refers to a state in which the researcher forms a thought as a result of the process of identifying a sign obtained at a particular moment. In Peirce's Semiotic Theory, the interpretant is divided into three components: Rheme, Dicot Signs, and Argument. According to Peirce (1965: 250);

"A Rheme is a Sign, which for its Interpretant, is a sign of qualitative Possibility"

A sign is a rheme when it can be interpreted as the result of the representamen of a potential sign (Aart van Zoest, 1993: 29). In the Malay Lullaby "Tidurlah Sayang" from Nespray **Malay Lullaby**, the 'rheme' sign indicates that the mother is a strong and diligent worker, in order to survive, as she is seen working from morning to evening, leaving her child behind.

Hendaklah gugur, gugurlah Nangka

Jangan ditimpa si dahan pauh

Hendaklah tidur, tidurlah mata

Jangan dikenang ibu yang jauh

Tidurlah intan, tidurlah sayang

Buah pepaya lebat di batang

Tumbuhnya dekat pohon ramunia

Ibu bekerja pagi dan petang

Sekejap lagi pulanglah dia

From another perspective, the Semiotic Theory proposed by Morris (1938b) places more emphasis on the interpretation in this study, offering a distinct yet complementary approach to understanding the interpretation of signs. Morris's perspective on semiotics provides a robust framework for analyzing meaning, with a particular emphasis on the process of interpretation. While the semiotic theory introduced by Morris shares similarities with that of Peirce, the main distinction embedded in the terminology used. Morris's approach adopts terminology and conceptual that are easier to comprehend (Tengku Intan Marlina, 2007). To facilitate this understanding, Morris categorizes the process of semiosis into three primary domains: syntax, semantics, and pragmatics. These three categories are significant in the interpretation of signs, particularly within linguistic contexts, as they each address different dimensions of meaning.

For instance, in the interpretation of The Malay Lullaby, as long as a child or listener's comprehension through the reading of song verses occurs within a syntactic framework, the understanding of the poetic lines arranged by the Malay Lullaby caregivers or soothers will not be disrupted. The syntactic markers in the Malay Lullaby Dodoi Si Dodoi are as follows:

Dodoi Si Dodoi

Bangun anakku hai sayang

Bukalah mata lah mata

Isi minda mu hai anak

Ilmu di dada di dada

Jalan mu jauh lah sayang

Beronak duri lah duri

Based on the syntactic markers in the Malay Lullaby, readers can certainly recognize that the child is still very young and requires support to continue learning. Being inexperienced, a child must acquire knowledge to face the challenges in the future. Thus, at this syntactic level, readers can fully grasp the meaning of the excerpt. The analysis and interpretation within the the Malay Lullaby need only highlight this syntax as a guiding framework. This justification rests on the premise that the terms and concepts in the Malay Lullaby are neither overly critical nor abstract to require further elaboration in other semiotic processes.

## DISCUSSION

Based on the findings of the study, out of the six principles in the MADANI framework, only five can be interpreted within the elements of the Malay Lullaby. Therefore, this study focuses on five principles: sustainability, well-being, respect, trust, and ihsan. The interpretation will be conducted by analyzing verses from five selected Malay Lullabies, i.e. (i) Dodoi Si Dodoi, (ii) Tepuk Amai-Amai, (iii) Burung Kenek-Kenek, (iv) Suriram, and (v) Tidurlah Adik Sayang. The justification for selecting these The Malay Lullabys is based

on their association with the daily lives of Malaysians. Moreover, some of these songs were included in the Dodoi Si Manja collection published by the Ministry of Culture and Arts Malaysia in 2005.

### **The Interpretation of Sustainability in The Malay Lullaby**

Sustainability in MADANI framework is established through the statement of developing sustainable Malaysia that should begin with an approach embedded in our education system where sustainable education and practices should be introduced as early as the elementary level.

Early education is the foundation for the acquisition of knowledge in each individual. From the moment of birth, parents and family members create the closest circle to the newborn. The environment and parental influence play a highly impactful role in shaping a child's knowledge during these formative years. Events that occur during this period often become lasting childhood memories. It is also during this time that lullabies, frequently sung to soothe children to sleep, are commonly performed, embedding their melodies and lyrics into the early experiences of the child.

In the context of interpreting the verses of the Malay Lullaby, there are elements that highlight the capacity for sustainability, which is considered foundational to early education in human life. For instance, in the verses of *Tepuk Amai-Amai*, the process of early education is portrayed as a critical focus for children to mould their character and develop human capital, encompassing physical, emotional, spiritual, intellectual, and social dimensions (JERIS). JERIS, cultivated and revitalized through the primary education process, is expected to contribute to the development of a civil society, enriched with comprehensive knowledge and understanding.

