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CHILD CONSUMERS: A Study About Legal Protection Against Dangdut Koplo Songs Via Youtube

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Abstract: *This research, which aims to describe the legal protection of children as consumers of dangdut koplo songs, is based on legal research using a doctrinal approach. The main data in this study is in the form of secondary data obtained through a literature study of the dangdut koplo song which is broadcast via the YouTube platform. Based on the discussions that have been carried out, it is known that the dangdut koplo song still does not provide legal protection for children as song consumers, because it is contrary to Law Number 23 of 2002 concerning Child Protection.*

Keywords: *dangdut koplo songs, child protection, consumers.*

INTRODUCTION

Music is an art form that is very familiar with human life. In Indonesia there are many musical genres that are developing, one of which is very familiar to the ears of Indonesian people in recent years is the dangdut koplo genre.¹ Dangdut music is not only liked by adults, but also liked by children. Not just liking it, many of them are even able to absorb dangdut koplo well, so that their responses and responses are very good about this dangdut koplo music, this causes the position of children's songs to be shifted, even though children's music can help develop children's abilities. language and socialize, encourage creativity, and have a positive effect on mental aspects. Physical and social in childhood development.²

The popular phenomenon that marks the popularity of dangdut koplo can also be found through video shows on the YouTube site, which are now easily accessible by children

¹ Rahmad Setyo J. & Rian D, (2021). Perkembangan Bahasa Anak Penggemar Musik Dangdut Koplo Berbahasa Jawa", *Statistika: Jurnal Pendidikan Bahasa dan Sastra*. 14(2). 145-154

² Philip Sheppard, (2005). *Music Make Your Child Smarter (Peran Musik dalam Perkembangan Anak)*, Jakarta: Gramedia Pustaka Utama. p.2

via their cell phones. Youtube is the most popular platform for watching videos online at the moment, as reported by datareportal.com, 93.8% of Indonesian people use YouTube as one of the most frequently used social media. People use YouTube both in viewing the latest news, looking for information, and even entertainment such as watching movies or listening to songs.³

In the 2000s, dangdut music has transformed into a musical presentation that is blaring and contains obscene or sexual or pornographic lyrics. From this term pornography is a disclosure whether in the form of reading, writing, pictures, photos, poetry, singing, carvings, sculptures, or shows that are obscene or obscene.⁴

The lyrics in dangdut koplo songs tend to be deep and even obscene and far from being appropriate for children's personalities, such as a song called mangkupil which, among other things, contains the following verses:

*"Mangku Pural Neng Karaokean
Ndemek Pupu sampai munggah neng semeru
...
Cekelane botol
Polahe koyo wong tolol"*⁵

The meaning of the lyrics in Indonesian is "holding the female guide at the karaoke place, holding her thighs until she rises to Semeru, ... carrying a bottle, acting like a fool". Of course the meaning of the poem is very unethical for children and even teenagers. These adult song lyrics are not very educational for consumption by children. If viewed from the point of view of child legal protection, the poetry violates children's rights or is included in pornography as written in article 1 number 1 of Law Number 44 of 2008 concerning pornography which states that pornography is pictures, sketches, illustrations, photographs, writing, sound, sounds, moving pictures, animations, cartoons, conversations, growth motions, or other forms of messages through various forms of communication media and or public performances,

In contrast to the song Mangku Buku, which was created by Nurbaya, whose title is similar to the song Mangku Pural, but the lyrics of the song have been adjusted so that it can be consumed by children and the title has been changed to Mangku Buku, which tends to have a meaning of joy and happiness in accordance with the personality of the children, which contains poetry.

*"Mangku buku... Ono sekolahan
Ngadep guru mengikuti pelajaran
Baca buku... Kuwi kewajiban*

³ DailySocial, (2021, juni 14), *Kilas Balik Sejarah YouTube Sebelum Jadi Platfrom Video Terbesar di Dunia*, diakses dari <https://dailysocial.id/post/apa-itu-youtube>

⁴ A. Hamzah, (1987). *Pornografi dalam Hukum Pidana*, Jakarta: CV. Bina Mulia. p.11

⁵ Henny Adella. "Mangku Pural-Pakdhe Kabul, Mukidi-Om Adella" <https://youtu.be/Ly3W41el1b4> Diakses pada 12 Desember 2022

*Paling penting tuk menata masa depan*⁶

The meaning of the song in Indonesian is "Account for books, at school, facing teachers attending lessons, reading books is an obligation, the most important thing is to organize the future." The lyrics of the song contain an invitation to children to excel at school by diligently reading books. The poem is in accordance with the rights of the child in article 9 paragraph 1 of law no. 35 of 2014 concerning amendments to law no. 23 of 2002 concerning child protection which states that "every child has the right to receive education and teaching in the framework of developing his personality and level of intelligence in accordance with with the interest of his talent".

