

A Study on Noble Values of *Tembang Macapat Kinanthi* in *Serat Wulangreh* by Pakubuwono IV

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Abstract: The research entitled *A Study on Noble Values of Tembang Macapat Kinanthi in Serat Wulangreh by Pakubuwono IV* aimed to discuss the values contained in *Tembang Macapat Kinanthi in Serat Wulangreh*. This study employed hermeneutic approach with Javanese letter disciplinary analysis. Data source employed was library source, *tembang* verse text contained in *Serat Wulangreh* by Sri Susuhunan Pakubuwono IV, particularly *pupuh Kinanthi*. Data collection was conducted using reading and data recording, data classification, and data reduction techniques. Data validation was carried out using (1) semantic validation, (2) repeated study, and (3) peer discussion. Technique of analyzing data used was comprehension (*vresthen*) involving discussion stage encompassing: translating, explaining and giving understanding on each problem object, and then interpreting it with context. Furthermore, the meaning of *tembang* was interpreted philosophically. The result of research showed divine, leadership, decorum, and service-to-parents values.

Keywords: *Serat Wulangreh, Macapat, Kinanthi, noble values.*

Introduction

This character education in globalization era should be prioritized, because the phenomenon of adolescent mischief seems to lead to the degraded character values in this nation. Education according to Yunus is an effort that is deliberately chosen to influence and help children who aim to improve knowledge, physicality and morals so that they can slowly deliver their children to their highest goals and ideals, in order to obtain a happy life and what it does can benefit itself, society, nation, state, and religion. (Yunus, 1978:70). Majority adolescent character today does not reflect on noble character. Formation of characters according to (Lickona, 2013: 82), is something that cannot be separated from life. The character that feels like it has three interconnected parts related: (a) moral knowledge, which includes: moral awareness, knowledge of moral values, perspective determination, moral thinking, decision making, and personal knowledge. (b) Moral feelings, which include conscience, self-esteem, empathy, loving good things, self-control, and humility. (c) Moral action, which has three aspects of character, namely: competence, desire, and habits. Teenagers as an adult adolescent figure, according to Emaryani (2015: 128), should have good insight and character and can realize the persons with noble character that are beneficial to the high-quality generation figure. Intellectuality not compensated with noble character will affect easily an individual to commit evil, the effect of which will harm him/her self and others. The objective of research is to explain and to reveal character education value in revealing character education value in *tembang kinanthi* in *Serat Wulangreh*. Solichin, et al., (2011: 133) suggests that to anticipate this nation's morality degradation, an attempt of inculcating noble values is very important to be taken. Considering the phenomena aforementioned, an attempt is required to minimize adolescent mischief in general, one of which is to use local wisdom. One of local wisdoms replete with Javanese culture is Javanese literary work. Similarly, Javanese literary work such as *Serat Wulangreh* contains various educating, complex, and guiding religious advices that when understood well can ward off the entry of foreign culture inconsistent with Indonesian development purpose.

Serat Wulangreh is a literary work written by Pakubuwono IV, a king in Surakarta Hadiningrat Palace dubbed as Sri Susuhunan Pakubuwono IV. *Serat Wulangreh* was composed using *tembang macapat*. Macapat, according to Darusuprpta in Setiyadi, (2012: 47), is a type of literary work product in Javanese cultural work. Widodo (2016: 70) explains some works written by Pakubuwono IV, including *Serat Wulangreh*, *Serat Wulang Sunu*, *Serat Wulang Putri*, *Serat Wulang Tata Krama*, and *Donga Kabulla Mataram*.

Method

This study was a descriptive qualitative research using hermeneutic approach. Data source employed was *tembang macapat kinanthi* in *Serat Wulangreh* by Pakubuwono IV. Techniques of collecting data used were reading and recording. Data analysis was conducted using the following stages: (1) reading, (2) translating, (3) exploring the meaning of *tembang*. This research was limited to revealing the noble characters contained in *tembang macapat Kinanthi Serat Wulangreh*, by Pakubuwono IV.

