

## Promoting Covid-19 Health Protocol through Indonesian Folk Songs

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Compliance with health protocols during the COVID-19 pandemic is a crucial issue. Some segments of society tend to disregard the prevailing protocols due to a lack of awareness of their importance, making efforts to instill public awareness and adherence to health protocols a significant concern during this pandemic. Among the community's various initiatives, using folk songs as a medium for conveying messages and educating the public has gained prominence. This article aims to investigate the promotion of COVID-19 health protocols through folk songs. The research employs a qualitative descriptive approach focusing on Indonesian folk songs addressing the theme of the COVID-19 pandemic, which are uploaded on YouTube. The findings indicate that Indonesian folk songs addressing COVID-19 issues articulate themes related to health protocols, social solidarity, calls for reflection, and prayers. These songs incorporate figurative language elements such as metaphors, personification, and hyperbole. The use of figurative language in these songs emphasizes content related to health, social issues, and religion. In conclusion, folk songs, in addition to providing entertainment, can convey educational messages to their listeners. Health promotion should explore creative avenues involving artists alongside conventional ways.

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### Introduction

The Indonesian government confirmed that the Coronavirus entered Indonesia in March 2020 (Kompas, March 2020). Since then, the prevention of Coronavirus transmission has become an essential and prominent issue. One of the measures taken is the implementation of health protocols, namely handwashing, wearing masks, and maintaining distance. However, the community's compliance level toward implementing health protocols still needs to be improved (Riyadi & Larasati, 2020). Therefore, effective strategies are needed to promote health protocols and increase public awareness of their conditions (Van den Broucke, 2020).

Health protocols are fundamental in emergencies (Lustre & Chiu, 2021). This is also the case during the COVID-19 pandemic, where health protocols have become a primary concern for the public and the government in policy-making (Lustre & Chiu, 2021). The

urgency of health protocols for communities enduring the pandemic is evident, as some countries even implement specific policies to regulate the standards of health protocols. These regulations include the use of masks (Howard et al., 2020; Betsch et al., 2020; Al-Ramahi et al., 2021), limitations on social interaction/physical distancing (Meyer et al., 2021), and the implementation of lockdown measures (Atalan, 2020) in various countries. Multiple nations agree upon these measures to minimize the severe impact caused by the pandemic. Tabatabaeizadeh (2021) and Charlotte (2020) show that the leading causes of COVID-19 transmission are direct contact and droplets from COVID-19 survivors, which can easily infect others within a certain period. Implementing health protocols in tackling the pandemic represents the severity of COVID-19 that requires a responsive, swift, and coordinated response at the individual, community, and governmental levels (Banerjee et al., 2022).

At the same time, interventions to combat the spread of Covid-19 have elicited various responses from the community. It is common to encounter differing perceptions about COVID-19 and health protocols in reality and on social media platforms (Cardiah et al., 2021). Communities that believe in the existence of COVID-19 educate the broader population about the importance of maintaining health and adhering to health protocols (Zodpey et al., 2018). However, some individuals who do not believe in the existence of COVID-19 may resist policies and openly violate health protocols. This prompted the government to engage all elements of society in conveying the purpose and goals of implementing health protocols within the community. In line with this, social media has become an effective and efficient platform for connecting educators and the public (Dimas Subekti & Suranto, 2021). Other forms of media, such as word-of-mouth communication, have also been deemed effective in disseminating messages about the pandemic and its prevention, as this is closely related to perception and received information. Songs have also been recognized as having a positive effect and significant influence on implementing health protocols (Abubakar et al., 2021).

The issue of promoting efforts to prevent the spread of COVID-19 has attracted the attention of several researchers in the field of health and government policy. Firstly, research examines the importance of health promotion during the Covid-19 pandemic through religious institutions. This research indicates that religion, through its figures, has a significant influence in supporting efforts to encourage awareness and compliance with health protocols during the COVID-19 pandemic (Barmania and Reiss, 2021). Secondly, Lopes et al. researched health promotion among students through social media. The research findings revealed that social media used to campaign for the importance of sleep to maintain health and prevent Coronavirus were more prevalent among women than men (2021). Thirdly, health promotion using local music performances and improvised lyrics in Kenya and Ghana (Mulemi, 2020; Abubakar et al., 2021). The research findings suggest that this approach significantly contributes to delivering health messages during the COVID-19 pandemic.