The development of dangdut music which contains poetry that is not good and not educational which is heard and even memorized by children, requires legal arrangements relating to the protection of children for the poetry contained in a song copyrighted work because children indirectly become consumers or connoisseurs of a work of the song. In other words, in order to solve various problems, by making changes to both behavior and certain situations, which basically can be used as the basis for why a statutory regulation is enacted.⁷

Children as song consumers deserve legal protection. As stated in Law No. 8 of 1999 concerning Consumer Protection contained in article 1 number 1, namely: "Consumer protection is all efforts that guarantee legal certainty to provide protection to consumers." Then legal protection for children is regulated in Law Number 23 of 2002 concerning Child Protection. It is contained in article 1 number 12, namely: "Children's rights are part of human rights that must be guaranteed to be protected and fulfilled by parents, families, communities, government and the state." And in Article 4 of Law Number 23 of 2002 concerning Child Protection which states that every child has the right to be able to live, grow, develop, and participate fairly in accordance with the dignity of humanity, and receive protection from violence and discrimination." Based on the description of the background above, the authors formulate the problem that is studied in this study is how is the legal protection of children as consumers of dangdut koplo songs.

RESEARCH METHODS

The research method used is a legal research method with a doctrinal approach, which is normative,⁸ which is based on secondary data in the form of dangdut koplo songs which are included in the trending ranks in the period December 2022-January 2023 on the YouTube platform and literature studies. The secondary data that has been obtained and

⁶ Aneka Safari Records. "Mangku Buku - Farel Prayoga (Official Music Video Aneka Safari)" <https://youtu.be/5JgSUdzu2j8> Diakses pada 18 Januari 2023

⁷ Kelik Wardiono, (2017). Hukum Perlindungan Konsumen : Aspek Substansi Hukum, Struktur Hukum dan Kultur Hukum Dalam UU Nomor 8 Tahun 1999 Tentang Perlindungan Konsumen. Ombak. Yogyakarta. p.1

⁸ Dimiyati, Khudzaifah dan Wardiono, Kelik, (2004) , Metode Penelitian Hukum. Surakarta: Fakultas Hukum Universitas Muhammadiyah Surakarta. p.6

processed will then be analyzed qualitatively using deductive logic.

DISCUSSION

Dangdut koplo song profile through Youtube media

Song as part of the art of music is a reflection of social reality that exists in society, song lyrics have a meaning that reflects the social identity of the community, although not all songs represent social reality, this is because music has become an industry that is very concerned with market tastes. The lyrics of dangdut songs are inevitably adapted to the conditions of that society. The dangdut songs that are circulating are very varied in their lyrical content, so that consumers can choose dangdut songs according to their wishes. However, it turned out that this was not accompanied by adequate information or laws and regulations regarding the conditions of the dangdut song, especially regarding dangdut song lyrics and the classification of the age limit for listeners, whether for adults, teenagers or children.

Dangdut koplo that has appeared lately looks more sexual, with lyrics of love and sexuality, as well as prancing, and vulgar clothing, this is a bad influence on children's development when this is shown in front of children. The condition of the child in the future is greatly influenced by the adults (parents) who guide him and live around him.⁹ Thus, so that children's potential can grow and develop properly, children as consumers of dangdut koplo songs should receive legal protection, as stated in Law No. 8 of 1999 concerning Consumer Protection contained in article 1 point 1, namely: "Consumer protection is all efforts that guarantee legal certainty to provide protection to consumers." Coupled with the dissemination of information and communication can be done quickly using social media, one of which is the YouTube platform. This platform makes it easy for all groups of people, from children to adults, to freely access various shows, namely various videos, such as music, entertainment, education and sports.

Broadcasting of content broadcast via television and radio is supervised by the Indonesian Broadcasting Commission (KPI) and regulated in Article 36 Number 3 of Law Number 32 of 2002 concerning Broadcasting which states "broadcast content is obliged to provide protection and empowerment to special audiences, namely children and youth, by broadcasting the program at the right time and the broadcasting institution is obliged to include and or mention the classification of the audience according to the content of the broadcast." However, this right is different from new digital media such as the YouTube platform. KPI as an independent institution established by law in Indonesia is not authorized to oversee the YouTube platform.

