

## MACAPAT SONG AS AN EDUCATIONAL MEDIA SOCIAL COMMUNICATION

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### Article history:

Received: December 2024

Revised: December 2024

Accepted: December 2024

**ABSTRACT** This research aims to describe tembang macapat on social communication as an educational function. In this research explains between Javanese songs and communication. How is the relationship between the function of communication in the meaning of tembang macapat. Thus researchers use one type of approach from qualitative research, namely literature review. Literature review is a qualitative research method, where researchers collect various literature and previous research results that are considered relevant to the topic being discussed. After the researcher collects from various sources, then the researcher evaluates and reviews the results that have been collected and then compiles them systematically. The search for articles used in this research uses several sources such as google and publish of perish. In this situation, tembang macapat has a role as an educational tool and conveys teachings to the younger generation. As a classic Javanese literary art, tembang macapat plays a crucial role in education by involving various aspects of communication that support the learning process and cultural understanding. Understanding tembang macapat can facilitate the development of learners' communication skills, allowing them to master how to present ideas assertively and efficiently, while understanding the meaning contained in the lyrics.

**KEYWORDS:** *Culture, Education, Java, Meaning, Music*

## 1. INTRODUCTION

According to Zarisa (2019), Tembang is a rhythmic tone of lyrics or poetry so that in Indonesian is called song. In Javanese, song means song. Someone can pouring out his heart through songs. One of the things that cannot be separated from the life of Javanese society is tembang, because tembang is an art form that has meaning in the lyrics that are conveyed from ancestors. Part of Javanese songs, one of them is a macapat song. Macapat songs are a type of Javanese literary work in the form of poetry, full of meaning, and a philosophy of life used as a medium of education for the people of Java in Indonesia everyday life (Fajarini, 2014). According to Sudikan (2014) One of the legacies of old manuscripts which contains moral teachings is Serat Wedhatama, containing a collection of songs The work of KGPAA Mangkunegara IV (1811-1881, ascended the throne in 1853). The content of the macapat song is advice or advice that can be conveyed well so that it is received wisely. According to Zahra (2018) in his book stated that in ancient times parents used songs macapat as a means for children to be able to advised on the meaning of life.

### 1. Maskumambang

*Dhuh anak mas sira wajib angurmati Marang yayah rena  
Aja pisan kumawani Anyenyamah gawe susah*

### 2. Mijil

*Wulang estri kang wus palakrami (nasihat untuk para wanita yang sudah berumah tangga)  
Iamun pnitados  
(Hendaknya dapat dipercaya) Amengkoni mring balewismane (melindungi rumah tangganya)  
Among putro marusentono abdi (mengasuh anak, maru keluarga dan abadi  
Den angati ngati  
(selalu berhati hati)  
Ing sadurungipun  
(sebelum melakukan sesuatu)*

### 3. Kinanti

*Nadyan asor wijinipun  
(meskipun lahir dari kalangan orang bawah)  
Yen kelakuane becik  
(Namun jika kelakuaanya baik)  
Utawa sugih carita  
(dan banyak pengalaman hidup) Carita kang dadi misil (pengalaman yang bisa dijadikan pelajaran)  
Iku pantes raketana  
(itu pantas didekati)  
Darapin mundhak kang budi (Harapannya dapat memperbaiki budi pekerti)*

### 4. Sinom

*Sinom Gadhung Melati Nulada laku utama*

*(Mencontohlah perilaku yang utama)*  
*Tumrape wong tanah Jawi*  
*(Bagi orang di tanah Jawa) Wong agung ing Ngeksiganda (Orang besar dari Ngeksiganda/*  
*Mataram)*  
*Panembahan Senopati*  
*(Panembahan Senopati)*  
*Kepati amarsudi*  
*(Sangat tekun berusaha) Sudane hawa lan nepsu (Mengurangi hawa nafsu) Pinepsu tapa brata*

