

# The Meaning of *Tembang Sinom* in *Serat Kidung Kandhasanyata* by Nyi Bei Mardusari and its Relevance to Character Education

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**Abstract:** This research aimed to reveal and to explain the meaning contained in *tembang macapat Sinom* in *serat Kidung Kandhasanyata* by Nyi Bei Mardusari and its relevance to character education. This study was a descriptive qualitative research using hermeneutic approach method. Data source employed was library data, *tembang macapat Sinom* text in *serat Kidung Kandhasanyata* by Nyi Bei Mardusari. Technique of collecting data used were reading and recording. Data analysis was conducted using the following stages: (1) translating the text of *tembang*, (2) revealing the meaning of *tembang*, and (3) interpreting the meaning in relation to character education values. The result of research showed the meaning contained in *tembang macapat Sinom Kidung Kandhasanyata* and its relevance to character education. Education values contained in *tembang Sinom* were, among others: faith, gratitude, optimism, respect to each other, self-introspection, self-control, not arrogant, good prejudice, and always maintaining attitude.

**Keywords:** *tembang Sinom, serat Kidung Kandhasanyata, character education*

## Introduction

Indonesians are a nation with invaluable cultural richness. It is the culture that makes this nation well-known as the one with noble personality, particularly Javanese people with their typical politeness ethics. However, in fact, today only few people appreciate noble values inherited from ancestors, including ideological, historical, moral, and other life values (Solichin et al., 2011:129). The discrepancy we can see now includes a large number of quarrels between students, deprivation of other's right, murdering, sexual abuse, religion blasphemy, and decreasing politeness and appreciation between fellow human beings. If not followed-up immediately, those problems will impact on the sustainable human character destruction. Lickona (in Mursidin, 2011: 14) reveals that there are at least 10 signs of a nation's destruction: (1) escalating violence among adolescents/students, (2) bad language and word use, (3) strong effect of group on violent act, (4) escalating self-harming behavior such as drug abuse, alcohol abuse, free sex, and etc, (5) more fading guidelines about good and bad moral, (6) decreasing work ethos, (7) lower respect to parents and teachers, (8) poor responsibility among individuals and citizens, (9) spreading dishonesty culture, and (10) suspicion and resentment between fellows human beings.

Those discrepancies prove that the role of education has not been successful completely. A reform is required to change the focus of education not merely on improving intellectual intelligence but also on changing mindset and behavior. In this situation, the improvement of character education is very important to follow-up. It can be accomplished through some attempts, one of which is to deepen the understanding on nation's art and culture, in this case *tembang macapat*. *Macapat* with its entire content functions to carry on mandate, to be speaking means (tool), and to be the means of expressing feeling, representing circumstance, delivering puzzle, proselytizing, educating and extending knowledge, and etc (Purna, 1996: 3).

This research reveals the meaning and values contained in *tembang macapat Sinom* serat *Kidung Kandhasanyata* by Nyi Bei Mardusari. This object is considered as interesting to study because it contains educational values. Poerwadarminta in Setiyadi (2011: 54) mentions that the character of *tembang Sinom* is appropriate to frame the type of discourse containing *piwulang* or *tenet* or story opening.

## Method

This study was a descriptive qualitative research. Qualitative research, according to Bogdan and Taylor (in Kaelan, 2006: 5), is the research procedure producing descriptive data in the forms of words (e.g. spoken words for social, cultural, philosophical studies) and recording related to meaning, value, and definition. This research employed hermeneutic approach to find the meaning of *tembang Sinom*. Hermeneutic is a comprehension study, particularly text comprehension task (Richard, 2003: 8). Data source employed was literature, in this case *tembang Macapat Sinom* in *serat Kidung Kandhasanyata* by Nyi Bei Mardusari. Technique of collecting data used was reading and recording. Technique of analyzing data used included some stages: (1) translating the text of *tembang*, (2) revealing the meaning of *tembang*, and (2) interpreting the meaning with character education value.