Youtube viewers have the right to get informative, educative, educational and quality viewing and may not display content that displays scenes of violence (verbal or nonverbal)

⁹ Chusniatun, (2016). Perlindungan Anak Dalam Prespektif UU Negara RI dan Islam. SUHUF. 28(1). 48

and content containing pornography. This is regulated in law number 32 of 2002 concerning broadcasting which is contained in article 36 paragraph 1 which states that broadcast content must contain information, education, entertainment, and benefits for the formation of quality, character, morals, progress, national strength, maintaining unity. and unity, as well as practicing Indonesian religious and cultural values.

In a mandatory content to protect children and adolescents from content that provides negative elements, namely stated in Article 9 paragraph 1 of Law No. 35 of 2014 concerning amendments to Law No. 23 of 2002 concerning child protection which states that "every child has the right to obtain education and teaching in the context of personal development and the level of intelligence in accordance with the interests of his talents. Furthermore, children as consumers are also regulated in Article 4 point 6 of Law Number 8 of 1999 which mentions the right to receive guidance and education, and is also regulated in Law No. 11 of 2008 concerning ITE article 4 letter a which mentions the use of information technology and Electronic transactions are carried out with the aim of educating the nation's life as part of the world information society.

In the case of general decency, what concerns legal protection is criminal law, because the function of criminal law is only an accessoir, because norms that are threatened with punishment by criminal law are not part of criminal law, but are more appropriate to be classified under civil law or administrative law.¹⁰In the Criminal Code for acts of decency that attack legal interests regarding the general sense of decency, there are six articles namely articles 281, 282, 283, and 283 which fall under the category of crime, and articles 532 and 533 fall under the type of violation, some of these articles which provide legal protection for children as consumers, especially in terms of songs, writing, poetry, pictures, objects. And if negatively charged content is found uploaded on the YouTube platform which can be watched and harms the public, sanctions can be imposed as stipulated in articles, 45, 45A articles 1 and 2, 45B of the UUIITE law.

Based on the results of the research, the author will classify dangdut songs that fulfill or do not fulfill children's rights in the form of a table of 15 dangdut koplo songs that are currently popular on the YouTube platform, which was carried out from December 2022 to January 2023, the data obtained is as follows:

Table 1: Research Results

No	Dangdut song titles and singers	Song Content Terms				
		A	B	C	D	E
1.	<i>Klebus</i> (Guyon Watton)	-	V	V	V	V
2.	<i>Mangku Pural</i> (Pakdhe Kabul and Mukidi)	-	-	V	-	-
3.	<i>Gang Dolly</i> (Lala Widy and Vita Alvia)	-	V	V	-	-

¹⁰ Sudaryono, Natangsa Surbakti, (2017), HUKUM PIDANA Dasar-Dasar Hukum Pidana Berdasarkan KUHP Dan RUU KUHP, Surakarta: Muhammadiyah Unviversity Press, p.13.

4.	<i>Teteg Ati</i> (Asha and Tiara Linggar)	-	V	V	V	V
5.	<i>Bojo Lord</i> (Denny Caknan, Yeni Inka and Happy Asmara)	-	V	V	V	V
6.	<i>Ego</i> (Loss Kita)	-	-	V	V	V
7.	<i>Efek Gedang Klutuk</i> (Lala Widy and Arlida Putri)	-	V	V	V	V
8.	<i>Mendem Wedokan</i> (Denny Caknan and Happy Asmara)	-	V	V	V	V
9.	<i>Rasah Bali</i> (Lavora Ft Ena Vika)	-	-	V	-	V
10.	<i>Saru Rasa Cinta</i> (Arief)	-	V	V	V	V
11.	<i>Rungkad</i> (Vicky Prasetyo)	-	-	V	V	V
12.	<i>Ih Abang Jahat</i> (Ecko Show Ft. Intan Lembata)	-	V	V	V	V
13.	<i>Joko Tingkir</i> (Yeni Inca)	V	V	V	V	V
14.	<i>Ojo dibandingke</i> (Abah Lala)	-	V	V	V	-
15.	<i>Mangku Buku</i> (Farel Prayoga)	V	V	V	V	V

Information :

V : Yes/appropriate

- : No/Not suitable

- A. The contents of the poems and pictures provide impressions that are informative, educative and educational in order to develop oneself
- B. The contents of the poems and pictures shown do not display scenes of violence (verbal or non-verbal) and also present scenes of violence that are easy for consumers to imitate
- C. The contents of the poems and images displayed do not contain content that provokes conflict between groups, between ethnic groups, between races, and/or between groups
- D. The contents of the poetry and images displayed do not contain pornography
- E. The contents of the poems and images displayed do not contain content that demeans human dignity

With the table above and the existing profile description, the author provides a description of the dangdut koplo song profile, including:

1. Terms of song content

The provisions of the contents of the song are divided into several parts, namely:

a. The contents of the poems and pictures provide impressions that are informative, educative and educational in order to develop oneself.