Local music, commonly known as a folk song, is a song that has developed within a community for generations. In this case, the songs often refer to stories produced within the community and have distinct musical instrument characteristics. Folk song is part of music accompanied by lyrics (Reshef, 2012). In this context, the lyrics of a folk song that develops within a community serve as a medium for explicit communication to convey messages to the public. In this regard, music is not only understood as a product but also as a symbolic activity. This aligns with the notion of music expressed by O'Rourke et al. (2021) that music can be a unifying force within a group. Rice (2001) also mentions in his writing that music has metaphors that represent the conditions within a society. Along

the same lines, Rice (2001) also suggests that music has metaphors as tools to achieve social goals. Some of the metaphors in music include music as a culture, music as a social behavior, music as a text, music as an art, and music as a system. Therefore, the music presented as folk songs within a community represents conditions and serves as a medium of connection among the people. Music also supports this, establishing connectivity and communicating societal hopes and promises (Abubakar et al., 2021).

Several studies on folk songs have been conducted by researchers, which examine several functions of folk songs. Mukar et al. (2018) revealed that the Minahasa community uses folk songs as media to preserve and teach local wisdom to the local community, especially the younger generation still in school. In addition, folk songs are also used as a medium to foster nationalism. Gao (2023) produced research that China utilizes regional songs, Yangge, to unite its people and instill sentiments against its enemies during the Second Sino-Japanese war. Jarrar et al. (2019) examined the functions of folk songs performed in Arab Idol. This research concludes that these folk songs strengthen the differences in national identity rather than increase awareness of differences among Arab nations.

In addition to studies on the functions of folk songs related to identity and culture, several other studies analyze the functions of folk songs in the fields of education, health, and tourism. Shun & Boonsrianun (2023) found that regional songs of Rongshui Han China play an important role in literacy and education transmission. Likewise, Wei (2020) studied how folk songs in China are used for educational purposes. Research on the regional songs of Mulao Guangxi China highlights that folk songs from that region are used to spread educational values such as gratitude, devotion, reciprocity, and openness of mind. Two other studies examined the functions of folk songs in the fields of clinical music therapy and tourism. Lauzon (2017) revealed that folk songs can encourage the audience to understand various types of contemporary songs. Meanwhile, Hajra (2015) exposes folklore in India. His research concludes that local communities use folk songs inherited from their ancestors, such as Ludo and Chess, to promote tourism in the country.

Different from the above studies, this study examines efforts to promote health protocols in combating the spread of COVID-19 through folk songs in Indonesia. The research is focused on answering three research questions. First, what issues are addressed in Indonesian songs with themes related to the Covid-19 pandemic in 2020? Second, what language styles are used in the song lyrics to convey messages related to Covid-19 prevention? Third, how effective is using songs to prevent the spread of Covid-19? The answers to these three questions are provided in the following sections.

Based on the three questions above, this study argues that 1) folk songs with Covid-19 pandemic themes created in 2020 contain appeals to comply with health protocols and calls to rise from the adversity caused by the Covid-19 pandemic; 2) the lyrics of these songs use straightforward language and figurative language such as metaphors, personification, and hyperbole to convey messages; 3) the content of the folk songs related to the prevention and spread of Covid-19 solutions.

## **Methods**

This study examines Indonesian folk songs that address COVID-19 prevention and are listed as references. Since the Coronavirus outbreak in Indonesia in 2020, the government and the community had taken various measures to prevent the transmission of the virus according to their respective ways. Songs were one of the media used to

communicate with the community entertainingly. Through songs, creators or singers effectively conveyed messages.

This qualitative research analyzes eleven selected songs (Hennink et al., 2020). The data in this study consists of the lyrics of the eleven songs that address the issue of the COVID-19 pandemic. The songs are limited to those created in 2020, when COVID-19 cases started to spread and escalate in Indonesia.

The selection of the eleven Indonesian song titles in this study is based on considerations of the year of song creation, the song's theme, and genre. These eleven songs chosen for the research were created in 2020. Since the announcement of the first COVID-19 patient in Indonesia on March 2, 2020, the spread of the Coronavirus has escalated, leading to large-scale social restrictions (PSBB), including the implementation of health protocols. In response to these conditions, several musicians from various genres created songs with Covid-19 themes. These songs convey messages to adhere to health protocols and call for social action. The eleven selected songs about Covid-19 in this study represent the four most popular music genres among the Indonesian population, namely dangdut (58%), pop (31%), regional (3.9%), and rap (2.3%) (Skala Survei Indonesia, 2022). These three aspects form the basis for selecting the eleven songs in this research.