## Results and Discussion

*Kidung Kandhasanyata* is a *serat* containing NY Bei Mardusari's work collection during 1925-1988. In Bausastra dictionary, *kandha* means story and *Sanyata* means real, actual. So, *Kandhasanyata* is the *serat* telling about actual condition of life. This *serat* contains largely *tembang Macapat*. *Macapat* is Javanese poetry the presentation of which is performed through singing. *Tembang Macapat* is a vocal using Javanese *pentatonic* as the tone reference, and using Javanese language media framed with beautiful letters/languages (Sriwidodo, 1996: 5). Several types of *tembang macapat* contained in *Kidung Kandhasanyata* are Asmarandana, Sinom, Kinanthi, Pocung, Mijil, Dhandhanggula, Megatruh, Gambuh, Pangkur, Maskumambang, and Durma. In this case, the author will discuss *tembang Macapat Sinom*, particularly the verses or *pada* containing education values.

### Meaning of *Tembang Sinom* Serat *Kidung Kandhasanyata* and Character Education Value

1. *Awit mung Maha Kuwasa,  
Kang priksa barang sakalir,  
Obah- osiking kawula,  
Ala becik den jurungi,  
Sumarma haywa nganti,  
Anyenyandhang pulhipun,  
Tan perlu ngarsa- arsa,  
Hyang Suksma pasthi nglironi,  
Maring titah kang samya darbe tanduran.*

Translation:

1. Because it is the Almighty God,  
who knows everything,  
all of human (His creature)'s behaviors,  
either good or bad will be blessed,

therefore, never wait for,  
getting the substitute,  
waiting for is unnecessary,  
God must reply or reward,  
The human beings planting.

The meaning of the first verses above shows that human beings should have faith in God who knows everything. All of human deeds during their life, whether good or bad, are recognized by Him. So, *Tan perlu ngarsa- arsa*, never wait for or expect for (Prawiroatmodjo, 1996: 422). Therefore, when human beings are in sorrow due to others' deed, they just need to increase their praying and to believe that God always give everything for human goodness. Educational values that can be taken from the verse above are: (1) faith, and (2) good prejudice to God.

2. *Arsa angundhuh wohira,  
Apa ta wujudireki,  
Yen anandur rawe sira,  
Thukule pan rawe pasthi,  
Anandur wohing dami,  
Thukule pari wus tamtu,  
Yeku sasaminira,  
Sanepane wong ngaurip,  
Mring terange kalamun tumindak ala.*
  
3. *Ala ing piwalesira,  
Dene ta kang laku becik,  
Pan becik tinemunira,  
Mung miturut kandel tipis,  
Ukuring tindak sami,  
Panyaure wus tinamtu,  
Saking pundi kewala,  
Ing tembe pasthi amanggih,  
Ora angon mangsa lawas enggalira.*

Translation:

2. Will pick the fruit,  
whatever the form or shape,  
if we plant *rawe*,  
*rawe* plant will surely grow,  
if we plant rice seed,  
rice will surely grow,  
that is equality  
a metaphor of those who live harming others,  
explanation about bad behavior.

3. Will get bad reply,  
other wise, good deed,  
will meet any good things,  
only consistent with the thickness and thinness.  
or the size of respective deed,  
the reply or reward is certain,  
from anywhere,  
it will be met (obtained) someday,  
regardless the time, whether soon or later.

The meaning of the two verses above shows that there is a well-established terms in life: *nandur* = *ngundhuh*, meaning that planting means harvesting or often called karma law. Those performing good deed will get lofty reward, and vice versa. Understanding this, human beings should realize that every deed they do should be thought of thoroughly so there will be no regret later. *Ora angon mangsa lawas enggalira*, meaning that God's reply will come soon or later. The values we can take are that any good or bad deed will be replied by God, so that it is better to speak and to act carefully.