In content it is mandatory to protect children and youth from content that provides informative, educative and educational shows to develop themselves, mentioned in article 9 paragraph 1 of law no. 35 of 2014 concerning amendments to law no. 23 of 2002 concerning protection children who stated that "every child has the right to receive education and teaching in the context of personal development and the level of intelligence in accordance with his interests and talents". Furthermore, children as consumers are also regulated in Article 4 point 6 of Law Number 8 of 1999 which states the right to receive guidance and

education,

Based on the results of research conducted by the author of 15 dangdut koplo songs uploaded on YouTube, there are 13 songs that do not meet this requirement, namely *klebus, mangku purel, gang dolly, teteg ati, bojo loro, ego, rasah bali, satu rasa cinta, Rungkad, ih Abang Jahat, ojo dibandingke*. The thirteen songs do not meet this requirement because they do not provide informative, educative and educational shows for the development of a child.

In the *klebus* song there is a poem " *aku sing sayang aku sing berjuang, bagian mu koyo biasane bagian seng nglarani aku ae*",¹¹The meaning in Indonesian is "I love you, I struggle, your part is as usual, the part that hurts me" these lyrics are not educational because they tell about someone who is heartbroken because of being left by a lover who has been close for a long time, but his love is one-sided .

In the *Teteg Ati* song, there are verses " *Bola bali koe sing salah, Nanging aku sing disalahke, Wis rapopo aku sing disalahno* ",¹²The meaning in Indonesian is "It's always you who is wrong, but I'm always the one to blame, but it's okay honey to blame", the poem is not educational in nature because it can teach children not to want to be blamed even if they are wrong and will always blame.

In the *ego* song, there is a poem " *sori aku mung mikir egoku ora nggatekke kabeh perjuanganmu* ",¹³The meaning in Indonesian is "Sorry, I only think about my selfishness, I don't pay attention to all your struggles", this poem is not educational because it can teach children to be selfish and not think about other people.

In the *rasah bali* song, there is a poem " *Wingi aku tenanan sayang karo kowe nanging ngopo sayangku dinggo dolanan kowe* " the meaning in Indonesian is "Yesterday I really loved you, but why did my dear make your toys",¹⁴the verse is not educational because the song is about romance which tells of someone who is disappointed and regrets having left his girlfriend for someone else.

In the *satu rasa cinta* song, there are verses " *Kupinang dirimu s'bagai teman hidupku, Berjanjilah, Kasih, setia bersamaku* ",¹⁵This poem is not educational in nature because it tells about the romance of a pair of lovers where the man continues to convince the woman who is afraid of losing herself.

In the *rungkad* song, there are verses " *Rungkad Entek entek an, Kelangan koe sing*

¹¹ Guyon Waton Official, "Ngatmombilung - Klebus (Guyonwaton Cover)" <https://youtu.be/Gz2bMo6WQUJ> Diakses Pada 15 Desember 2022

¹² Asha Music, "Asha Ft. Tiara Linggar (OFFICIAL VIDEO CLIP)" <https://youtu.be/Ltszf9xigwu> Diakses Pada 15 Desember 2022

¹³ Losskita Official "Ego-Losskita (Official Music Video)" <https://youtu.be/Rzjbrozbh3q> Diakses Pada 5 Januari 2023

¹⁴ Lavora Official, "Rasah Bali-Lavora Ft Ena Vika (Original Version) Dwilogi Eps 2, Rungokno Kangmas Aku Gelo" <https://youtu.be/Rdd-Dkr-L-I> Diakses Pada 5 Januari 2023

¹⁵ Koko Record HD, "Arief-Satu Rasa Cinta (Official Music Video)" <https://youtu.be/Wyuu0w5reoe> Diakses Pada 12 Januari 2023

paling tak sayang, Bondoku melayang tegu tenan, Tangis tangisan"¹⁶ the meaning in Indonesian is "devastated, completely destroyed, losing you, the one I love the most, my treasure is really gone, I'm crying" in this poem is not educational because the song tells about the madness of a person loving a woman.

In the song, the evil brother, there is the verse "Now Ecko is leaving. After Reyhan left, Ecko went too."¹⁷the lyrics of the song are not educational because it is about romance where the song tells about a woman who is sad to be abandoned by her idol for the umpteenth time, but Sangpria hopes that he will better return to Reyhan, who was his former ideal lover.

On the *ojo dibandingke* song. There is a poem " *Wong ko ngene kok dibanding-bandingke, Saing-saingke, yo mesti kalah, Tak oyak'o, aku yo ora mampu, Mung sak kuatku mencintaimu* "¹⁸the meaning in Indonesian is "People like this are compared, they are compared, yes they will lose, I can't catch up, I can only do it as hard as I love you." compared to other guys out there.