Results and Discussion

Marsono (1992: 79) there are seven macapat song functions, namely the entertainment function, the function of saving cultural values, the generating function of the hero's soul, the didactic function, the historical function, the magical function, and the religious function. *Serat Wulangreh* contains life nobleness tenet useful to large community. Viewed from content aspect, this text contains kindness tenet that can be a guideline to meet obligation of human life, from language aspect this text does not difficult words (*dakik-dakik*) thereby facilitating the readers to understand the content and to receive the purpose of its *seratan* (writing), and from its author, this text was written by a great man of letters giving the Javanese people the life sustainability (Widiyono, 2010: lxxiv). *Serat Wulangreh*, according to Poerwadarminta in Setiyadi (2012:157), can be viewed from linguistic aspect, deriving from the sword *wulang* meaning *wuruk*, *pitutur* or tenet, and *reh* meaning *pratingkah* or behavior. *Serat Wulangreh* consists of 13 *pupuh*. *Pupuh*, according to Saputra in Setiyadi (2012: 53), is a part or chapter of a *macapat* discourse, and every *pupuh* of *macapat* discourse uses only a type of rhyme pattern. Setiyadi (2012: 66) explains the name of *pupuh* and the number of *Serat Wulangreh* verses in the table below.

Table 1. Name of Pupuh Macapat

No.	Name <i>Pupuh</i>	Number of verse
1.	<i>Dhandhanggula</i>	8
2.	<i>Kinanthi</i>	15
3.	<i>Gambuh</i>	17
4.	<i>Pangkur</i>	17
5.	<i>Maskumambang</i>	34
6.	<i>Duduk Wuluh</i>	18
7.	<i>Durma</i>	12
8.	<i>Wirangrong</i>	27
9.	<i>Pocung</i>	22
10.	<i>Mijil</i>	25
11.	<i>Asmarandana</i>	26
12.	<i>Sinom</i>	32
13.	<i>Girisa</i>	23

Poerwadarminta (1939: 299) *macapat* is the name of the type of song used in the composition of poetry produced by New Javanese literature which uses the Javanese song metrum. In essence, the Javanese song metrum adheres to certain rules / regulations, namely:

- 1) number of arrays in each verse, (*Guru Gatra*.)
- 2) the number of syllables in each array. (*Guru Wilangan*).
- 3) the final syllable of each array. (*Guru Lagu*).

Table 2. Name of *Guru Gatra*, *Guru Lagu* and *Guru Wilangan*

No.	Name <i>Macapat</i>	<i>Guru Gatra</i> , <i>Guru Lagu</i> , <i>Guru Wilangan</i> .
1	<i>Mijil</i>	6 <i>gatra</i> 10-i, 6-o, 10-e. 10-i, 6-i, 6-u
2	<i>Maskumambang</i>	4 <i>gatra</i> 12-i, 6-a, 8-i, 8-a
3	<i>Sinom</i>	9 <i>gatra</i> 8a, 8i, 8a, 8i, 7i, 8u, 7a, 8i, 12a
4	<i>Asmarandana</i>	7 <i>gatra</i> 8-i, 8-a, 8-e/o, 8-a, 7-a, 8-u, 8-a
5	<i>Kinanthi</i>	6 <i>gatra</i> 8-u, 8-i, 8-a, 8-i, 8-a, 8-o
6	<i>Gambuh</i>	5 <i>gatra</i> 7u, 10u, 12i, 8u, 8o
7	<i>Dhandhanggula</i>	10 <i>gatra</i> 10-i, 8-a, 8-e, 7-u, 9-i, 7-a, 6-u, 8-a, 12-i, 7-a
8	<i>Durma</i>	7 <i>gatra</i> 12a, 7i, 6a, 7a, 8a, 5a, 7i
9	<i>Pangkur</i>	7 <i>gatra</i> 8-a, 11-i, 8-u, 7-a, 12-a, 8-a, 8-i
10	<i>Megatruh</i>	5 <i>gatra</i> 12u, 8i, 8u, 8i, 8o
11	<i>Pocung</i>	4 <i>gatra</i> 12-u, 6-a, 8-I, 12-a
12	<i>Girisa</i>	8 <i>gatra</i> 8-a, 8a, 8-a, 8-a, 8-a, 8-a, 8-a, 8-a,
13	<i>Wirangrong</i>	6 <i>gatra</i> 8-i, 8-o, 10,-u, 6-I, 7-a, 8-a