The data for this study was collected through the following stages. Eleven songs were obtained from the YouTube platform by searching for the keywords "lagu Covid-19" (Covid-19 songs) and "lagu corona" (corona songs). The search resulted in twenty song titles related to Covid-19. The lyrics of these songs were transcribed and then examined based on the theme of health protocols. Eleven song titles were selected with themes highly relevant to preventing Coronavirus transmission. The lyrics of these eleven songs were then mapped based on language style and health, social, and religious content that support COVID-19 mitigation.

The collected data was analyzed through three stages following Huberman and Miles' (2002) steps: data reduction, data display, and data verification. Data reduction was conducted to streamline the data by selecting lyrics aligned with the research objectives, simplifying and categorizing them based on language style, theme, and content of the songs. The reduced data was presented and described, accompanied by textual evidence and relevant theories. The final step was data verification and conclusion. This last stage reviewed the relationship and relevance of research findings to the research questions. The analyzed results were verified based on the research objectives and followed by a conclusion.

## **Results and Discussion**

### ***Themes addressed in the songs***

Since the outbreak of COVID-19 in Indonesia in early 2020, several musicians have responded by creating songs about the pandemic. Based on tracking on YouTube, eleven songs addressing the pandemic were found. These eleven songs consist of four music genres: Pop, Dangdut, Campursari, and Rap. Six pop songs were found: "Ingat Pesan Ibu" (Remember Mother's Message), "Corona," "Teguhkan Hati Indonesia" (Strengthen the Heart of Indonesia), "Demi Raga yang Lain" (For Other Lives), "Bangkit" (Rise), and "Gara-gara Corona" (Because of Corona). Two dangdut songs had the same title: "Virus Corona" (Corona Virus). One campur sari song was "Ojo Mudik" (Do not Go Homecoming). In contrast, the other two rap songs were "Di Rumah Aja" (Stay at Home) and "Indonesia Basmi Corona" (Indonesia Eradicates Corona). The eleven folk songs are listed in the table below.

**Table 1**  
*Themes of folk songs*

No	Songs' Titles	Songs' Genres				Songs' themes				Target audience	
		Pop	Dangdut	Campur Sari	Rap	Health Protocols	Social Solidarity	Reflection	Hope and prayer	Public	Health care workers
1	Ingat Pesan Ibu (Remember Mother's Message)	√				√				√	
2	Corona (Corona)	√						√	√	√	
3	Teguhkan Hati Indonesia (Strengthen the Heart of Indonesia)	√				√	√		√	√	
4	Demi Raga yang Lain (For Other Lives)	√							√		√
5	Bangkit (Rise)	√				√	√			√	
6	Gara-gara Corona (Because of Corona)	√				√	√	√		√	
7	Virus Corona (Corona Virus)		√					√	√	√	
8	Virus Corona (Corona Virus)		√			√		√	√	√	
9	Ojo Mudik (Don't Go Homecoming)			√		√			√	√	
10	Di Rumah Aja (Stay at Home)				√	√	√	√	√	√	
11	Indonesia Basmi Corona (Indonesia Eradicates Corona)				√	√		√	√	√	

These eleven songs address the COVID-19 pandemic with four crucial themes: health protocols, social solidarity, reflection, and prayers, as shown in the table. Promoting adherence to health protocols is the most prominent theme in seven of the ten songs. Calls for social solidarity are found in three songs, while five contain advice and life reflections. Hope and prayers can be seen in excerpts from lyrics in six songs.

When examining the lyrics and themes, these eleven songs are directed toward the general public and healthcare workers. In general, the messages about health protocols, social solidarity, reflection, and prayers can be heard by both the general public and healthcare workers. However, some messages in the songs are explicitly addressed to healthcare workers, such as in the song "Demi Raga yang Lain" (For Other Lives): "While everyone is asleep, you stay awake all the time. Forget about your tired body. For the sake of others' lives." These lyrics speak to healthcare workers who work tirelessly to help critically ill COVID-19 patients. Therefore, these eleven songs convey messages to the general public and show appreciation for healthcare workers.