Tepuk amai-amai,  
Belalang Si kupu-kupu,  
Sekolah lah sampai pandai  
Dah besar tentu tak malu  
Susu lemak manis,  
Santan kelapa muda  
Sekolah lah sampai habis  
Mak bapak tentu gembira

The first to third stanzas in the verses of *Tepuk Amai-Amai* depict a scenario that illustrates the critical role of school, suggesting that it should be the main focus in a child's life from the earliest stages. The lyrics emphasize the importance of education as a foundational aspect of a child's growth and development. School, as an institution, plays a pivotal role in shaping various domains of an individual's life, particularly in terms of JERIS—physical, emotional, spiritual, intellectual, and social development. Through structured learning and interaction, school provides the necessary environment for children to acquire knowledge, develop social skills, and form a well-rounded personality.

As is widely acknowledged, education at school is not just about academic achievement; it also plays a crucial role in the holistic development of students, influencing their future success and societal contributions. The experiences and lessons acquired during these early years provide a solid foundation for their personal and professional growth, as well as their ability to navigate life's challenges. Therefore, the message conveyed in these stanzas highlights the importance of prioritizing education in the early stages of a child's life to ensure they are well-equipped for the future.

In the current school environment, the effective implementation of a well-structured curriculum, the adoption of innovative pedagogical approaches, and the creation of a learning atmosphere that fosters collective growth all contribute significantly to the achievement of educational objectives. These elements work synergistically to ensure that students not only acquire knowledge but also develop essential skills and values that will serve them throughout their lives. The combination of these approaches helps build a holistic educational experience, one that nurtures both the intellectual and emotional development of students.

Moreover, it is essential that school-based education places a strong emphasis on cultivating critical thinking skills, fostering personal well-being, and instilling ethical values in students. These aspects of education empower students to approach the world with a discerning mindset, enabling them to navigate complex situations, make informed decisions, and contribute meaningfully to society. By prioritizing these values, educators help to shape responsible and engaged citizens who are not only capable of achieving personal success but also committed to the betterment of their communities.

In this context, the verses in the Malay Lullaby, particularly those related to education, underscore the role of school as an indispensable institution in shaping the future of children. The repetition of these verses through songs, often sung by caregivers or family members, helps reinforce the significance of schooling in the minds of young children. The continuous and rhythmic singing creates an enduring impact, making the lessons about the importance of education more memorable and internalized. The act of singing these verses repeatedly ensures that the message of diligence in learning and the long-term benefits of education are instilled at an early age. Children, through these repetitive chants, come to understand that education is not just a phase of life, but a lifelong journey that begins from childhood and continues throughout adulthood. They will remember the importance of attending school diligently, studying hard, and striving to succeed. The idea that "schooling from childhood to adulthood" leads to success is not just an abstract concept but a deeply ingrained belief that shapes their understanding of the world.

Ultimately, this approach within the Malay Lullaby songs plays a vital role in guiding children towards a future where they value education, not only as a means of personal development but as a pathway to becoming successful, knowledgeable, and responsible individuals who can contribute meaningfully to society. The repetitive nature of these songs helps solidify these values in their minds, ensuring that the lessons learned through these melodies have a lasting effect as they grow older.

Indeed, it cannot be denied that school, as an institution, plays a vital role in moulding human capital and the archetype of a civil society. The senior members of society will ensure that the younger generation within families obtain a good education. They establish an institution emphasizing character development begins with education in schools, such that many traditional poems, including the Malay Lullaby, explicitly manifest the importance of schools in their verses and lyrics in a specific manner. Quality education at school guarantees a successful life, as envisioned by the majority of the soothers in the Malay Lullaby.

Tepuk amai amai,

Belalang Si kupu-kupu,

Belajarlal pandai pandai

Dah besar boleh jadi guru

The verses "belajarlal pandai-pandai" (study hard until you're wise) and "besar boleh jadi guru (when you grow up, you can become a teacher)" serves as a clear semiotic expression, illustrating that the pursuit of knowledge is directed towards the ultimate goal of success in future life. These verses highlight the significance of acquiring wisdom and skills, implying that through diligent learning, one can eventually achieve a position of authority or influence, such as becoming a teacher. It captures the notion that education is not just a means of intellectual development, but a path that leads to personal growth, professional achievement, and societal contribution. The

message embedded in this semiotic expression underscores the long-term benefits of education and highlights the transformative power of knowledge in shaping one's future.