Padmospito in Widiyono, (2013: 233) reveals that values including tenet, message, and life values can be used as *piwulang* (tenet). Setiyadi (2012: 314-317) explains some verses of *tembang macapat Serat Wulangreh pupuh Kinanthi*:

1. *Padha gulangen ing kalbu.*
Ing sasmita amrih lantip.
Aja pijer mangan nendra.
Ing kaprawiran den kesti.
Pesunen sariranira.
Sudanen dhahar lan guling.

Free Translation:

Practice your heart in order to be sensitive and alerted to something to occur. Do not eat and sleep too much, keep learning to achieve your ideals. Practice your soul and physique by reducing eating and drinking or by fasting. Considering the translation, it can be concluded that *Tembang Macapat Kinanthi* in this first verse contains Divine values, as we are recommended to practice soul and physique by reducing eating and drinking, or fasting. And never forget to pray to the One and Only God. The sentence of the song shows how important we always pray to God, to get guidance, and always get a great gift. because without being accompanied by

strong concern, someone will not be able to get happiness both physically and mentally. in this day and age, a person is very rarely doing concern, because only obeying lust. it makes the quality of our souls increasingly weak and of course our relationship with God will be even farther away.

In this verse also explained Sabar (2009: 13) in Serat Wulang-Reh reveals noble values, meaning, quality of life, and perfection of life, which functions as 1) savior of cultural norms and values, 2) dictation values, that is educating conveying teachings to humans in order to have the potential for spiritual power, strong self-control, a firm personality, and the realization of noble morality.

2. *Yen wus tinitah wong agung.
Ywa sira gumunggung dhiri
Aja nyelakken wong ala.
Kang ala lakunireki.
Nora wurung ngajak-ajak.
Satemah anenulari.*

Free Translation:

If you become a leader later, never be arrogant and never make friends with a crime, because you will be infected/affected with their evilness later. Basically, a felon will invite others to be felon as well. Considering the translation of *tembang*, it can be concluded that the second verse of *tembang* reveals leadership values, in which being a leader, an individual may not be arrogant but he/she should remain to be humble. And never make friends with a felon or criminal unless he/she will be inattentive and affected by the felon's persuasion. This song is very suitable for the advice of leaders. Because if we look at current conditions, many leaders of countries are affected by evil deeds. the nationality is getting weaker, only because of an ambition.

Narimo (2014:184) explained that Javanese people's life attitude that comprehends ancestor heritage ethics and customs always prioritizes more public interest than personal interest. Life guidelines commonly known to Javanese people are *aja dumeh* and *aja aji mumpung* constituting the control in Javanese people life. *Aja Dumeh* is a guideline to encourage an individual to make self-introspection despite in top position (having good position, wealth, and science).

3. *Yen wong anom-anom iku.
Kang nganggo ing mangsa iki.
Andhap asor dipun bucal.
Umbag gumunggung ing dhiri.
Obrol umuk den gegulang.
Kumenthus lengus kumaki.*

Free Translation:

Most youths today have abandoned decorum. It is because they have been entrapped into arrogance, dishonesty, and become the ones feeling as the smartest and the ablest ones. Considering the translation above, it can be concluded that the third verse of *tembang* reveals decorum (politeness) values, because today many youths have abandoned decorum (politeness), been arrogant, feel as the truest, and like to show off everything. The *tembang* is intended to

warn everyone to avoid such action. *In this verse Setiyadi (2012: 316) also revealed that the verse is also almost the same. Among the youths today. Humility is removed. They are more arrogant. Prioritizing arrogance only. They are arrogant and conceited.*

Conclusion

Considering the result of research, it can be concluded that *Serat Wulangreh* by Pakubuwono IV was composed and manifested into *tembang macapat* having philosophical and esthetical values. In addition to its sentence beauty, *tembang macapat* also contains noble character tenets such as divine, leadership, politeness (decorum), and service-to-parent values; therefore, *tembang macapat* is still very relevant to the present time condition.

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