In addition to providing entertainment, the eleven songs above are also used to convey messages to the public. During the implementation of social restrictions during the pandemic, many people experienced stress due to the boredom of being confined to limited movement. To alleviate this boredom, people need entertainment. Songs are an appropriate form of entertainment to accompany people while staying at home as they have benefits in maintaining the mental health of listeners. According to a study published in *The Journal of Positive Psychology* (2013), songs or music can improve listeners' moods. Another benefit of listening to songs is reducing depression, as evidenced by a study in the *World Journal of Psychiatry* (2015). This study also revealed that music is a suitable therapy for managing anxiety. Another study titled "The Effect of Music on the Human Stress Response" by Thoma et al. showed that music positively influences the central nervous system, effectively reducing stress.

Aside from providing entertainment, songs are an effective medium for conveying messages. Therefore, the ten songs above are created using easily understandable language so listeners can quickly grasp the messages. Six of these ten songs (1, 2, 3, 4, 5, and 6) deliver messages to adhere to health protocols. Three songs (2, 3, and 4) invite listeners to enhance social solidarity by helping each other. Five songs (2, 6, 7, 8, and 10) contain messages urging reflection on life's conditions, and six songs (2, 4, 7, 8, 9, and 11) carry messages of surrender and prayer to God. Based on the reasons and motivations to entertain and convey these messages, the songs were created during the Covid-19 pandemic.

### ***The use of figurative language in songs to communicate Covid-19 prevention***

In delivering messages to the listeners, the lyrics of songs about the Covid-19 pandemic are written using both straightforward and figurative language. Straightforward language refers to literal language used to convey messages directly, while figurative language involves using figurative expressions. Figurative language in the lyrics of songs about COVID-19 prevention takes the form of metaphors, personification, and hyperbole. The use of metaphors, which involve direct comparisons, can be found in six song titles, as seen in Table 2. One example is "Kau berkorban tanpa suara/Demi senyum yang lain" (You sacrifice in silence/For others' smiles). The phrase "tanpa suara" (silence) is a metaphor that signifies selflessness, while "demi senyum yang lain" (for others' smile) represents the happiness of others. Therefore, this metaphorical expression is a form of appreciation for healthcare workers who selflessly serve and assist COVID-19 patients without complaining, allowing them to recover and reunite with their families.

**Table 2***Figurative languages in folk songs*

No	Songs' titles	Figurative Languages		
		Metaphor	Personification	Hyperbole
1	Ingat Pesan Ibu (Remember Mother's Message)			
2	Corona (Corona)	Manusia bingung cari pegangan/Tuhan mencuci dunia/Membungkam kesombongan manusia (People are confused searching for something to hold on/God is cleansing the world/Silencing people's arrogance)		
3	Teguhkan Hati Indonesia (Strengthen the Heart of Indonesia)	Sebarkan pesan, yang menenangkan (Spread the message, the calming one)		
4	Demi Raga yang Lain (For Other Lives)	Kau berkorban tanpa suara/Demi senyum yang lain/Tak pedulikan yang kau punya/Demi raga yang lain (You sacrifice in silence/For others' smiles/You ignore yourself)	Dunia t'lah tersenyum (The world has smiled)	Kau terjaga sepanjang waktu/Walau hampir tiada sudut untukmu menghela nafasmu (You stay awake all the time/Although you barely have time to breathe)
5	Bangkit (Rise)			
6	Gara-gara Corona (Because of Corona)	Masker mulut juga menjulang harganya (The masks price rockets enormously)	Ketika diterangkan Corona lagi beraksi (When it is explained that Corona is in action)	
7	Virus Corona (Corona Virus)			Kengerian yang mencekam melanda segenap alam/Dia tak terlihat mata tak bisa diraba Namun sangat mengerikan seluruh manusia (An eerie horror strikes the entire universe/He is invisible to the eyes and cannot be

			touched, but terrible to all mankind)
8	Virus Corona (Corona Virus)	Habis gelap terbitlah terang/Walau keadaan dunia sedang berguncang/ Tapi hati kita harus tenang (After darkness comes light/Even though the world is shaking/Yet, our hearts must be calm)	
9	Ojo Mudik (Don't Go Homecoming)		Nglawan corona ben klenger (To fight Corona so that it becomes extinct)
10	Di Rumah Aja (Stay at Home)	Kagak perlu ke sini ke sana/Biar terhindar dari bencana (No need to go here and there/To avoid the disease)	
11	Indonesia Basmi Corona (Indonesia Eradicates Corona)		Mari kita tutup mata/Tuhan berkatilah Indonesia (Let's close our eyes/God bless Indonesia)

As a form of art, songs often use figurative language to achieve aesthetic aspects in their lyrics. The figurative language used in the ten songs that respond to the Covid-19 pandemic includes metaphor, personification, and hyperbole.