### **Interpretation of the Principle of Well-being in The Malay Lullaby**

The principle of "Well-being" within the MADANI framework is defined as "a good and sustainable attitude. Therefore, the pursuit is not merely for worldly well-being but rather for a well-being that balances both physical and spiritual needs." This principle describes that well-being, within the context of a civil society, manifests not only in economic development and physical growth but also encompasses a holistic understanding that includes spiritual well-being. The well-being that is sought after is one that envisions a society that upholds high civilization, focusing on moral values in human interactions. Exploring the framework of the Malay Lullaby within the verses of Dodoi Si Dodoi, the elements of well-being can be observed as follows:

Dodoi Si Dodoi

Teguh hati mu hai anak

Cekal dan usaha usaha

Pantang bermundur hai sayang

Terus berjuang berjuang

Moga hidupmu hai anak

Capai Bahagia Bahagia

Well-being is interpreted as the happiness achieved in later life. Upon exploring the lyrics, the happiness that is dreamt of requires determination, perseverance, and hard work. Life revolves around a high level of resilience in order to continue surviving, which will undoubtedly lead to happiness. This perspective aligns with the work of Heni Saidah and Ahmad Tsaqib (2023), who describe that happiness is attained through effort and the understanding of the development of the soul, body, and spiritual life in both this world and the hereafter.

Not only is the Malay Lullaby regarded as a beautiful form of musical art, but the verses crafted in The Malay Lullaby also depict the well-being of Malay social life. The verses in Malay Lullaby are characterized by simplicity, are soothing, and are not overly elaborate. Additionally, it is easy to find terms that express the concepts of well-being, peace, and happiness, portraying the social background and aspirations of the community.

The clear interpretation depicted in the Malay Lullaby reflects the concept of well-being, which can be explained through the serene and beautiful natural environment. The terminology, such as "pepohon menghijau" (lush green trees), "bunga-bunga mekar" (blossoming flowers), and "keindahan Sungai" (the beauty of rivers), illustrates a scenario of abundant natural wealth observed in the surrounding areas. This aspect directly demonstrates the reflection of nature's beauty, which contributes to well-being by fostering prosperity and providing sufficient natural resources to ensure a comfortable life for the community. This idea is clearly illustrated in the verses of the Malay Lullaby song Tidurlah Sayang as follows:

Hendaklah gugur, gugurlah Nangka

Jangan ditimpa si dahan pauh

Hendaklah tidur, tidurlah mata

Jangan dikenang ibu yang jauh

Tidurlah intan, tidurlah sayang

Buah pepaya lebat di batang

Tumbuhnya dekat pohon ramunia

Ibu bekerja pagi dan petang

Sekejap lagi pulanglah dia.

The interpretation of well-being in the verses of the Malay Lullaby is also evident in the familial aspect, which highlights happiness within the family unit. The terms or grammar used portray the joy of children who can sleep peacefully, feel loved, protected, and is given full attention by their mother. Phrases such as *dodoi lah dodoi*, *tidurlah sayang*, *tidurlah intan*, *Suriram yang Manis*, and *Tepuk Amai-Amai* all carry semiotic meanings that depict the love and tender care provided by a mother as she soothes her child to sleep. Each expression conveying the meaning of well-being is summarized in **Table 2**.

**Table 2** : the interpretation of the term ‘Well-Being’ in The Malay Lullaby.

Bil	The Malay Lullaby	The term “Well-being” in The Malay Lullaby
1	Lagu Tepuk Amai-Amai	Tepuk Amai-Amai..
2	Lagu Dodoi Si Dodoi	Anakku Hai Sayang.....
3	Lagu Suriram	Suriram yang Manis...
4	Tidurlah Sayang	Tidurlah Intan, Tidurlah sayang...

Source: The lyrics of The Malay Lullaby

The Malay Lullaby describes the landscape of community life characterized by peace and mutual cooperation. The verses of The Malay Lullaby also elaborates the effort of achieving unity in the pursuit of collective well-being. This noble practice is woven into the verses and harmonious melodies, serving as a reminder of efforts to foster shared prosperity. In the same context, The Malay Lullaby depicts the teaching that well-being should not be merely viewed in terms of material wealth and possessions, but also as an element rooted in personal and spiritual values, which are nurtured through family love, community bonds, and a spirit of moderation. The formation of a society, described as "civilized," is undeniably shaped, even through minimal operandi, within the verses of The Malay Lullaby. It serves as a measure of the happiness that should be attained throughout social life.