4. *Marmane dipun- rumangsa,  
Yen nampi saserik saking,  
Liyan ywa age ngresula,  
Talusuren den- talesih,  
Apa margane tampi,  
Rasakna rose satuhu,  
Wiwitaning kataman,  
Yen sampun kacepeng budi,  
Sangsayane driyanta age nyuwuna.*
5. *Hapuranira ing Suksma,  
Ing benjang ywa ngaping kalih,  
Agawe saserik ing lyan,  
Yekti entuk pangaksami,  
Lamun tan ngrumangsani,  
Wuwuh kasangsaya muput,  
Donya prapteng ngakerat,  
Mung yen kamulyan dhatengi,  
Panampine pan sarwi acikrak- cikrak.*
6. *Tan eling lamun gadhuhan,  
Kabeh- kabeh den- akeni,  
Begja kamulyan nugraha,  
Kinira nggone amanggih,  
Iku panyipta sisip,  
Pikire ndadra amberung,  
Kena jinawil setan,  
Ngadate wong mangkoneki,  
Nora lama nugrahane padha bubar.*

Translation:

4. Therefore, it should be realized,  
that when we get badness from,  
others, never complain with,  
just investigate first,  
what is the cause of it,  
feel it sincerely,  
the origin of case,  
when we have found the cause,  
of our sorrow, please.
  
5. Ask for forgiveness to God immediately,  
never do the same fault for the second time,  
hurting others,  
must be forgiven,  
but when we remain to feel that we are not guilty,  
the misery will become severer,  
both in the world and hereafter,  
when we get happiness,  
we will be happy excessively.
  
6. They forget that everything is entrusted  
They admit all  
Lucks, glories, and blessings  
Are achieved by themselves  
Their thought wander anywhere,  
They are tempted with satan's persuasion.  
If they do so,  
Blessings (successes) will leave them immediately.

The meaning contained in verse 4 can give the human beings the lesson to keep making self-introspection. Never complain and think negatively when others treat us negatively. It is better to remember what we have done to them, making them treating us negatively. Therefore, in Javanese culture, every parent will accustom their children to always make self-introspection. It is also called self-introspection. Self-introspection is an individual's activity to review him/her self internally, to find out how correct or how responsible a deed done is. Psychologically, that activity is called introspection, the searching for a deed's responsibility rooting deep into conscience (Susilo in Suyanto, 2011:144). Self-introspection, according to Suyanto, is a moral attitude to the self that should build on honesty, and self-honesty is identical with openness. It is always closely related to individual's belief in the honesty value, because telling about openness is telling about value. Honesty and openness value is a part of moral constituting the parameter of every human's quality (Suyanto, 2011:144).

Then on verses 5 and 6, there is an explanation that when human beings have found answer to their contemplation, they should apologize immediately to God over every sin they have ever made and promise to themselves not to repeat them. Most human beings have less gratitude. Those who are in glory often accept the happiness excessively. They forget that any success

they got comes from God. It is unsurprising that they ambitiously show off their success excessively to others. Otherwise, those who get trial will be very sad and complain easily to God. The feeling of gratitude is very important to inculcate to enable human beings to have good prejudice and to be positive person.

Considering the discussion above, value and message delivered in verses 1-6 of *Tembang Sinom* can be summarized as follow:

1. Verse 1 contains faith value, that human beings should be faithful to the One and Only God and should have good prejudice to God.
2. Verses 2 and 3 contain a tenet that human beings should keep their say and deed because any (good/bad) deed will get equitable reward.
3. Verse 4 contains a tenet to keep making self-introspection, having good prejudice to the fellow humans, and not to complain easily.
4. Verse 5 contains a tenet to always apologize and admit the mistake made, not to repeat the same mistake, and to increase gratitude.
5. Verse 6 contains a prohibition from being arrogant, as arrogance will remove blessing (glory).

## Conclusions

Considering the result of research, it can be concluded that *Tembang Macapat* literary work contains beneficial tenet value. *Tembang macapat Sinom* in *serat Kidung Kandhasanyata* by Nyi Bei Mardusari contains character education values about faith, patience, good prejudice, self-control, self-introspection, gratitude, and being positive person fro God, fellow human beings, and the self. The comprehension of meaning and its value content is expected to be beneficial and to exert positive effect on the readers. This research on *Tembang Sinom* could be the reference to both formal and non-formal education realms in choosing character learning media. The selection of learning media using *tembang macapat* local wisdom is likely important to do. In addition to increase language insight, it can also conserve Indonesian high value.

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