Metaphors have an essential ability to effectively communicate complex ideas by rendering them more accessible and evoking a heightened emotional response. Within the framework of these traditional songs, analogies are employed to establish correspondences between the COVID-19 epidemic and diverse facets of existence, fostering a more profound resonance with the audience. In the song "Corona," the lyric "Manusia bingung cari pegangan" (individuals are perplexed, seeking a point of reference) uses the metaphorical concept of "pegangan" (direction). This metaphor posits that individuals seek a tangible anchor, like a physical guide, during turmoil. The term "pegangan" is commonly associated with concepts such as faith, religion, and the divine, emphasizing spiritual assistance's significance in navigating challenging circumstances. Individuals who have become disconnected from their religious beliefs are depicted as disoriented and need guidance, highlighting the profound emotional challenges encountered by many individuals during the pandemic.

Personification is another form of figurative language that is employed in the songs. Personification is a literary technique that bestows human qualities upon beings or substances that are not human. Personification is employed in these songs to imbue abstract concepts with vitality and agency, enhancing their relatability and emotional resonance. In the given statement "Dunia t'lah tersenyum" (The world has smiled), the world is portrayed through personification, attributing the human characteristic of smiling to it. The utilization of personification in this context functions as a means to effectively communicate a feeling of optimism and encouragement throughout a challenging timeframe. This suggests that despite encountering challenges, there are



instances of happiness and perseverance, fostering cohesion and collective understanding among listening individuals. The personification of the virus in the text "Corona ben Klenger" as "mischievous" anthropomorphizes it, portraying it as a formidable opponent driven by calculated and devious motives. Humanization serves to personify the threat, making it more tangible and accessible to the intended audience.

Another form of figurative language included in the songs is hyperbole. Hyperbole is a rhetorical device employed to amplify a statement or idea to emphasize its significance. The utilization of this technology effectively enhances and intensifies the emotional and sentimental aspects within the context of song lyrics. The use of hyperbole within these folk songs accentuates the unwavering commitment and selfless acts undertaken by healthcare professionals in their arduous battle against the COVID-19 pandemic. An instance of hyperbole can be observed in the phrase "Kau terjaga sepanjang waktu" (You stay awake all the time), emphasizing the unwavering dedication of healthcare professionals. The statement underscores their resolute dedication to patient care and implies their ceaseless efforts without respite. The utilization of hyperbolic language in this expression serves the dual purpose of extolling the individual's unwavering commitment while simultaneously evoking a profound sentiment of adoration and reverence within the listeners. Likewise, the phrase "even though there is scarcely any space for you to draw breath" utilizes hyperbole to portray the exceedingly challenging circumstances encountered by healthcare professionals. The statement suggests that individuals operate in demanding and highly populated environments, emphasizing their commitment and selflessness.

In summary, employing metaphors, personification, and hyperbole within Indonesian folk songs is a potent and aesthetically driven approach to conveying messages about the prevention of COVID-19. Using figurative language techniques enhances the emotional resonance of the words conveyed while simultaneously introducing a sense of depth and inventiveness to the lyrics. Consequently, this engenders a multifaceted engagement with the audience, encompassing intellectual and emotional dimensions. These songs serve as a means of not only disseminating information regarding health protocols but also fostering inspiration, empathy, and a sense of connection with the firsthand experiences of individuals working on the front lines of the pandemic.

### ***Content of folk songs related to the prevention and spread of Covid-19 solutions***

The data in Table 3 (See Appendix 1) shows that the songs mentioned above contain content that offers solutions for preventing and spreading COVID-19 from health, social, and religious aspects. The solutions from the health aspect, found in the eight mentioned song titles, include urging listeners to adhere to health protocols such as washing hands, wearing masks, and avoiding crowds. Some excerpts from the lyrics also contain reminders to maintain health by exercising regularly, getting enough rest, and keeping the environment clean. In the song "Bangkit" (Rise) lyrics, listeners are reminded to maintain their immune system to avoid falling ill quickly.