### Interpretation of the Principle of Respect in The Malay Lullaby

The principle of 'Respect' within the framework of MADANI is articulated as a respectful expression that encompasses connotations such as politeness, courtesy, and humility. These are viewed not solely as the foundation for individual behaviour but also as the cornerstone of civilization. The concept of respect, as developed within this framework, specifically elucidates the ethics and conduct that must be upheld in communal life. The explanation of 'respect' within this context further demonstrates that the value of respect has long been embedded in the diverse cultural life of our nation.

This concept should absolutely be established as the foundation of cultural heritage, propelling the fostering of mutual understanding and unity in a civilized society. The intention behind this value of respect is not merely a hierarchical display of deference to status and power, but also the recognition of this respect within the context of equality and the sharing of values that shape the archetype of a harmonious and prosperous multicultural society. The interpretation of 'respect' in the verses of Malay Lullaby is not difficult to grasp, as The Malay

Lullaby serves as the foundational didactic tool for teaching young children from birth. For example, in the verse Dodoi Si Dodoi, the linguistic structure and the term 'Respect' are clearly expressed:

Dodoi Si Dodoi

Kasih ibu hai sayang,

Kasih sejati lah nyawa

Kasih ayah lah anak

Berkorban jiwa lah sayang

Hormati ibumu hai anak

Hormati ayahlah sayang

Agar hidupmu hai anak

Diberkati tuhan lah sayang,

Dodoi Si Dodoi

Based on Morris's (1970) Semiotic Theory, the interpretation of MADANI in the verses are seen to be grounded in syntax, characterized by the relationship between signs and objects. The combination of signs in the Malay Lullaby verse, such as "Hormati ibumu" (Respect your mother) and "Hormati ayahmu" (Respect your father), describes a clear linguistic structure that represents the qualities and behaviours of respect. Children, from an early age, are introduced to the concept of respect, with a focus on the respect that should be directed towards their mother and father. The consequences of this respect are stated as blessings bestowed by God, leading to a life of continued peace and well-being. The Malay Lullaby is a musical and rhythmic work that emphasizes the cultural values of the Malay community, and it is evident that many the Malay Lullaby songs reflect the culture of respect. Respect is a message often imparted in most Malay Lullabys, as it has become a central theme in the lives of children, starting from birth, through the lullabies of the Malay Lullaby by caregivers or soothers.

### **The Interpretation of the Principle of "Trust" in The Malay Lullaby**

'Trust' within the framework of the MADANI policy is defined as belief, signifying faithfulness. In addition, responsibility is integrated with the principle of reciprocity, forming the comprehensive meaning of trust. The interpretation of "Trust" is elucidated as the beginning of the process of strengthening of belief, starting from the school years. This aspect recommends that trust should be instilled through the curriculum and various programmes at school. The recommendation for "trust" within the MADANI framework is the establishment of a curriculum in the Malay language as a means to cultivate national confidence. This effort clearly highlights the continued importance of language aspects in shaping and nurturing confidence within the life of society.

Trust in life is a crucial component in shaping a society with a harmonious spirit. Trust serves as the foundation for the archetype framework of individual behaviour, grounded in values and ethics that guide individuals toward positive conduct. Trust, as an essential principle, contributes to the creation of a civilized society where individuals play an active role in life. The interpretation of "trust" in the verses of The Malay Lullaby can be seen through the framework of moral values that serve as a guide in life, encompassing goodness, justice, and social ethics that distinguish between right and wrong. The call for efforts to behave responsibly, demonstrate kindness, and respect others is often articulated in the verses of The Malay Lullaby. As we know, in society, the practice of these virtuous values is essential as a moral and professional code that facilitates harmony in communal life. The conceptualization of trust in the verses of The Malay Lullaby is evident in the following lines:

Dodoi si Dodoi

Dodoi Si Dodoi

Kasih ibu hai sayang,

Kasih sejati lah nyawa

Kasih ayah lah anak

Berkorban jiwa lah sayang

Hormati ibumu hai anak

Hormati ayahlah sayang

Agar hidupmu hai anak

Diberkati tuhan lah sayang

The interpretation of the Malay Lullaby song "Dodoi Si Dodoi" reflects a sense of faith in God. An individual's actions will be reinforced and rewarded with the blessings of goodness if they engage in virtuous deeds. The Malay Lullaby illustrates that within family life, there must be respect for one's mother and father, as this leads to a blessed life, bestowed by God. This aspect directly explains that faith also plays a crucial role in fostering mutual understanding within society. Moreover, it clearly asserts that religious, ethnic, and cultural life promotes understanding among individuals, encouraging them to have faith in God in order to act righteously and avoid violating religious laws. Faith and belief in God undeniably can form a religious collective that strengthens the ability to face conflicts, changes, and social challenges.