5. Asmaradhana Gegaraning wong akrami (penguat dalam pernikahan) Dudu bandha dudu rupa (bukan harta atau fisik)

*Amung ati pawitané*  
*(tetapi hatilah modal utamanya)*  
*Luput pisan kena pisan*  
*(sekali jadi, jadi selamanya) Lamun gampang luwih gampang (jika mudah, semakin gampang)*  
*Lamun angèl, angèl kalangkung (jika sulit, sulitnya bukan main)*  
*Tan kena tinumbas arta*  
*(tak bisa ditebus dengan harta)*

6. Gambuh

*Aja nganti kabanjur,*  
*(Jangan sampai terlanjur)*  
*Barang polah ingkang nora jujur, (Bertingkah polah yang tidak jujur) Yen kebanjur sayekti*  
*kojur tan becik,*  
*(Jika telanjur tentu akan celaka dan tidak baik)*  
*Becik ngupayaa iku, (Lebih baik berusahalah) Pitutur ingkang sayektos.*  
*(menngikutiajaran yang sejati)*

7. Dhandanggula

*Lamun sira ameguru kaki*  
*(Jika engkau meminta nasehat dariku)*  
*Amiliha manungsa sanyata (Pilihlah manusia sejati) Ingkang becik martabate (Yang baik*  
*martabatnya) Sarta weruh ing ukum (Serta mengenal hukum)*  
*Kang ibadah lan kang wirangi*  
*(Yang taat beribadah dan menjalankan ajaran agama)*  
*Sukur oleh wong tapa ingkang wus amungkul*  
*(Apalagi mendapat orang suka perhatikan yang sudah mumpuni)*  
*Tan gumantung liyan*  
*(Yang tak tergantung orang lain)*  
*Iku wajib gurohana kaki*  
*(Kepadanyalah engkau wajib berguru)*  
*Sartane kawruhanana*  
*(Serta belajar padanya)*

8. Durma

*Mundur kang dadi tata krama (Mundur (menjauhi) dari etika) Dur iku duratmoko duroko*  
*dursila*

*(Dur, itu pencuri, penjahat tak beretika) Dur iku durmogati dursosono duryudono (Dur, seperti Durmogati, Dursasana, Duryudana)*  
*Dur udur tan mampu nimbang rasa*  
*(Dur, mau menang sendiri, tak menimbang rasa)*  
*Dur udur paribasan pari kena*  
*(Dur, perumpamaan sekenanya) Maknane nglaras rasa jroning durma (Itu perumpamaan Durma)*  
*Sinom dhandanggula kang sinedya (Remaja dalam mimpi-mimpi indah) Lali purwaduksina kelon asmaradana (Lupa segalanya berpeluk asmara)*  
*Lali wangsiting ibu lan rama*  
*(Lupa pesan Ibu Bapaknya) Mangkono werdine gambuh durma (Seperti perumpamaan Gambuh dan Durma)*  
*Amelet wong enom ing ngarcapada*  
*(Yang selalu memikat semua kaum remaja dalam kehidupan di muka bumi)*  
*Pan mangkono*  
*(Seperti itu)*  
*Jarwane paribasan parikena*  
*(Maksud pengertian sekenanya)*

9. Pangkur

*Mingkar-mingkuring ukara (Membolak-balikkan kata) Akarana karenan mardi siwi (Karena hendak mendidik anak)*  
*Sinawung resmining kidung*  
*(Tersirat dalam indahnya tembang)*  
*Sinuba sinukarta*  
*(Dihias penuh warna )*  
*Mrih kretarta pakartining ilmu luhung*  
*(Agar menjiwai hakekat ilmu luhur)*  
*Kang tumrap ing tanah Jawa*  
*(Yang ada di tanah Jawa/nusantara)*  
*Agama ageming aji.*  
*(Agama “pakaian” diri)*

10. Megatruh

*Kabeh iku mung manungsa kang pinujul (semua itu hany amanusi ayang lebih unggul)*  
*Marga duwe lahir batin (karena memiliki lahir batin) Jroning urip iku mau (didalam kehidupan itu)*  
*Isi ati klawan budi*  
*(isi hari serta budi)*  
*Iku pirantine ewong*  
*(itu bekal kebaikan yang dimiliki manusia)*