The eleven songs in the data above contain content that includes calls for addressing the COVID-19 pandemic through health, social, and religious aspects. Eight of the ten songs advocate for adhering to health protocols such as handwashing, wearing masks, and maintaining distance (songs 1, 5, 6, 7, 8, 9, 10). Implementing health protocols is a concrete step to prevent the spread of the Coronavirus. According to a study by Anggraini and Sulaiman (2021), compliance with health protocols significantly reduces COVID-19

transmission risk. In addition to the health aspect, the social and religious aspects are essential factors in accelerating the recovery from the COVID-19 pandemic. The social aspect is reflected in songs 3, 4, and 6, which call for mutual assistance and appreciation. Regarding the religious aspect, songs 2, 4, 7, and 9 remind listeners of the importance of spirituality in facing the challenging situation. From these three aspects, the ten songs above convey essential messages for accelerating recovery from the Covid-19 pandemic.

These songs function as practical means of distributing crucial health information to the general population. The recurrent motifs of mask utilization and hand hygiene emphasize the fundamental measures global health authorities advocate. The songs effectively stress the importance of particular measures, as exemplified in "Ingat Pesan Ibu, Pakai maskermu/Cuci tangan/Pakai sabun" (Wear your mask/Wash your hands/Use soap), which encourages listeners always to remember to wear masks, wash hands with soap. This emphasizes these acts' role in mitigating the virus's propagation. Furthermore, the promotion of regular exercise, the maintenance of immunity, and the upkeep of clean surroundings, as depicted in the literary work "Bangkit," transcends the immediate worries of the epidemic and advocates for sustained health and overall well-being. These songs have the dual purpose of providing information and empowering listeners to assume agency over their health and safeguard themselves.

In addition to personal health habits, the songs above demonstrate a profound recognition of the societal dynamics that have unfolded during the pandemic. The article "Gara-gara Corona" highlights the significance of communal aid and solidarity, underscoring the necessity for community support during adversity. The term "Bangkit" reflects that engaging in responsible behaviors, such as adhering to stay-at-home measures and refraining from participating in large gatherings, extends beyond individual decisions and includes acts of societal accountability. The notion of safeguarding others, rather than solely focusing on self-preservation, permeates the discourse, cultivating a collective feeling of accountability among the community. The songs mentioned above catalyze mobilization, compelling individuals to gather together in a collective effort to mitigate the effects of the pandemic.

The COVID-19 pandemic has prompted numerous individuals to turn to spirituality and faith as crucial means of solace and direction. The songs in question acknowledge this aspect of the human condition. The term "Corona" implies that individuals seek spiritual "pegangan" or guidance during periods of ambiguity, positioning faith as a stabilizing influence. The term "Coronavirus" elicits a sense of invoking divine intervention, supporting the notion that prayer and religion can provide comfort and resilience. The conclusion of "Indonesia Basmi Corona" encompasses a heartfelt appeal for divine blessings, effectively generating a profound sense of optimism and solidarity deeply intertwined with spiritual beliefs. The songs demonstrate a respectful recognition of Indonesia's diverse religious landscape, highlighting faith's significance in offering solace and fortitude throughout difficult circumstances.

The songs effectively incorporate several aspects of the COVID-19 pandemic, including health, social, and religious components. The speakers provide education on essential health measures, foster a sense of social responsibility, and recognize the significance of faith in managing the situation. In artistic expression, these songs possess a multifaceted impact that extends beyond the dissemination of information. They serve as catalysts for inspiring action, cultivating a sense of solidarity, and instilling a profound sense of optimism and direction amidst the challenges faced in the present circumstances. These songs effectively address the various complex dimensions of the

pandemic experience, functioning as potent instruments for increasing consciousness and fostering constructive and accountable conduct amid challenges.

## Conclusion

In conclusion, the present study examines Indonesian folk songs and highlights their effective portrayal of three essential components in addressing the COVID-19 pandemic: thematic aspects, figurative language, and substance. These songs function as potent instruments for advocating health regimes, cultivating social cohesion, and igniting spiritual fortitude among the current adversities.