### **The Interpretation of the Principle of 'Ihsan' in The Malay Lullaby**

The MADANI Framework specifies the principle of ihsan or compassion as the cornerstone of Malaysia's vision. We must uphold and emphasize the value of ihsan within homes, schools, and across the nation to integrate Islamic values, culture, language, and history. As stated in a hadith by the Prophet Muhammad (peace be upon him):

"Ihsan is if you worship Allah as though you see Him, and if you do not see Him, truly, He sees you.

In the Islamic context, the principle of ihsan is defined as worship and belief that embody commendable Islamic values. From a social perspective, ihsan can be understood as a behavioural attribute applicable to universal human life, where all actions align with the commands and will of Allah (S.W.T.). In the context of education, the value of ihsan is upheld as a vital catalyst for shaping individual character. The desired attitude of ihsan ensures a balance between faith and spirituality. It is also rooted in the principles of humanity, honesty, and the ability to act in accordance with divine commands.

MADANI specifically underlines the principle of Ihsan or ihsan, which is expressed through ihsan and attentiveness in daily life. This virtue is exemplified in acts such as dedicating time to help others, offering support, motivation, and even a simple smile, all of which inspire the qualities of an ideal individual. Additionally, Ihsan encompasses the values of kindness, justice, and honesty in daily interactions. Respecting and valuing the rights of others is a fundamental element within the concept of Ihsan.

In a diverse society, the principle of Ihsan plays a crucial role in bridging differences and fostering social inclusion. It involves empathetic communication, even in situations marked by tension or conflict. The essence of care and ihsan is evident in the following the Malay Lullaby, which illustrates the struggles of a mother

striving to provide for her child. The boundless responsibility and love of a mother for her child are vividly portrayed in the second stanza of the Malay Lullaby 'Suriram'.

Tinggilah tinggi si matahari, Suriram

Anak kerbau mati tertambat, Suriram

Sudahlah lama ibu mencari sayang

Baru sekarang ibu mendapat

When *ihsan* becomes an integral part of society, its positive impact can instil harmony within communal life. Conflicts can be resolved peacefully, inequalities can be mitigated, and society will transition into a friendlier and humane environment. Furthermore, *ihsan* also has significant positive effects on personal well-being. Individuals who embody these principles in their lives will experience profound happiness and an exceptional sense of emotional fulfilment. This sense of personal well-being is reflected in the feeling of accomplishment as one grows older, as written in the following Literary Discourse Material.

Tepuk amai-amai,

Belalang Si kupu-kupu,

Sekolah lah sampai pandai

Dah besar tentu tak malu.

However, *Ihsan* is not merely about actions and attitudes toward others; it also includes a positive relationship with the Creator, or Allah, in the context of Islam. Living with sincere intentions, appreciating the gift of life and its blessings, and adhering to moral and ethical values in accordance with religious principles are the integral aspects of *ihsan* in an individual's relationship with the Divine.

Dodoi si Dodoi

Dodoi Si Dodoi

Kasih ibu hai sayang,

Kasih sejati lah nyawa

Kasih ayah lah anak

Berkorban jiwa lah sayang

Hormati ibumu hai anak

Hormati ayahlah sayang

Agar hidupmu hai anak

Diberkati tuhan lah sayang,

In a social context, the values of *ihsan* hold the potential to serve as a moral foundation, effectively promoting peace, tolerance, and collective well-being. Therefore, it is crucial to understand and appreciate the meaning of *ihsan* in our lives and to strive to integrate it into our daily actions and attitudes. When acts of kindness flow seamlessly through the fabric of society, we possess the ability to cultivate a better world—one characterized by goodness, *ihsan*, and justice for all.

## CONCLUSION

Based on the discussion, it can be concluded that traditional literature, such as The Malay Lullaby, has a specific and relevant role in the establishment of a MADANI society. The interpretation of the verses in The Malay Lullaby is highly significant in demonstrating its role as a *modus operandi* for instilling values and principles within MADANI. The findings revealed that five out of the six pillars within the MADANI framework could create a meaningful connection to traditional literature in The Malay Lullaby i.e. sustainability, well-being, respect, trust, and *ihsan* (compassion). For recommendation, revitalizing the MADANI framework should be enhanced through specialized discussions and expertise in relevant fields, with the aim of fostering a deeper understanding and ensuring its comprehensive implementation. Within the MADANI framework, language elements are prioritized; however, there remain gaps for improvement concerning aspects related to culture and literature, particularly in terms of empowerment and adaptation within the MADANI framework.

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