11. Pucung

*Angkara gung neng angga anggung gumulung*  
*(Kejahatan besar di dalam tubuh kuat menggelora)*  
*Gegolonganira*  
*(Menyatu dengan diri sendiri) Triloka lekeri kongsi (Menjangkau hingga tiga dunia)*  
*Yen den umbar ambabar dadi rubeda.*  
*(Jika dibiarkan akan berkembang menjadi bencana)*

In previous research, according to Santosa (2016), the results of his research were revealed. that the Javanese people and the people who watch or listen to the performance Macapat feels entertained and feels happiness in his heart, so that after working in various fields of work, they feel tired, exhausted, sad, angry to for a while, can eliminate the emotions of life, or relax when sad. This is of course in line with the opinion of the ancient Greek poet Halatio from more than 400 BC.

The benefits literary works for society are happy, useful, enjoyable and beneficial for life. In Macapat, various human endeavors can be carried out to entertain and purify oneself. oneself by carrying out the moral messages contained in Macapat. All messages that conveyed by means of macapat contained in various forms of presentation, supported by several elements that complement and beautify. In all forms presentation, macapat is able to convey messages and communicate between the writer and readers and able to interact. " (Purna: Wasisto, 2020). According to Anisah et al. (2022), communication science is a formula for conveying information. information and forms of opinions and attitudes are systematic efforts. Communicator It is expected that you will carefully understand the acceptance of the contents stimulated by Anisah et al. (2022). The communication process is influenced by communication behavior, which is in the form of conformity, communication facilities and polarization. In this study, it explains the relationship between Javanese songs and communication. How is the relationship? between the communication function in the meaning of the Macapat song.

Macapatan tradition to this day functions as a media or vehicle for society that supports the ability to establish interactions social and communication, so that the preservation of the macapat tradition continues to be maintained (Topan Mahardhika, et al., no year). The purpose of this writing is to relate the macapat song to social communication as a function of education. Supporting factors in previous research, According to Roni Han Wasisto (2020), he revealed the function of social communication in society.

One of them is the function of education, especially communicative activities that aim to... to pass on knowledge or educate new generations so they can live in society or in their community. Social communication is a communication activity which is aimed at achieving... social integration (Agastiya & Roni, 2022). The goals of social communication that must be achieved are social integration. This is because the starting point of social communication is between the communicator and communicators must agree on what will be discussed in communication activities which took place (Susanto, 1980; Roni, 2020).

Meanwhile, according to Siregar (undated), which become the goal in social communication, namely social reality. In every communication process There are factors such as the source or communicator, the message sent, the media used to send messages, and the communicator as the

target of communication activities. carried out (Topan Mahardhika, et al., no year) The importance of research on macapat songs as an educational medium in communication social lies in preserving and utilizing this cultural heritage to improve social communication skills. It is hoped that through this research, potential can be found Macapat songs as an effective means of learning social communication, with its integration into the education curriculum, thus providing a positive impact on development of community communication skills.

## **2. METHOD**

In this study, the researcher wants to know the macapat song as an educational function. in social communication, thus researchers use one type of approach from qualitative research, namely literature review. Literature review is a method qualitative research, where researchers collect various literature and results previous research that is considered relevant to the topic being discussed. After Researchers collect from various sources, then researchers evaluate and examine on the results that have been collected and then organize them systematically. Search The articles used use several sources such as Google and publish of perish.

## **3. RESULT AND DISCUSSION**

### **3.1 Result**

Songs in Javanese which are called tembang have many different types, for example: Macapat song. Macapat song is a depiction of the human journey starting from in the womb until death, namely from Maskumambang (fetus in the womb) mother), mijil (born), sinom (young), asmarandana (making love), gambuh (compatibility between men and women). men and women), dhandhanggula (becoming an adult), kinanthi (educating children), pangkur (principles in life), durma (giving charity), megatruh (separation of body and soul), and pucung (pocong or died). The songs in macapat contain values. moral values, manners, and instructions on behavior that should be carried out by humans birth until death in order to gain the glory of life in this world and the hereafter.