In the *mangku purel* song, there are verses " *mangku purel neng karaokean, ndemek pupu sampai munggah neng semeru,... Cekelane Botol, polahe koyo wong tolol* " ... carrying a bottle, acting like a fool", the lyrics of the song are not educational because this song tells about someone who is addicted to karaoke where there are song guides. Where he is addicted to playing at karaoke to the point where he forgets home and never comes home and forgets his family,

In the *Gang Dolly* song, there is a poem " *Nganti nekat tanpa aku, njegur ning lokalisasi* "¹⁹The meaning in Indonesian is "Until reckless without me, immersed in localization" this song is not educational because this song tells about a relationship that must end, and forces a woman to sell herself in a brothel, feeling guilty, a man trying to trace the whereabouts of an ex-girlfriend, but not easy to turn the hand. So that the contents of the song are not medical for the development of a child.

The thirteen songs that the authors describe above are not in accordance with Article 9 paragraph 1 of Law No. 35 of 2014 concerning amendments to Law No. 23 of 2002 concerning Child Protection which states that "every child has the right to receive education and teaching in the framework of developing his personality. and the level of intelligence in accordance with the interests of his talent.

Of the 15 songs that the author observed, there were 2 songs that met this requirement, namely the songs *Mangku Buku* and *Joko Tingkir*. In the song *Mangku Buku*,

¹⁶ Vicky Prasetyo, "Rungkad-Vicky Prasetyo (Official Music &Video)" <https://youtu.be/Nrixkofil4> Diakses Pada 18 Desember 2022

¹⁷ Ecko Show, "Ih Abang Jahat Aku Tuh Cinta Berat, Ecko Show Ft Intan Lembata-Kini Ecko Pergi Meninggalkanku" <https://youtu.be/Vbxndnusbng> Diakses Pada 5 Januari 2023

¹⁸ Abah Lala Official, "Ojo Dibandingke-Abah Lala (Official Music Video) <https://youtu.be/Muorcvcnog0> Diakses Pada 12 Desember 2022

¹⁹ ARD Management, "Lala Widy Ft Vita Alvia – Gang Dolly (Official MV) Tak Parani Onok Koji Jarene Wes Pindah Dolly" <https://youtu.be/Jaqlipda3to> Diakses Pada 12 Desember 2022

there are lyrics " *Mangku buku... Ono sekolahan, Ngadep guru mengikuti pelajaran, Baca buku... Kuwi kewajiban, Paling penting tuk menata masa depan.*" Facing teachers attending lessons, reading books is an obligation, the most important thing is to organize the future. The song is educational in nature, because the song is a creation of Nurbaya whose title is similar to the song Mangku Purel but the lyrics of the song are adjusted so that it can be consumed by children and the title is changed to Mangku Buku.

In the second song, entitled Joko Tingkir, there is the verse " *Pantang mundur, terus nyambut gawe,... Tetep s'mangat kanggo masa depan* "²⁰The meaning in Indonesian is "Never give up, keep working,... Keep up the enthusiasm for the future." to overthink the burdens of life. Migrating is really hard because you have to give up your loved ones, but you have to be able to work and earn a living for yourself and your family at home.

Provisions for child protection have been regulated in Law Number 35 of 2014 concerning amendments to Law No 23 of 2002 concerning child protection. From the research conducted by the author of 15 songs, there were 13 songs with a percentage of 80% that did not meet this requirement, as evidenced by the elements of song lyrics that are not educational. While the songs that have complied with this provision are 2 songs with a percentage of 20%. The song is deemed to have fulfilled this provision because it is presented with informative, educative and educational elements to develop a child's self.

b. The contents of the poems and pictures shown do not display scenes of violence (verbal or non-verbal) and also present scenes of violence that are easy for consumers to imitate

In Article 4 of Law Number 23 of 2002 concerning Child Protection which states that "Every child has the right to live, grow, develop and participate fairly in accordance with human dignity and dignity, and receive protection from violence and discrimination." This protection is made in order to minimize the negative impacts that may arise from songs, one of which is behavior that children quickly understand by imitating. In Article 1 paragraph 15a of Law Number 35 of 2014 concerning amendments to Law No. 23 of 2002 concerning Child Protection it is explained that violence is any act against a child which results in physical, psychological, sexual and/or neglect of misery or suffering. , including threats to commit acts, coercion,

Based on the results of research conducted by the author of 15 dangdut koplo songs uploaded on YouTube, there are 4 songs that do not meet this requirement. The songs, namely mangkupelel, ego, rasah bali and rungkad, the four songs do not fulfill this requirement because they contain poetry and video clip scenes that contain violence, both verbally and non-verbally.