The issues examined in these folk songs exhibit a wide range of diversity and depth. These songs encompass the diverse aspects of the pandemic experience, including health protocols, social unity, introspection, and prayer. The significance of sticking to preventative measures, fostering community solidarity, engaging in introspection, and finding solace in faith is emphasized. The songs possess a transcendent quality that beyond their role as simply sources of amusement, instead serving as channels for conveying essential truths that strongly resonate with their audience.

The utilization of figurative language within these folk songs serves to augment their overall effect and emotional resonance. The utilization of metaphors, personification, and hyperbole within songs serves to imbue them with vitality, thereby facilitating a deeper and more meaningful resonance with the audience. The inclusion of figurative components serves to enhance the spoken messages, rendering them more relatable and emotive in nature. Figurative language serves to enhance the lyrics by providing more depth and significance, whether through the symbolic representation of faith as an anchor during challenging periods or the exaggerated depiction of healthcare personnel' resolute dedication.

Moreover, the lyrical substance of these traditional songs provides concrete remedies for tackling the ongoing COVID-19 crisis via the lenses of public health, societal, and religious viewpoints. The significance of personal hygiene, social responsibility, and the function of faith during periods of crisis is underscored by their emphasis. The aforementioned songs transcend mere enjoyment, serving as instructional and motivating instruments that inspire individuals to adopt proactive approaches, foster communal connections, and derive resilience from their spiritual convictions. The Indonesian folk songs can be understood as more than just musical creations; they serve as significant manifestations of resilience, unity, and hope in the midst of challenging circumstances. These works embody the essence of a country facing a worldwide crisis and emphasize the lasting influence of art and music in communicating vital messages and elevating the human psyche.

The limitations of this research lie in the data sources, which only include folk songs, while children's songs actively promote COVID-19 health protocols during the pandemic. These songs creatively and engagingly convey messages urging children to maintain their health. However, these songs were not included in the promotional media for COVID-19 health protocols that were the focus of this study. Therefore, this area is worth investigating by future researchers.

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## Appendix 1

**Table 3**

*Songs' contents*

No	Songs' titles	Songs' contents		
		Health	Social	Religion
1	Ingat Pesan Ibu	Pakai maskermu/Cuci tangan		

	(Remember Mother's Message)	Pakai sabun (Wear your mask/Wash your hands with soap)		
2	Corona (Corona)			Corona datang, Tuhan mencuci dunia/Membungkam kesombongan manusia/Tempat ibadah semuanya ditutup/ Manusia bingung cari pegangan (Corona comes/God is cleaning the world/Silencing human arrogance/Places of worship are all closed/People are confused to find something to hold)
3	Teguhkan Hati Indonesia (Strengthen the Heart of Indonesia)	Bersihkan tangan, sabun gunakan/Tak bepergian, sementara kawan/Sebarikan pesan, yang menenangkan (Wash your hands with soap/Don't travel for a while, friends/Spread a calming message)	Juga jangan lupakan saudara kita yang sedang membutuhkan/Hari ini, kita bersama/Menjaga, jiwa dan raga/Untuk sehat senantiasa (Don't forget our relatives who are in need/Today, we are together/Keeping our body and soul/To always be healthy)	Marilah kawan semua, kita teguhkan/Hadapi cobaan-Nya, penuh harapan (Dear friends, let's be strong/Face His trials with hope)
4	Demi Raga yang Lain (For Other Lives)		Kau berkorban tanpa suara/Demi senyum yang lain (You sacrifice in silence/For others' smiles)	Tuhan yang 'kan membalas semua/Jerih lelah yang tak ternilai/Demi raga yang lain (God will repay all/Priceless hard work/For other souls)

5	Bangkit (Rise)	<p>Anjuran pemerintah harus dipatuhi/Ikuti saja langkah langkah ini/Cuci tangan setelah memegang sesuatu/ Gunakan masker jika keluar dari rumah mu/Jangan kemana-mana di rumah aja dulu/Jika ada keramaian hindari saja dulu/Rajin olahraga dan istirahat yang cukup/Selalu jaga kekebalan imun tubuh dan lingkungan yang bersih (The government's advice must be obeyed/Just follow the steps/Wash your hands after touching something/Wear your mask when you are outdoor/Don't go anywhere, stay at home/Avoid crowds/Exercise regularly and have enough rest/Maintain your immune system and keep clean)</p>	Lindungi orang lain dan dirimu sendiri (Protect others and yourself)	
6	Gara-gara Corona		Ini saatnya saling membantu	