Tabel 1. Makna Tembang Macapat.

No	Tembang Macapat	Arti
1.	Maskumambang	Comes from "mas" and "kumambang", where "mas" refers to something valuable, signifies that a child in the womb is considered as immovable property invaluable. "Mambang" or floating describes a baby who lives for nine months in the womb his mother. The word "mas" indicates uncertainty of the type sex, and "kumam" are not explained in the text.
2.	Mijil	The beginning of human presence in the world as a child who was born from Mother's garba cave. The term "mijil" and equivalents in Javanese, such as "wijil," "wiyos," "raras," "medal," and "sulastri," contain the meaning go out. A baby is born from its mother's womb considered sacred like unscratched paper, and his birth is the first moment where the baby know the world, be given the right to live life furthermore.
3.	Kinanthi	Derived from "kanthi" or "guide," it indicates that growing children need guidance from parents adults. They should not be left alone because their incapacity, thus requiring parental support. Compared to paper "white" blank, personality development, children's social, emotional and intelligence behavior develop through experience and sensory perception them to the world around them gradually.
4.	Sinom	Depicts a new shoot growing or sprouting, reflects the philosophy of the individual entering maturity phase, becoming a young man or teenager is developing. For those who are in their teens teenagers, their job is to pursue knowledge as best they can as preparation for future life.
5.	Asmaradana	Meaning romance and dahana, which depicts fire romance. This song depicts the times of being trapped in love, lulled in love, and lost deep ocean of love. Romance here is equated with love that defined as sincerity.
6.	Gambuh	"Gambuh" is rooted in "jumbuh" or "to unite," reflects the determination to merge love within household. Gambuh macapat song provides teachings to the younger generation about how to build relationships interpersonal relationships.

7.	Dandanggula	Convey interesting expectations with use term "dandanggula," which combines "gegadhangan" to reflect ideals and "sugar" as a symbol of beauty or happiness. Some also associate Dandanggula with "dhandang" which refers to the crow as a symbol of mourning, and "sugar" as a representation of joy.
8.	Durma	Durma's macapat song reflects these characteristics bad. There is a view that interprets Durma as decline in manners or ethics, while others argue that it comes from the word "Derma," which shows a tendency to share one's fortune voluntarily. As a form of gratitude to God, it is recommended for frequent charity, known as Dana Punia in Hinduism. Charity can be done increase social empathy towards brothers and sisters requiring.
9.	Pangkur	Interpreted as retreating or retreating, reflecting the phase where humans begin to divert their attention from physical life to the spiritual dimension or spiritual. The meaning of Pangkur or Mungkur involves efforts to eliminate lust, especially lust negative like anger, which can be detrimental our souls.
10.	Megatruh atau megat/pegat	It means separation, referring to the separation of life from our body, where the Spirit or Atma releases itself to towards eternity.
11.	Pocung or Pucung	Derived from "pocong," indicating the current condition someone dies, and will be wrapped in cloth white or shrouded before being buried. The philosophy of This shroud song reflects a ritual accompanying someone's departure. When only the body remains wrapped in a white shroud, carried with carried like kings, it is a burial procession towards the grave.

### 3.2 Discussion

A song is basically a short musical composition with lyrics, as defined by Hornby (1990). Songs are very important to human life, as observed by Gugliemino (1986) that adults sing in various settings such as worship services. religious, bars, bathrooms, and while driving. Kuynierek (2016) further outlines underline the importance of the role of songs in our lives. Songs fulfill a role in expressing and regulating emotions, providing a way to entertain, energize, seduce, provoke, sadden, and lift the spirits of individuals, whether directed at on others or oneself (Hein, 2012).

In Javanese culture, macapat is still produced and its existence is preserved from the beginning. The existence of macapat until now, whether made in handwritten or printed form become a book, or read at certain events and developed at various events and certain occasions. Java is the center of cultural civilization that the noble and edipeni which have been infused with various acculturations of modern cultures, then Javanese society requires one of the functions of

macapat, namely as a means of education so that can foster the moral values of its people. (Haryono, S., & Mahendrapati, A. N., 2019)

Tabel 2. Pencipta Tembang.