In the mangkupurel song, there is verbal violence as shown in the lyrics which sing "Polahe Koyo Wong Tolol" which means in Indonesian "behaves like a fool", this includes

²⁰ Aneka Safari Record, "Yeni Inka-Joko Tingkir Ngombe Dawet (Official Music Video Aneka Safari) <https://youtu.be/LQMXM29AVWI> Diakses Pada 12 Desember 2022

verbal violence because it includes insulting or making fun of indecent language. This is not good if children listen to it and then imitate it, especially in Javanese, the word "stupid" is considered offensive language.

In the song video clip, ego nonverbal violence can be shown in the scene of a fist fight between lovers and the man takes his hand away from the woman. So this can be included in the category of non-verbal violence.

In the video clip for the song *Rasah Bali*, nonverbal violence can be shown in a scene where lovers are shown, then before meeting the girlfriend, the male lover gives medicine to the ice cream that will be given to the female lover so that the female lover is unconscious, then on that occasion the lover the man brought his girlfriend into the hotel and committed rape, then after that the girl's lover found out that she was pregnant and when the girl's lover was about to tell the boy's lover, the boy's lover did not want to take responsibility and slapped her lover. In this scene, it is clear that there is non-verbal violence due to slapping and rape.

In the video clip for the song *Rungkad*, nonverbal violence can be shown in the scene where the female lover slaps the male lover when the male lover is about to kiss the female lover.

The four songs that the authors describe above are not in accordance with the provisions contained in Article 4 of Law Number 23 of 2002 concerning Child Protection. There are still lyrics and video clips of each song that contain elements of violence both verbally and non-verbally, it is feared that the inclusion of this category in a song can have a negative impact on consumers of songs, especially children.

Of the 15 songs that the author observed, there were 11 song titles that met this requirement, namely that they did not contain either verbal or non-verbal violence. The eleven titles include the titles *Klebus*, *Gang Dolly*, *Teteg Ati*, *Bojo Loro*, *Efek Gedang Klutuk*, *mendem Wedokan*, *Satu rasa cinta*, *Ih Abang Jahat*, *Joko Tingkir*, *Ojo Dibandingke* and *Mangku Buku*. The song fulfills this requirement, presented attractively without containing scenes that contain elements of violence in it.

From the research conducted by the authors of the 15 songs, there were 4 songs with a percentage of 27% that did not meet this requirement, as evidenced by the presence of several scenes that contained elements of violence, both verbal and non-verbal. While the songs that have fulfilled this provision amounted to 11 songs with a percentage of 73%. The song is considered to have met this requirement because it is presented without containing elements of violence either verbally or non-verbally.

In child protection, if a child as a consumer of dangdut koplo songs is considered a victim, in this case any violence, whether physical, verbal or social, is included in the category of violence in the Child Protection Act. As contained in article 76C it is stated that everyone is prohibited from placing, encouraging, committing, ordering to do, or participating in violence against children, then the perpetrators of violence can be subject to criminal sanctions in accordance with Article 80 of Law No. 35 of 2014 amendments to the Law

Number 23 of 2002 concerning Child Protection which states that anyone who violates the provisions as referred to in Article 76C, will be jailed for a maximum of three years and six months and/or a maximum fine of Rp. 72,000,000.

Child protection against elements of violence has been regulated in Law Number 35 of 2014 concerning amendments to Law No. 23 of 2002 concerning child protection. Article 36 paragraph 5 of the Broadcasting Law states that broadcast content is prohibited from displaying elements of violence, and if you violate this article, you can be punished with a maximum imprisonment of 5 (five) years and/or a maximum fine of Rp. 1,000,000,000.00 (one billion rupiah)) for radio broadcasting and shall be punished with imprisonment for a maximum of 5 (five) years and/or a maximum fine of Rp. 10,000,000,000.00 (ten billion rupiah) for television broadcasting.

Even though KPI has authority over radio broadcasting services and television broadcasting services, KPI does not have the authority to be able to supervise new social media such as the YouTube platform, so further regulations are needed to oversee elements of violence against children if children are consumers of dangdut koplo song.

c. The contents of the poems and images displayed do not contain content that provokes conflict between groups, between ethnic groups, between races, and/or between groups

Provoking conflict between groups, between ethnic groups, between races, and/or between groups constitutes discrimination. The definition of discrimination in Article 1 paragraph 3 of Law Number 39 of 1999 concerning Human Rights, states that discrimination is any limitation, harassment, or exclusion that is directly or indirectly based on human differentiation on the basis of religion, ethnicity, race, ethnicity, group, class, social status, economic status, gender, language, political beliefs that result in reduction, deviation or elimination, recognition, implementation or use of human rights and basic freedoms in life both individually and collectively in the political, economic, legal, social fields, culture, and other aspects, of life.