	(Because of Corona)		(It's time to help each other)	
7	Virus Corona (Corona Virus)	Kengerian yang mencekam melanda segenap alam/Kala makhluk itu datang menyerang dan mematikan (An eerie horror strikes the entire universe/When the creature comes and kills)		Hanyalah padamu Tuhan kami mohon perlindungan/Dari ancaman bahaya virus yang makin mewabah (It's only you, God, we beg for protection/from the treat of the increasingly widespread virus)
8	Virus Corona (Corona Virus)	Bersama kita lawan, mari kita amankan/Dengan jaga jarak dan jaga kebersihan/Mari kita putus rantai penyebaran. Agar tak semakin banyak korban (Together we fight, let's secure/By keeping our distance and cleanliness/Let's break the chain of spread/There will be no more victims)		Percayalah, Tuhan masih sayang/Menggerutu, berkeluh kesah, dan berputus asa Itu hanya menambah dosa/Oh, Tuhan, tolonglah kami/Hapuskan Corona dari muka bumi (Believe in God, He is still loving us/Grumbling, complaining, and giving up only add sin/Oh God, help us/Eradicate Corona from the earth)
9	Ojo Mudik (Don't Go Homecoming)	Ojo cedhak-cedhak/Awas ojo podho ngumpul/Jaga jarak, cuci tangan, pakai masker (Don't get too close/Don't gather/Keep distance, wash your hands, wear a mask)		Ojo lali nyenyuwuno sing banter (Don't forget to pray fervently)



10	Di Rumah Aja (Stay at Home)	Geng WhatsApp ngajak gue jalan-jalan/I just wanna stay di rumah malam-malam (My WhatsApp gang invites me to hang out/I just wanna stay at home all night)	Kuatir lihat para suster dokter pengen bantu/Be kind, help others (I'm worried to see the doctors and nurses, I want to help/Be kind, help others)	Dukung dan berdoa mereka sehat selalu (Support and pray they are always healthy)
11	Indonesia Basmi Corona (Indonesia Eradicates Corona)	Di Indonesia Corona menjangkit/Jaga kesehatan dulu jangan sampai sakit/ Tahan jangan pergi ngopi/ Tahan jangan dulu salaman/ Tahan jangan dulu pergi/ Tahan jangan jalan-jalan (Corona is spreading in Indonesia/Take care of your health, don't get sick/Hold on, don't go for coffee/Hold on, don't shake hands yet/Hold on, don't go yet/Hold on, don't travel yet)		Mari kita tutup mata /Tuhan berkatilah Indonesia (Let's close our eyes/God bless Indonesia)

## Appendix 2

### Data Sources (Folk songs)

1. Ingat Pesan Ibu Ciptaan Padi Reborn (2020) <https://www.youtube.com/watch?v=a0fYWE3hLI4>
2. Demi Raga yang Lain Ciptaan Eka Gustiwana dan Yessiel Trivena (2020) <https://www.youtube.com/watch?v=bsz5hgKTyvY>
3. Corona Ciptaan Bimbo (2020) <https://www.youtube.com/watch?v=5xmFKbNd5c4>
4. Virus Corona Ciptaan Rhoma Irama (2020) <https://www.youtube.com/watch?v=-otuNQ0E1vI>

5. Virus Corona Ciptaan Happy Asmara (2020)  
<https://www.youtube.com/watch?v=JuwHB6nqe-I>
6. Ojo Mudik Ciptaan Didi Kempot (2020)  
<https://www.youtube.com/watch?v=P1E1IczI2Yw>
7. Bangkit Ciptaan Wan Rahil Apriliady (2020)  
<https://www.youtube.com/watch?v=gh6sXCtPv7s>
8. Gara-gara Corona Ciptaan Project Pop (2020)  
<https://www.youtube.com/watch?v=TkJvuLwiZNc>
9. Di Rumah Aja Ciptaan Saykoji (2020)  
<https://www.youtube.com/watch?v=IhWgdje1oq4>
10. Teguhkan Hati Indonesia Ciptaan Yovie Widiyanto (2020)  
<https://www.youtube.com/watch?v=2eZJ0nI1BC0>
11. Indonesia Basmi Corona Ciptaan Widen Rap ft. Dapur Rap Music (2020)  
<https://www.youtube.com/watch?v=e-o8m3lkbe8>