<b>NO</b>	<b>TEMBANG MACAPAT</b>	<b>PENCIPTA</b>
1.	Maskumambang	Kangjeng Sunan Majagung
2.	Mijil	Kangjeng Sunan Geseng
3.	Kinanthi	Kangjeng Sultan Adi Herucakra

Macapat songs have several functions that can be used in various media. life. One of them, according to Haryono, S., & Mahendrapati, AN (2019), the song Macapat as a means of education has functions or benefits that can provide various information about the process of changing attitudes and behavior of individuals or groups, with The aim is to make humans more mature through education and training. With listening to a classical literary work in the form of macapat such as Serat Wedhatama, Serat Wulangreh, Fiber Sabda Jati, Fiber Dewa Ruci, Fiber Kalatidha, and Fiber Tripama, the community will get learning about faith, religiosity, morals, mutual cooperation, learning from nature, appreciating the achievements of younger and more capable people, moral maturity, spiritual and moral intelligence to always believe in God. Macapat songs contain meanings that can be conveyed to the audience in various ways. communicate.

Communication is a science that seeks to describe, predict, and control mental and behavioral events in communication. (Balia, 2023). Communication is the activity or process of expressing ideas and feelings, or providing information to others (According to the Oxford Advanced Learner's Dictionary of Current English, 2004; Fatimayin, 2018). According to Balia (2023), communication psychology is one of the things which must be understood and practiced by the communicator so that communication takes place can better convey the communicator's feelings. Of course, to achieve this, The communicator must first know something about the communicant. For example, culture, customs, background experiences, likes and dislikes, and so on or connected to the psychology of the communicant. As a form of traditional Javanese literary art, macapat songs are interpreted as a means meaningful communication. With a distinctive meter pattern and language selection beautiful, macapat songs function as a means of communication that not only provides entertainment, but also convey cultural messages, moral values, and teachings. life. In this situation, macapat songs have a crucial role in maintaining and convey cultural heritage and strengthen communicative ties in Javanese society.

Macapat songs are a type of Javanese literary art that has communicative significance. profound. Macapat songs are often applied as a means to convey moral values, ethics, and social norms. In this situation, the macapat song has role as an educational tool and a conveyor of

teachings to the younger generation. As a literary art Classical Javanese, macapat songs play a crucial role in education by involving various aspects of communication that support the process of learning and understanding culture. Understanding macapat songs can facilitate the development of participants' communication skills. educate, enabling them to master how to present ideas assertively and efficiently, while understanding the meaning contained in the lyrics of the song.

Therefore, macapat songs not only play a role as literary art, but also as... become a complex means of communication and have deep meaning in various aspects of Javanese society's life. By discussing the meaning of the lyrics of the macapat song within an educational framework, we can gain a deeper understanding regarding how this literary work can contribute to character formation and provide lessons to the younger generation. The lyrics of macapat songs often contain teachings life and wisdom that can be a guide for the younger generation. The discussion can aimed at how to apply these messages in everyday life.

According to Pristiwanti, et al. (2022), the Father of Indonesian National Education, Ki Hajar Dewantara, interpreting the meaning of education; "Education is an absolute requirement for human growth child development means that education guides all the natural powers that exist within the child, so that they as human beings and members of society can achieve a level of safety and the highest happiness". The role of macapat songs is very important in the realm of education, because it acts as a means of conveying values, morality, and life lessons to the younger generation through the medium of literature. Understanding the function macapat song education involves comprehensive discussions about values, life lessons, and children's learning experiences through the lyrics.

Discussion of the meaning of the macapat song can be focused on introducing moral values. are conveyed, and discussions can involve how these values can shape positive character and behavior in students. This will result in understanding which is better related to the moral values that are intended to be conveyed through macapat songs, as well as how these values can be applied in children's daily lives. Understanding macapat songs as a means of learning through stories and imagination can brings new insights into how children learn and understand the world around them. them. This can result in increased imagination and creativity in children. through learning experiences involving macapat songs.

#### **4. CONCLUSION**

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