In child protection it is regulated in Article 4 of Law Number 23 of 2002 concerning Child Protection which states that "Every child has the right to live, grow, develop and participate fairly in accordance with human dignity and dignity, and receive protection from violence and discrimination." As well as in consumer protection, article 4 paragraph 7 of Law Number 8 of 1999 regulates consumer rights, namely the right to be treated or served correctly and honestly and not discriminatory, if songs are likened to goods.

Songs that contain discrimination against children which results in children experiencing losses, both material and moral, thereby hindering their social functions; or neglect of children which results in children experiencing pain or suffering, whether physical, mental or social as written in Article 76A letter b of Law No. 35 of 2014 amendment to Law No. 23 of 2002 concerning Child Protection, the songwriter, singers and song distributors can be subject to sanctions contained in article 77 of Law No. 35 of 2014 amendment to Law

Number 23 of 2002 concerning Child Protection, anyone who violates the provisions referred to in article 76A shall be punished with imprisonment for a maximum of 5 (five) years and/or a maximum fine of Rp. 100,000,000.00 (one hundred million rupiah).

Based on the research results of the research conducted by the authors of the 15 songs that were aired, it can be concluded that all of these songs have complied with this provision, namely by not presenting scenes that contain elements of provocation so that they can cause conflict with a percentage of 100%.

d. The contents of the poetry and images displayed do not contain pornography

Pornography in Article 1 point 1 of Law Number 44 of 2008 concerning Pornography which states that "Pornography is pictures, sketches, illustrations, photographs, writing, sounds, sounds, moving pictures, animations, cartoons, conversations, gestures, or the form of messages others through various forms of communication media and/or public performances, which contain obscenity or sexual exploitation that violates the norms of decency in society."

Based on this article, we can see that songs that deserve to be presented are songs that do not contain scenes containing pornographic elements in the form of pictures, sketches, illustrations, photos, writing, sound, sounds, moving pictures, animations, cartoons, conversations, gestures. , or any other form of message.

Based on the results of research conducted by the author of the 15 dangdut koplo songs uploaded on YouTube, there are 3 songs that meet this requirement, the songs include the titles Mangkuperel, Gang Dolly and Rasah Bali. In the Mangkupurel song there are lyrics that sing "Ndemek pupu sampe munggah neng semeru" in Indonesian which means "holding the thigh until it rises to semeru" here the word semeru is meant to be semeru mountain, if put into the lyrics the word is a play on the word "breast" ", this fulfills the elements of pornography, namely writing and sound.

In the video clip for the Gang Dolly video, there are 2 female singers singing and swaying bodies, prancing and vulgar clothes. It fulfills the elements of gestures and images. In the video clip for the song Rasah Bali.

In Rasah Bali there is a scene where lovers are shown, then before meeting the girlfriend, the male lover gives medicine to the ice cream that will be given to the female lover so that the female lover is unconscious, then on that occasion the male lover brings girlfriend goes to the hotel and commits an act of rape, which is clearly shown when the boyfriend puts his girlfriend to sleep on a hotel bed, then the boyfriend sits on top of the girlfriend while opening his shirt and can see the girlfriend's hands are not wearing clothes, and the boyfriend -men start doing indecent things. Then after that the girlfriend knows that she is pregnant and when the girlfriend is about to tell the boyfriend,

In Article 4 Number 1 of Law Number 44 of 2008 Concerning Pornography it is explained that Everyone is prohibited from producing, making, reproducing, duplicating, distributing, broadcasting, importing, exporting, offering, trading, renting, or providing pornography that explicitly contains: violence sexual; nudity or impressive display of nudity.

The three songs above have violated Article 4 Number 1 of Law Number 44 of 2008 Concerning Pornography, so that from that article Singers, songwriters and song distributors can be subject to sanctions contained in Article 29 of Law number 44 of 2008 Regarding Pornography it is stated that Everyone who produces, makes, reproduces, reproduces, distributes, broadcasts, imports, exports, offers, trades, rents, or provides pornography as referred to in Article 4 paragraph (1) shall be punished with imprisonment for a minimum of 6 (six) months and a maximum of 12 (twelve) years and/or fined a minimum of Rp. 250,000,000.00 (two hundred and fifty million rupiah) and a maximum of Rp. 6,000,000,000.00 (six billion rupiah).

Screening songs that contain pornography can have a negative impact on children's development. Pornography addiction has an impact on children's behavior, health and causes serious damage to the brain. Adolescents who are exposed to pornography tend to engage in deviant behavior such as masturbation (masturbation), kissing and sexual intercourse.²¹

From the research that the authors conducted, of the 15 songs, there were 3 songs that did not meet this requirement with a percentage of 20%. The song does not fulfill this provision because it still contains pornographic scenes. Meanwhile, 12 songs with a percentage of 80% have complied with this provision, the 12 songs are considered to have met this provision because they do not contain scenes containing pornographic elements whether presented in the form of pictures, sketches, illustrations, photos, writing, sound, sound, moving pictures, animations, cartoons, conversations, gestures, or other forms of messages.

Law of the Republic of Indonesia Number 35 of 2014 concerning Child Protection in Article 67 Letter A which states: "Every person is obliged to protect children from the influence of pornography and prevent children's access to information containing pornographic elements.", unfortunately this category has not been regulated in the law. - Consumer Protection Act, so it still requires further regulation.

e. The contents of the poems and images displayed do not contain content that demeans human dignity

In Article 4 of Law Number 23 of 2002 concerning Child Protection which states that every child has the right to be able to live, grow, develop, and participate fairly in accordance with human dignity and dignity, and to receive protection from violence and discrimination. In that article there is a provision "participate fairly in accordance with human dignity and worth". In order to protect dignity, the songs that are created must contain elements of dignity. In our country, Indonesia, Pancasila, as the basis of the state and the source of all sources of law for the Indonesian people, has always placed humans in their nobility and dignity as creatures of the one and only God.²²

²¹ Iram Barida Maisya & Siti Masitoh (2019). Derajat Keterpaparan Konten Pornografi Pada Siswa SMP dan SMA di DKI Jakarta dan Banten Indonesia. *Jurnal Kesehatan Reproduksi*, 10(2), pp-pp 117-126.

²² Suroto, (2015). Harkat Dan Martabat Manusia Dalam Pandangan Kenegaraan Pancasila dan UUD NRI

From the research conducted by the author, of the 15 songs, there were 3 titles that did not meet this requirement. These songs included the titles Mangkupulel, Gang Dolly, and Ojo Dibandingke. These three songs are deemed not to have fulfilled this provision because they still contain content that can demean human dignity. In the mangkupurel song there is this provision because the content in this song demeans the dignity of women because it describes a woman's job in this song as a karaoke guide where the woman's body is held by the man who uses her services. And there is the phrase "stupid" which means stupid. In the song Gang dolly, the meaning of this song can be categorized as degrading the dignity of women because it is described that the woman in this song sells herself somewhere after breaking up with her lover.

From the research that the authors conducted on 15 songs, there were 3 songs that did not meet this requirement with a percentage of 20%. Meanwhile, there are 12 songs that have met this requirement with a percentage of 80%. The twelve songs include the titles klebus, teteg ati, bojo loro, ego, gedang klutuk effect, dem wedokan, rasah bali, one rasa cinta, rungkad, ih abang jahat, joko tingkir, ojo comparede, and mangku buku.

Legal protection related to this category has been regulated in Child protection in Article 4 of Law Number 23 of 2002 concerning Child Protection which states that every child has the right to be able to live, grow, develop, and participate fairly in accordance with human dignity, and receive protection. from violence and discrimination but there are no provisions supporting this category in the Consumer Protection Act. So it requires further regulation related to this category.

CONCLUSION

Based on the results of the research and discussion that has been done, it can be concluded from the 15 koplo songs studied, there were 13 songs (80%) which were not medical in nature to develop themselves, while there were 2 songs (20%) which were informative, educative and educational in nature to develop a child's self. Of the 15 koplo songs studied, there were 4 songs (27%) which contained elements of both verbal and non-verbal violence. Meanwhile, there were 11 songs (73%) that did not contain elements of violence either verbally or nonverbally. Of the 15 Koplo songs studied, 15 songs (100%) were not provocative. This is in accordance with Article 4 of Law No. 35 of 2014 concerning Amendments to Law No. 23 of 2002 concerning Child Protection. Of the 15 Koplo songs studied, there were 3 songs (12%) that were pornographic in nature, while there were 12 songs (80%) that were not pornographic in nature. From Of the 15 Koplo songs studied, there were 3 songs (20%) that were degrading. Meanwhile, 12 songs (80%) were not degrading. Violation of this related law is punishable by criminal penalties and fines according to Law No 35 year 2014 concerning amandement Law No. 23 year 2002 Regarding Child Protection and Law No. 44 year 2.008 concerning Pornography

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